

THE POTENTIAL ATTRACTION OF *SATE KLATHAK* AS A GASTRONOMIC TOURISM IN BANTUL DISTRICT

Fauziaty, Nikasisus Jonet Sinangjoyo, Setyo Prasiyono Nugroho*, Budi Hermawan

Sekolah Tinggi Pariwisata AMPTA Yogyakarta

Yogyakarta

(fauziatikhairullatifah@gmail.com, nikasius_jonet@ampta.ac.id,
budhiyk2000@gmail.com)

Corresponding Author: g4n.tiyo@gmail.com

Abstract: *Sate klathak* is a dish made from lambs which is skewered using iron bars and has become one of the culinary tourism destinations in Bantul Regency where it is visited by many tourists. In relation to, most tourists who visit Bantul are only consuming it, without having a desire to know its origin, the making process, and its serving. In so doing, this study aims to determine the attractiveness of *sate klathak* by employing Damanik and Weber (2006) approach consisting of uniqueness, originality, authenticity and diversity and to determine the potential of *sate klathak* as a gastronomic tour in Bantul Regency. The method used in this study is descriptive qualitative and folklore method. Meanwhile, data collection methods were carried out through interviews, observation, documentation and literature studies. Whilst, data analysis referred to the theory of Milles and Huberman (2006), namely data reduction, data presentation and conclusion/verification. The results of this study indicate that *sate klathak* has a unique texture which can be seen from its origin and its cooking method. Furthermore, originality lies in the use of raw materials and spices used. In addition, the authenticity is seen from the way of eating, serving and the condiments, while the diversity is in the various menu variants served. *Sate klathak* "Pak Pong" has the potential to be developed into a gastronomic tour. It can be seen that the "Pak Pong" *sate klathak* has met the criteria for indicators of gastronomic tourism potential according to Brilliant Savirin (1994), so that tourists who visit Bantul would not only eat and drink but also, they will get information about the *sate klathak* briefly.

Keywords: culinary tourism, gastronomic tourism, *sate klathak*, tourism attraction

RESEARCH BACKGROUND

The Special Region of Yogyakarta is known as a tourist city and a city of culture. Bantul is one of the regencies located in south of the city of Yogyakarta which has various potentials for natural beauty, cultural diversity, and culinary tourism. So, it makes Bantul as one of tourist destinations in Yogyakarta. *Sate klathak* (*klathak satay*) is a special unique food made of lambs and it can be found in Jejeran, Pleret, Bantul areas. In general, satay is stabbed using a stick, while *klathak satay* is pierced using an iron grate which functions to help the process of

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ripening the meat. These processes indirectly become a tourist attraction.

A tourist attraction is everything that has uniqueness, beauty, and value in the form of a diversity of natural, cultural and man-made assets that are the target or destination of tourist visits. According to Spilanne in Firmani, et al. (2018: 90) attractions are things that attract the attention of tourists owned by a tourist destination. Meanwhile, Damanik and Weber in Nugroho (2021: 57) state that it is closely related to four things, namely having uniqueness, originality, authenticity, and diversity. The uniqueness of *sate klathak* lies in its cooking process, originality lies in its authenticity of the raw materials used. Furthermore, it is seen in the process of serving and the way of eating. Meanwhile, diversity lies in the various menu served. As a result, it can be developed as a gastronomic tour.

Gastronomy is everything related to the enjoyment of eating and drinking. According to Nurwitasari in Nugroho (2020: 56) gastronomy is the art or science of good food (good eating). Meanwhile, gastronomic studies, according to Ketaren in Nugroho (2020: 56) include history, culture, geographical landscape and cooking methods. Gastronomic tourism in general is not widely known and understood by the public. Tourists only consume, limited to meeting their needs and desires to eat without understanding the cooking process, as well as the origin and the way of serving it. *Sate klathak* is considered a typical Yogyakarta culinary which has its own taste. This uniqueness makes it characteristic that *sate klathak* only exists in Yogyakarta, especially in the areas of Jejeran, Pleret, Bantul. This needs to be raised in research on *sate klatak* as gastronomic tourism, so that people know about *sate klathak*. Based on this description, the researchers are interested in conducting research entitled "The Potential Attraction of Sate Klatak as Gastronomic Tourism in Bantul Regency".

The definition of tourism potential according to Sukardi in Hastanto, M. R., & Achnes (2016: 3) is everything that owned by an area for tourist attraction and is useful for developing the tourism industry in that area. Meanwhile, tourism potential according to Pendit in Sunada, I. N (2019: 32) states that tourism potential is the various resources found in a certain area that can be developed into tourist attractions. In other words, tourism potential is a variety of resources owned by a place and can be developed into a tourist attraction that is used for economic interests while still paying attention to other aspects. Furthermore, Savirin in Nugroho, et al (2021) indicates that there are 8 indicators of gastronomic tourism potentials, such as: 1) gastronomy as an element and indicator of globalization, especially the affirmation of regional competition throughout the world; 2) tourists play a role in the evolution of gastronomic tourism; 3) tourism as a revealer of regional or local gastronomic potential and as a contributor to developing or renewing national and sub-national identities; 4) gastronomic tourism as a means of introducing culinary products as cultural products; 5) the evolution of gastronomic tourism provides a direction for tourism development; 6) gastronomy as a constructive element in forming the image of a tourist destination; 7) gastronomy as a travel destination; 8) gastronomy as an element of heritage with a tourism dimension.

Gastronomy, according to Rao, Monin & Durand in Krisnadi (2018) is the influence of the environment (geography and climate) and culture (history and ethnicity) on the components of aroma, texture and taste in food and drinks. Gastronomic identity is the interest of a region (country) in determining cultural diversity and culinary rhetoric. Meanwhile, gastronomic tourism, according to Nurwitasari in Nugroho (2020), is the art, or the science of good food

(good eating). A brief explanation mentions gastronomy as everything related to the enjoyment of eating and drinking. In this gastronomic tour, you can find out the history, origin, culture, geographical landscape and cooking methods for a typical food and drink. Based on the previous statement, it can be concluded that study (science) of gastronomy contained in the culture and history contained therein which makes the cultural identity of a region. As Ketaren in Mulyantari, et al (2023) state that gastronomic study generally emphasizes on 4 (four) elements as follows:

History: dealing with the origin of raw materials, how and where they were cultivated.

Culture: regarding to the factors that influence the local community to consume these foods.

Geographical Landscape: regarding to environmental factors (nature & ethnicity that influence the community to cook the food).

Cooking method: considering to the cooking process in general. It is not about its technical cooking because a gastronome does not have to be able to cook

These four elements are the benchmarks for western society when it comes to gastronomy. This can be used as a development of gastronomic tourism as a travel destination because tourists will get new experiences both through its culture and the destination's image. Whilst, Damanik and Weber in Nugroho, et al (2021) stated that good tourist attraction is closely related to four things, those are as follows:

Uniqueness, defined as a combination of scarcity and uniqueness attached to a tourist attraction.

Originality, reflects to authenticity or purity, namely how far a product is not contaminated or does not adopt a different value from its original value.

Authenticity, refers to authenticity. The difference between originality and 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 understated characteristics.

Diversity, diversity of products and services offered.

The four indicators can attract the attention of tourists to visit because they have a unique appeal. Usually, uniqueness can create a new experience for tourists visiting to different tourist destinations.

RESEARCH METHOD

This research uses a descriptive qualitative method. In conducting this research, direct survey research method was done based on data collection, observational approaches, and direct identification for consideration with analysis so that conclusions can be drawn. Meanwhile, the folklore method is used to find out the origin of "pak pong" *sate klatak*. According to Dundes in Savitri and Nugroho (2018), Folklore is part of the culture of a society which is

spread out and is traditional in nature which is passed down orally and from generation to generation. It can be referred to as folklore or fairy tales that develop in society. Whilst, to find out the tourism potential of *Sate Klatak Pak Pong*, researchers used an approach developed by Savarin (1994). In addition, for tourist attraction, it is based on the theoretical study of Damanik and Weber (2006) which explains that good tourist attraction is closely related to four things, such as uniqueness, originality, authenticity, and diversity. Another theory that supports is proposed by Savirin in Nugroho, et al (2021) where the potential for gastronomic tourism has 8 indicators which include 1) gastronomy as an element and indicator of globalization, especially the affirmation of regional competition throughout the world; 2) tourists play a role in the evolution of gastronomic tourism; 3) tourism as a revealer of regional or local gastronomic potential and as a contributor to developing or renewing national and sub-national identities; 4) gastronomic tourism as a means of introducing culinary products as cultural products; 5) the evolution of gastronomic tourism provides a direction for tourism development; 6) gastronomy as a constructive element in forming the image of a tourist destination; 7) gastronomy as a travel destination; 8) gastronomy as an element of heritage with a tourism dimension.

RESULT AND DISCUSSION

Sate klathak "Pak Pong"

Sate klathak "Pak Pong" is located on Jl Sultan Agung No.18, Jejeran II, Wonokromo, Pleret District, Bantul Regency. It was founded in 1997 by Pak Zakiron or commonly called "Pak Pong". According to Mr. Navik as the manager, this satay business is a legacy from his grandfather Jupaini. Starting from a young experience helping his grandfather to sell satay then he dared to open his own business by renting a place on Jalan Imogiri Timur assisted by three employees. He was called Pong because when he was a teenager he liked "njempong" so that his friends and mother gave him a nicknamed as "njempongan". In Javanese, it means to sleep, that is why he was called "Pak Pong" in return, he gave the name of the satay stall business.

Mr. Navik also said that *sate klathak* stall "Pak Pong" is currently growing rapidly with 130 employees and has three outlets located in Bantul, namely Pak Pong 1 or the center is located on Jl Sultan Agung, Pak Pong 2 on Jl Imogiri Timur and Pak Pong 3 is on Jl Imogiri Barat. Three outlets are unable slaughter 25 to 30 lambs per day. While, on holidays the demand for lambs is increasing up to 2 to 3 times than usual days. According to the source, the consumers who came from various backgrounds and regions such as Jakarta, Bandung, Bogor and Surabaya. They came to *Sate Klathak Pak Pong* after they visited Yogyakarta area.

Sate klathak "Pak Pong" 1 or the main stall has complete facilities compared to other outlets, such as a large location both for parking and dining tables, meeting rooms, VIP rooms, prayer rooms, toilets, children's play areas, and equestrian areas which are now being developed. In addition, *sate klathak* "Pak Pong" has its attraction that includes uniqueness, originality, authenticity and diversity.

Uniqueness

Uniqueness is the scarcity and it attached to a tourist attraction. The uniqueness of *sate klathak* lies in its naming or the name of the origin of *sate klathak* as well as the cooking method and the tools used. According to the source of the *sate klathak* manager "Pak Pong" the origin of *sate klathak* comes from the sound of satay when it is burned, due to during the burning process it emits a klathak sound. *Klathak* comes from salt exposed to hot coals. Meanwhile, the origin of *sate klathak* based on a story that developed in the community started with Mbah Ambyah who was the originator or pioneer of *sate klathak* from Jejeran, Wonokromo Village, Pleret District, Bantul Regency. This satay menu has been around since Mbah Ambyah started her business around 1940. Mbah Ambyah opened her satay stall under Melinjo tree, because of many *melinjo* fruits fell around the stall, Mbah Ambyah named it as *sate klathak*. The name *Klatak* was taken from *melinjo* fruit falling on the ground. Besides that, it can be found in the cooking process and the equipment used. The process of cooking *sate klathak* is not much different from how to cook satay in general. How to cook is done through several stages, such as:

First, after the slaughter process is completed, the lambs is separated according to need, the part of the lamb that will be used for satay ingredients is hung up, the purpose is that the lamb is durable and does not rot easily, while the other parts of the lambs are separated for different menu ingredients.

The second stage, the lamb is cut into small pieces then stabbed with iron bars.

The third stage, the lamb is seasoned and ready to be burned over the coals.

The seasoning used in the process of making simple *sate klathak* only uses salt, then expands by adding candlenut and garlic so that the taste becomes savorier. In addition, the burning process is still carried out traditionally using wood charcoal. The process of stabbing satay using iron bars also adds to the uniqueness and characterizes *sate klathak*, in which satay generally uses bamboo as the skewer. The function of using the iron bars is that the lamb can be cooked evenly.

Originality

Originality is authenticity, how far a product is not contaminated or does not adopt a different value from its original value. The authenticity of *sate klathak* lies in the raw materials used. The raw material for *sate klathak* uses lambs that is under one year old or 8 to 12 months old. According to Mr. Navik, the use of lambs is because the texture of it tends to be more tender and it is not tough both when it is consumed and during the skewering process. The lamb used in "Pak Pong" satay comes from the local goats and is taken from Temanggung. The informant also said that the need for goats in "Pak Pong" *sate klathak* ranges from 25 to 30 goats for daily sales and the stock from local goat breeders is insufficient, because they have to share it with other satay stalls.

Chef Made said that the authenticity of *sate klathak* is also found in the use of seasonings in the form of salt and pepper without any additional spices. So that, *sate* satay has a distinctive

taste, which tends to be salty and savory, besides that the process of burning using charcoal can maintain the taste of *sate klathak*.

Authenticity

Authenticity refers to authenticity, what makes it different is that it is more often associated with the level of beauty or cultural exoticism which becomes a tourist attraction. The authenticity of *sate klathak* lies in the people who like grilled food, one of which is satay, the use of handmade fan is the hallmark of satay sellers and its serving is accompanied by additional soy sauce, fresh vegetables, and curry sauce.

The authenticity of *sate klathak* lies in the way of its serving and eating. How to serve *sate klathak* is with the iron bar and also with curry sauce and rice. Besides that, there is also soy sauce and fresh vegetables, together with chopped shallots and chilies as the complement if you want a sweet and spicy taste. Whilst, fresh vegetables such as cabbage, cucumber, tomato and shallots function as antioxidants, lower cholesterol and blood pressure. The way to eat *sate klathak* is that the curry sauce is used to water or moisten the rice so that it becomes fresher and more delicious.

The exotic form of *sate klathak* can be found in the presentation and condiments consisting of soy sauce, sliced cabbage, tomatoes, cucumbers, shallots and chilies served with curry sauce. This color will be seen when accompanied by brightly colored vegetables, where red tomatoes, white greenish cabbage and cucumber make it more attractive.

Diversity

Diversity is a form of various of products and services offered. The diversity of *sate klathak* “Pak Pong” can be seen from its menu of foods served there. According to the informant, *Sate klathak* is main menu which is looked for by many tourists. Besides that, there are other various menus of part of lamb such as offal, bones, fat, heads and feet. Therefore, lambs processing includes satay, *tongseng*, *kicik*, and lamb fried rice. *Gulai* is made from offal, *tengkleng* is made from bones, while *kroyons* is made from fat. The head can be used as *tongseng*. *Tengkleng* and *tongseng* are the second favorite most menu after *sate klathak*.

Potential of *Sate Klathak* as Gastronomic Tourism

Based on the results of the observations and interviews, the attractiveness of *sate klathak* has the potential to become a gastronomic tour. According to Savirin in Nugroho, et al (2021: 633-634) gastronomic tourism potential consists of 8 indicators, namely: 1) gastronomy as an element and indicator of globalization, especially the affirmation of regional competition throughout the world; 2) tourists play a role in the evolution of gastronomic tourism; 3) tourism as a revealer of regional or local gastronomic potential and as a contributor to developing or renewing national and sub-national identities; 4) gastronomic tourism as a means of introducing culinary products as cultural products; 5) the evolution of gastronomic tourism provides a direction for tourism development; 6) gastronomy as a constructive element in

forming the image of a tourist destination; 7) gastronomy as a travel destination; 8) gastronomy as an element of heritage with a tourism dimension.

In the first indicator, gastronomy as an indicator element of globalization, especially the affirmation of regional competition around the world, *sate klathak* fulfills this aspect because this culinary has been known since the 1940s and still exists until today with diverse consumers from various backgrounds and regions. The location of the *sate klathak* "Pak Pong" is located in a tourist destination, precisely on the route to various tourist destinations such as the Mangunan, the beach area and Gunungkidul via Panggang.

The second indicator, tourists play an important role in the evolution of gastronomic tourism. At present, the development of tourism, especially in the culinary field, is very rapidly develop, such as the *sate klathak* "Pak Pong" which is a culinary tourism destination in Bantul Regency. However, it can be developed into gastronomic tourism such as the origin, how to cook and how to get the ingredients to cook *sate klathak*. So that, tourists who come visit can see directly the cooking process and get information about its origin. This can add new experiences and knowledge about it.

The third indicator is tourism as a revealer of regional or local gastronomic potential and as a contributor to developing or renewing national and sub-national identities. Gastronomic tourism can be developed through various events and festivals. *Sate klathak* "Pak Pong" was invited as a performer at various events held by government agencies, BUMN, Bank Mandiri, Pemda Bantul and DIY Culture Office. *Sate klathak* "Pak Pong" is one of the stands at this event. As a result, it can introduce *sate klathak*.

The fourth indicator is gastronomic tourism as a means of introducing culinary products as cultural products. Culinary tourism is part of cultural tourism. *Sate klathak* is a culinary that has existed from ancient times and has been passed down from generation to generation which was later developed by the local community, and has even become one of the livelihoods of the residents of Jejeran, Pleret, Bantul. In addition, this culture can be seen in the use of traditional equipment, where the equipment consists of a kiln and a burning process that still uses charcoal and the use of a handmade fan to light the coals in satay burning process.

The fifth indicator, namely the evolution of gastronomic tourism, provides direction for tourism development, *sate klathak* is a culinary tourism destination in Bantul Regency that can be developed or can evolve into gastronomic tourism, because *sate klathak* has gastronomic aspects that can be developed, such as its origin and its unique cooking method.

Gastronomy as a constructive element in forming the image of a tourist destination is the sixth indicator which is very influential for the development of culinary tourism into gastronomic tourism. Jejeran, Pleret, Bantul area is a culinary tourism destination with various processed lambs. *Sate klathak* is an icon in this area and many tourists looked for them. It is hoped that the *sate klathak* "Pak Pong" can become a gastronomic tourism destination by providing knowledge to tourists about the way how to cook it. Thus, these indicators are very important to build a good image of a tourist destination.

The next indicator is gastronomy as a travel destination. This can be seen from the manager of

sate klathak "Pak Pong" who can offer food by developing storytelling, telling visitors about the origins of *sate klathak*, the cooking process, how to get ingredients or through posters, a set menu containing information about *sate klathak*. Besides, it has potential to become a gastronomic tour in Bantul Regency.

Gastronomy as an element of heritage with a tourism dimension is the final indicator of forming a gastronomic tourism destination. *Sate klathak* is a special food from Bantul Regency, precisely in the area of Jejeran, Pleret, which has existed from ancient times. Many *sate klathak* stalls have been opened for generations which were then passed on and developed by the next generation. It becomes an identity as a characteristic value that must be maintained of its origin that it is from Jejeran, Pleret, Bantul and has become a culinary tourism destination.

CONCLUSION

The uniqueness of *sate klathak* lies in the use of iron grating skewer as its stick, in which satay generally uses bamboo as its stick. The function of the iron grating skewer is as a conductor of heat so that the lamb can be cooked evenly. In addition, the origin of the name *sate klatak* makes it unique because the name of satay sounds unusual. Originality is authenticity, in this case the authenticity of *sate klathak* lies in the raw materials and spices used. The raw material used is lambs between 8 to 12 months olds and originating from the local area of Temanggung. Besides that, the originality of *sate klathak* is also found in the use of its simple spices without any other additions and the burning process using charcoal which can maintain the taste of it. Authenticity is the exoticism of the final appearance of *sate klathak* serving. The exoticism of *sate klathak* is found in the presentation and condiments consisting of soy sauce, sliced cabbage, tomatoes, cucumbers, shallots, and chilies served with curry sauce. In addition, the exoticism of *sate klatak* can be seen in the brownish color of the dish, like the skin color of the Javanese. This color will be seen when accompanied by brightly colored vegetables, where red tomatoes, white greenish cabbage and cucumber make it look more attractive. Diversity is a form of diversity of the products offered. This is found in various menu of processing lamb such as *tongseng*, *tengkleng*, curry, and others. *Sate Klathak* is a main menu, while *tengkleng* and *tongseng* are the second favorite menu after *sate klathak*. *Sate klathak* Pak Pong's gastronomic tourism potential has fulfilled and is in accordance with the potential for developing gastronomic tourism. So that *Sate klathak* "Pak Pong" can be developed as a gastronomic tour, because *Sate klathak* "Pak Pong" has uniqueness, such as its origin and unique cooking method, originality is found in the raw materials and seasonings used, authenticity lies in the presentation process, how to eat and condiments in satay, while *tongseng*, *tengkleng*, curry are forms of its diversity. This can add to the experience of tourists who do not only eat it but also get the information about *sate klathak*.

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