

## The Exploration of Thiwul Gastronomic: Gastronomy and Tourism Studies in Yogyakarta-Indonesia

<sup>1</sup>Marwanti, <sup>2</sup>Minta Harsana, <sup>3</sup>Kadarsih, <sup>4</sup>Diptya Andaru Pramudita  
<sup>1,2,4</sup>*Departement of Culinary Education, Yogyakarta State University, Indonesia*  
<sup>3</sup>*Departement of Home Economics Yogyakarta State University, Indonesia*

### ABSTRACT

The potential of gastronomy in the tourism industry has been in great demand by tourists because it offers new in-depth tourism experiences about local food culture. One of them is the gastronomic "thiwul" in Gunungkidul, Yogyakarta-Indonesia. However, studies regarding the potential of "thiwul" as a gastronomic tourism product have not yet been widely studied. Therefore, this study aims to explore the gastronomic potential of thiwul, which includes the potential of "thiwul", the history, philosophy, traditions and social gastronomy of "thiwul", the development of "thiwul" in the eating habits of the Gunungkidul community. This study uses a qualitative case study approach. Data was collected using in-depth interviews involving 30 respondents. The study results reveal that "thiwul" can be used as a gastronomic tourism product. Thiwul is not just food but also a story of life and identity for the people of Gunungkidul, making it the main attraction in developing gastronomic tourism products in the region. The thiwul philosophy means diversity, simplicity, local wisdom, togetherness, persistence, resilience and enthusiasm. The development of thiwul in the traditional eating habits of the Gunungkidul community reflects the importance of this food in daily life and local culture. Thiwul, as a gastronomic product from Gunungkidul, has an important position as a contributor to economic development in Indonesia. Therefore, it is natural that the potential of gastronomy in Indonesia, especially thiwul gastronomy, is a priority sector in economic development in Indonesia.

**KEYWORDS** - Gastronomi, thiwul, traditional food, gastronomy tourism, local food.

### 1. INTRODUCTION

Identification, conservation, and promotion of the sustainability of cultural heritage are essential (Fox, 2007; Green & Dougherty, 2008; Guzman et al., 2014; Seyitoğlu & Ivanov, 2020; Sidekli & Karaca, 2013). Cultural heritage includes regional values, the environment, archaeological sites, traditions, and customs to pass them on to future generations (Ingram, 2003). In recent years, there has been a significant growth in the number of organized excursions specifically focused on exploring the cultural values of a destination, with an emphasis on reflecting unique regional characteristics (Getz, 2008). Intangible cultural heritage includes various elements, including food, customs, fairy tales, behavior related to nature and the universe, performing arts, rituals, and festivals.

As people learn how important intangible cultural heritage is, they become more interested. One type of intangible cultural heritage is knowledge and behavior related to nature, including traditional food (Pavlidis & Markantonatou, 2020; Rahman, 2021; Seyitoğlu & Ivanov, 2020). In recent years, there has been more and more competition between holiday destinations, making traditional food increasingly popular. Traditional foods and drinks, especially those of gastronomic tourism, bring people to a place and shape their tourism experience (Ketaren, 2021; Rahman, 2021; UNWTO, 2020). Traditional drinks and food provide a unique tourist experience (Bhaskarachary et al., 2016; Trichopoulou et al., 2007). In addition, showcasing native food will keep the culture alive and let new generations know about it. By showing that traditional food and drinks are an essential part of the restaurant's culture, the target market becomes more aware of it, and potential demand turns into actual need.

Food is a necessary commodity, as well as social and cultural wealth. According to Morgan (2010), food is essential to human health and well-being as any other product, which is why food is necessary. There is an opinion that food plays a multifunctional role in society and that sustainable food systems contribute to the

sustainability of society (Komariah et al., 2020; Morgan, 2010). Food impacts lifestyle, health, habits, and the design of land, water, energy, transportation, and ecosystem services. Cooking and gastronomy are becoming increasingly important in contemporary society. So, food reasons for traveling have increased (Komariah et al., 2020).

As defined by Hall et al. (2003), gastronomic tourism refers to visiting primary and secondary food and beverage producers, gastronomic festivals, eateries, and specific locations with the primary aim of tasting and experiencing unique local culinary qualities. Although the above definition highlights gastronomy as an essential factor driving tourist behavior, it is necessary to recognize that tourists show varying levels of interest and importance towards gastronomy during their travels. This spectrum ranges from individuals solely looking for a restaurant to grab a bite to eat to those who carefully plan their entire trip around gastronomically related activities. Separately, gastronomy is the study of food and culture, especially cuisine, as a culinary art concept that has significant meaning in changing the views of Indonesian people about how food ingredients are cultivated, processed, served, and enjoyed (Rahman, 2021).

According to the Global Report on Food Tourism compiled by the United Nations World Tourism Organization (UNWTO, 2020), gastronomic tourism is a tourism experience that involves food and the essential elements that accompany it, with the experience being felt to have elements of food as a local lifestyle (with recipes-traditional recipes), culture and history, local food ingredients, stories behind the food, healthy and nutritious. Gastronomic tourism is closely related to traditional foods typical of a region (Hillel et al., 2013; Kumar, 2019; Pavlidis & Markantonatou, 2020). Each region has special food with its uniqueness and characteristics. Traditional food attracts culinary or gastronomic tourism to taste, cook, gain experience, learn about the traditions and identity of traditional food, and even use it as souvenirs. Local environmental, ethical, sustainability, and health concerns and consumers' desire to support local networks and economies and reduce their carbon footprint explain the current interest in local food (Pesonen et al., 2011). In addition, consumers perceive these products as more "fresh," "tasty," and "reliable" (Roininen et al., 2006). Research shows that local cuisine is considered "authentic," "clean," and "traditional." Despite this, local cuisine is seen as "simple" and "different" (Kauppinen-Räsänen et al., 2013; Sims, 2009).

Indonesia's cultural diversity is an essential asset in developing gastronomy in Indonesia. Indonesia has abundant gastronomic potential. Gastronomic characteristics are divided into tangible and intangible (Ketaren, 2021). Indonesian gastronomy has a variety of tangible and intangible characteristics. The existence of these intangible characteristics is what differentiates Western and Indonesian gastronomy. Intangible characteristics are invisible and invisible. Often, intangible characteristics are interpreted as efforts to trace food as a symbol and man-made material culture created by society and passed down from one generation to another, as well as a determining factor and procedure for regulating the behavior of its members (Ketaren, 2017). This attracts people's attention to learn more about the values and culture attached to this food. The aspect of tangible characteristics states that most food dishes have stories or folklore behind them.

The intangible characteristics of gastronomy in Indonesia are abundant. For example, many local foods contain symbols, rituals, customs, and local wisdom that have been formed traditionally. Cultural values like this are the advantages of Indonesian gastronomy compared to Western gastronomy. So it is very natural that Indonesian gastronomy is not just food dishes but is more than that, containing socio-cultural and historical values. Therefore, the potential of Indonesian cuisine needs to receive special attention related to conservation. Preserving traditional culinary delights is carried out to prevent the process of losing authenticity in local culture.

One area in Indonesia with traditional food that needs to be preserved is the Gunungkidul area. Gunungkidul is located in the Special Region of Yogyakarta which is famous for its natural tourist attractions, including beaches, caves, mountains, reservoirs, hills, and tourist villages. There is a lot of tourism potential in Gunungkidul. Apart from natural tourism, there is also gastronomic tourism, or what is better known as culinary tourism, for example thiwul gastronomy (Astuti et al., 2019; Kuntoro & Murniati, 2017; Noor et al., 2023; Putri et al., 2021). Thiwul is an integral part of the cultural identity of the Gunungkidul people. This food has historical, traditional, and symbolic value in people's daily lives. By preserving thiwul, the people of Gunungkidul can maintain their cultural heritage and strengthen their local identity. Keeping thiwul as Gunungkidul's gastronomic heritage contributes to maintaining culinary diversity. Thiwul has historical value related to the past and ancestral traditions. This food is clear evidence of the connection between past and present generations. Preserving thiwul helps maintain historical heritage and traditions that can be passed on to future generations.

Maintaining thiwul as a gastronomic heritage also has an impact on cultural tourism. However, until now, not many have studied the gastronomic potential of thiwul in Gunung Kidul, Indonesia. Therefore, this study aims to explore the gastronomic potential of thiwul in Gunung Kidul, Indonesia. Specifically, this study seeks to answer the following research questions:

1. What is the potential of thiwul as gastronomic tourism in Gunungkidul-Indonesia?
2. What is the history of thiwul gastronomy in Gunungkidul-Indonesia?
3. What is the gastronomic philosophy of Thiwul in Gunungkidul-Indonesia?
4. What are the traditions and social gastronomy of thiwul in Gunungkidul-Indonesia?
5. How has thiwul developed in the traditional eating habits of the Gunungkidul people?

## 2. METHODS

These studies examine the relationships between events and functions in specific real-world contexts (Yin, 2003). This study uses a qualitative case study approach to explore the gastronomic potential of thiwul as gastronomic tourism in Gunungkidul, Yogyakarta, Indonesia. Data was collected for six months in 2023 in Gunungkidul district, Yogyakarta-Indonesia. The data collection process was carried out in several stages. The initial phase involves orientation, where researchers collect comprehensive and comprehensive data regarding noteworthy, extraordinary, essential, and relevant aspects that can be utilized for further research efforts, especially regarding the gastronomic potential of thiwul as gastronomic tourism in Gunungkidul, Yogyakarta-Indonesia. During the second phase, the researcher thoroughly examined the data collection methods, emphasizing aligning the methods with the research objectives. This involves identifying and involving data sources or informants who have expertise and knowledge relevant to the topic of thiwul's potential as a gastronomic tourist attraction, the history of thiwul gastronomy, thiwul philosophy, thiwul gastronomic traditions, and social affairs, and the development of thiwul in the traditions of people's eating habits.

The main objective of this study is to explore the gastronomic potential of thiwul as gastronomic tourism in Gunungkidul, Yogyakarta, Indonesia. The steps to answer the purposes of this study use reference study questions, which are described in the form of interview questions shown in Table 1.

Table 1. Interview Questions

No	Study Purpose	Research questions
1	To explore the potential of thiwul as gastronomic tourism in Gunungkidul-Indonesia;	What is the potential of traditional thiwul food as a gastronomy in Gunungkidul, Yogyakarta-Indonesia? How is the traditional food thiwul made? What is the potential of thiwul as a gastronomic tourism product?
2	To investigate the history of thiwul gastronomy in Gunungkidul-Indonesia;	How did thiwul emerge as a traditional food for Gunungkidul, Yogyakarta, Indonesia?
3	To explore the gastronomic philosophy of thiwul in Gunungkidul-Indonesia;	How do the philosophical values of traditional thiwul food develop in the Gunungkidul community, Yogyakarta, Indonesia?
4	To investigate the traditions and social gastronomy of thiwul in Gunungkidul-Indonesia;	How has the social gastronomic tradition of thiwul developed in the Gunungkidul community, Yogyakarta, Indonesia? How is traditional thiwul food served in traditional ceremonies in Gunungkidul, Yogyakarta, Indonesia?
5	To investigate the history of thiwul gastronomy in Gunungkidul-Indonesia;	How has thiwul developed in the traditional eating habits of the Gunungkidul people?

Data was obtained through semi-structured interviews, participant observation, and archival analysis. Semi-structured interviews were conducted involving key stakeholders such as the Head of the Gunungkidul Regency Culture Service, five vocational school teachers in culinary skills, 20 Gunungkidul residents, and four thiwul business people (see Table 2). The interview aimed to gain insight into the potential of thiwul as gastronomic tourism in Gunungkidul, Yogyakarta-Indonesia. Participants in this research have a lot of experience in the investigation field and are willing to be actively involved in the research process. Interviews were conducted during the study to gather comprehensive information. In addition, this research uses a participant observation method to explore the thiwul eating traditions and habits of the Gunungkidul community. Apart from using

semi-structured interviews and participatory observation, this study's data collection method also uses literature studies on thiwul gastronomy.

Table 2. Respondent

No	Respondent	Amount
1	Head of the Gunungkidul Regency Culture Service	1
2	Gunungkidul Community	20
3	Thiwul business person	4
3	Vocational school teacher in the field of culinary skills	5

The data analysis used in this research is based on the Interactive Analysis Model (Miles & Huberman, 1994). This model describes several stages of analysis, including data collection, grouping based on variables, data reduction, data presentation, identification and exclusion of outlier data, and drawing conclusions or data validation. The initial stages of our study involved a data coding process, which included transcription of recorded interviews, analysis of observation notes, and examination of archival materials. The coding process includes identifying and categorizing key variables, selecting informants, time dimensions of data collection, and the methodology used. After the coding process, categorization was determined by the central theme of the investigation, which included participants' perspectives on the potential of thiwul as gastronomic tourism.

The dependence of the study on three primary data sources (i.e., interviews, participant observation, and archival analysis) allowed for triangulation of data sources (Newman & Hitchcock, 2011). This study took similar data from three sources: The Head of the Cultural Service, the community, and culinary vocational school teachers. This step is called "triangulation" of the data. Researchers should not add their own opinions to the case study (Yin, 2003). So, how people think about researchers' changes depending on the type of research is undoubtedly critical (Simons, 2009). So, to ensure the correctness of the data in this research, the researcher is an expert in gastronomy and culinary. This makes relationships stronger and results more reliable. Additionally, data inference results involve participants validating study data to ensure that the data they provide reflects their experiences (LeCompte, 2000; Marshall & Rossman, 2011).

### 3. RESULT AND DISCUSSION

#### The potential of thiwul as gastronomy in Gunungkidul-Indonesia

Thiwul is a traditional food originating from Gunungkidul, Yogyakarta, Indonesia. This food is made from cassava flour that is dried in the sun, or what is usually called "gaplek." Next, cassava is pounded until smooth, then steamed until cooked. This steaming result is called thiwul. Besides, thiwul can be used as a staple food to replace rice. If eaten as a staple, tiwul can be served with side dishes, including green chili vegetables, fried fermented soybean cake, and chili sauce. Usually, the people of Gunungkidul consume thiwul as a substitute for rice when the price is not affordable. This happened during the Japanese colonial era and in the 1960s. In the past, tiwul was eaten like rice, with side dishes and vegetables. The results of an interview with the Head of the Gunungkidul Regency Culture Service stated that:

"In fact, thiwul has long been a staple food substitute for rice in Gunungkidul. Thiwul is not just food, but this food has cultural values from our ancestors. In the Japanese colonial era, thiwul was consumed by the people of Gunungkidul as a substitute for rice."

Thiwul is a delicious dish and carries a rich historical message. Thiwul has historical value related to the past and ancestral traditions. Behind every bite of thiwul is a legacy of ancestors and traditions that have been preserved for years. Local communities dedicatedly maintain authentic thiwul-making methods, ensuring that traditional values and cultural heritage knowledge remain alive. This food is clear evidence of the connection between past and present generations. Preserving thiwul helps maintain historical heritage and traditions that can be passed on to future generations. Maintaining thiwul as a gastronomic heritage also has an impact on cultural tourism. Today, travelers often seek authentic culinary experiences on their travels. As stated by one of the Gunungkidul residents"

"Thiwul is a traditional Gunungkidul food that has historical value. In fact, domestic tourists often look for information regarding thiwul as a traditional food. People say, nowadays culture can be sold, including food or culinary delights."

Thiwul, developed in the Gunungkidul community, Indonesia, has become a specialty of food culture. If it is related to gastronomic theory, then thiwul meets the gastronomic criteria. Due to its principles, gastronomy studies food and culture, focusing on gourmet cuisine (Ketaren, 2021). Thiwul gastronomy studies include cooking techniques, food nutrition, food science, and organoleptics of thiwul food ingredients. Thiwul gastronomy as a food story contains the relationship between food and the historical and cultural knowledge that forms it, such as processing procedures and the geographical landscape, especially in Gunungkidul-Yogyakarta. According to Ketaren (2017), the food story aspect in gastronomy is often called oenogastronomic or enogastronomic. Information or stories related to food in the form of folklore or historical stories are essential in gastronomy. This aspect drives tourists' curiosity to learn about the origins of the food.

Thiwul is also a culinary tourism attraction in Gunungkidul. Tourists often visit villages in this area to see firsthand the process of making thiwul, from cassava harvesting to the processing stage. This experience provides new in-depth insights for tourists about local culture and the traditional method of making thiwul food. With its unique history, culture, and taste of thiwul, this traditional food continues to enrich the culinary experience of visitors who come to Gunungkidul. One of the Gunungkidul residents stated that:

"Currently, many local tourists want to know the origin of thiwul and how thiwul is processed. It is possible that the people of Gunungkidul think that thiwul has become normal. However, local and foreign tourists want to collect in-depth information about thiwul."

The existence of intangible characteristics in thiwul encourages efforts to trace food as a symbol and man-made material culture created by society and passed down from generation to generation, especially in Gunungkidul (Ketaren, 2017). This attracts people's attention to learn more about the values and culture attached to this food. In intangible characteristics, it states that most food dishes have stories or folklore behind them. Thiwul has abundant intangible features in Indonesian gastronomy. Apart from that, thiwul also contains symbols, rituals, customs, and local wisdom that have been formed traditionally. Cultural values like this are the advantages of Indonesian gastronomy compared to Western gastronomy. So it is very natural that Indonesian gastronomy is not just food dishes but is more than that, containing socio-cultural and historical values.

Apart from providing a unique culinary experience, thiwul gastronomy in Gunungkidul also positively impacts the local economy. Cassava farmers and thiwul producers receive support in developing their businesses, while tourists who buy thiwul products also support the sustainability of this industry. In this way, thiwul gastronomy is not just about taste but also about preserving cultural heritage, supporting the local economy, and forming an immersive culinary experience for all who dive into the delights of this traditional food in Gunungkidul.

### **History of Thiwul as gastronomy in Gunungkidul-Yogyakarta**

Thiwul is a typical food from Yogyakarta, especially in Gunungkidul and Bantul Regencies. The people of Gunungkidul and Bantul have consumed traditional food made from cassava since ancient times. Thiwul is often used as a staple food to replace rice, although rice has become a staple in current developments. Thiwul, an authentic product processed by people's creativity, has mutated into a staple food equivalent to rice through steaming. However, thiwul is still known as a historical specialty food. According to the Head of the Gunungkidul Regency Culture Service, he explained that:

"Thiwul food has been known to the people of Gunungkidul for a long time. In the past, thiwul was often consumed as a substitute for the main meal of rice. Among the people of Gunungkidul, this food has become a social culture embedded in local food traditions. Even now, many tourists want to know the origin of thiwul and how it is made."

The early history of the traditional food thiwul is closely related to cassava's arrival, which only entered Java in the 1852 era. The Portuguese initially brought cassava to be planted in Maluku, but because it did not develop well, it was brought to Java. Tela is growing and developing in areas such as Cilacap, Wonogiri, and Gunung Kidul (Dharmawan, 2022). So, tela trees are not endemic to Java. The population of tela cultivation finally started to become famous and increased in 1875. Thiwul food was believed to be a staple food during the Japanese colonial era in 1942. At that time, suitable food ingredients such as rice were complicated and could not be bought. In the end, people looked for other food ingredients to replace rice, namely cassava-based food, namely thiwul. This was conveyed by one of the culinary teachers at a vocational school in Gunungkidul, who stated:

"The origin of thiwul emerged when the cassava commodity entered Java. Initially, cassava was brought by the Portuguese to Maluku, but cassava cultivation in Maluku did not develop well. Finally, cassava was brought to Java to be cultivated. Since then, thiwul has been known to the people of Gunungkidul as a staple food substitute for rice."

Until now, thiwul food is still well known among the people of Gunungkidul. This thiwul food culture is preserved by one of the thiwul food culinary businesses, Yu Sum and Yu Tum. Yu Sum and Yu Tum, conservationists and owners of thiwul shops, stated that this thiwul had been around since their ancestors and has been passed on to their children, meaning that it has been passed down from their parents who previously consumed thiwul. This means that the spread of thiwul as a typical food of the Gunungkidul community cannot be separated from the role of culinary business people. Culinary business players are crucial in preserving the typical Gunungkidul thiwul food. In running their business, they understand, appreciate, and keep the traditional thiwul recipe. By prioritizing the use of authentic and organic local ingredients, they maintain the quality and taste of thiwul and support local farmers' economic growth.

Thiwul is a traditional food typical of the Gunungkidul Special Region of Yogyakarta, which began to develop around 1884. Thiwul was created due to people's creativity in fulfilling existing staple foods by processing the raw materials available then. Around 1884, Indonesia experienced a food crisis because all rice farmers in Indonesia experienced crop failure, which resulted in reduced sources of staple food in Indonesia. Thiwul is made from steamed cassava flour and has the characteristics of brownish-yellow granules with a lumpy and slightly wet texture (Alfian, 2019). Furthermore, according to information obtained from the Head of the Gunungkidul Regency Culture Service, he explained that:

"In the past, Wangsanjaya was a native farmer born in Central Java. He accidentally took leftover cassava from the harvest, which did not meet the criteria on the market, and then Wangsanjaya boiled it because there was too much cassava left. He feared the cassava would not be eaten and wasted, so Wangsanjaya took the initiative to dry the cassava. Wangsanjaya peeled the cassava skin and then dried it in direct sunlight. After 2-3 days, the cassava was dry; of course, it became hard, and it wasn't easy to eat. Then, the idea arose to pound the cassava until it was finely ground into flour, then put the mashed cassava into young bamboo and burn it in the coals of fire until cooked. Once he felt he had enough to eat, Wangsanjaya saved the remaining mashed cassava and used it as food every day. Since then, people have replaced their staple food with Thiwul."

Thiwul food is a survival strategy for the people of Yogyakarta, especially the Imogiri Bantul and Gunungkidul areas. Because the water was still scarce at that time, the crop commodity planted was cassava. Thiwul, made from cassava, can also be stored well for 1-2 years. Furthermore, after the electricity program entered the village, the community started planting rice. When thiwul was still a staple food, it was often paired with various side dishes, and the thiwul had no taste. Thiwul is defined as mixed starch; starch means flour produced from milling cassava and awul-awul because the process involves stirring it unevenly according to the mold size. According to a statement from one of the thiwul business people, he revealed that:

"Thiwul used to be an alternative food used as a staple. The meaning of thiwul is stirred starch flour; starch means flour produced from milling cassava and awul-awul because the mixing process is not evenly distributed according to the mold size. The process of making thiwul uses cassava that has been dried then floured and steamed."

The ancestors or parents of the Gunungkidul community have succeeded in creating processed cassava flour into thiwul as a staple food equivalent to rice. "Gaplek" flour is different from tela starch and tapioca flour. This flour is made from dried cassava, pounded in a mortar, and mixed with a winnowing (not sifted) until it becomes flour. Dried cassava is called "Gaplek" (see Figure 1). Also, dried cassava pounded or ground is known as Geplung (see Figure 2).



Figure 1. Dried cassava based on "gaplek" flour



Figure 2. The process of pounding dried cassava into "gaplek" flour (left) and the resulting "gaplek" flour (right)

Now, in every market in the village, you can find services to process "gaplek" into flour ready to be made into thiwul. Thiwul is known to the public as a traditional food and food for people with low economic conditions. In fact, in modern times like today, it is still in demand by the public. However, everyday foods have emerged that taste better. Apart from that, thiwul is consumed not only by people with low incomes but also by people with middle incomes and even high incomes. From this, it can be seen that thiwul blurs the space or boundaries of social inequality. Currently, thiwul is consumed not only by people in Gunungkidul Regency but also by people in various areas outside Gunungkidul Regency.

### **Thiwul's Gastronomic Philosophy**

Thiwul's philosophy includes Cassava Diversity. Thiwul is made from the main essential ingredient, namely cassava. Cassava, as a plant that grows abundantly in the Gunungkidul area, symbolizes natural diversity and the abundance of natural resources provided by nature. Thiwul has a simple manufacturing process but has valuable value in people's lives. This teaches about local wisdom and utilizing simple ingredients to make valuable food. Thiwul in the Javanese dictionary comes from the word thorough. The philosophy of eating thiwul is to be careful in making decisions and not quickly divorce or divided. Thiwul is considered a symbol of togetherness. Family or community members often eat Thiwul together on certain occasions. Eating together with thiwul strengthens social ties and shared values in the Gunungkidul community. One of the Gunungkidul residents stated that:

"Thiwul food means diversity and simplicity. Diversity is shown by the use of staple food raw materials that do not only depend on rice or rice. Other ingredients can be used, such as cassava. Meanwhile, the value of simplicity is demonstrated by the simple process and ingredients used in making thiwul."

Thiwul, apart from being a delicious specialty food, also has a deep symbolic meaning in the history and culture of the Gunungkidul people. In this context, thiwul is not just a traditional dish but also a symbol of concern, suffering, and misery experienced by society during difficult times. Esa (2013) explains that thiwul is also interpreted as a symbol of respect, suffering, and pain. It is interpreted as this symbol because thiwul has a vital role in maintaining the survival of society, which was hit by difficult times, such as the colonial period, economic crisis, and drought.

In these difficult times, when resources were limited, and food was hard to find, thiwul became a lifesaver for many people. Because it can be stored for an extended period and is produced from raw materials that are relatively easy to obtain, namely tubers such as cassava or cassava, thiwul is an essential source of nutrition. People use thiwul as a long-lasting staple food, giving them the strength to survive in these challenging conditions. In this context, thiwul symbolizes persistence, resilience, and enthusiasm in facing life's challenges. Its existence reflects the human ability to adapt to complex environments and teaches the values of simplicity

and perseverance in facing limitations. Therefore, thiwul is not only a dish but also a reflection of the resilience and spirit of struggle of the people of Gunungkidul in facing difficult times in the past.

### **Thiwul Gastronomy and Social Traditions**

The emergence of thiwul is shining evidence of human creativity in utilizing the natural resources around it. As a work of simple food culture but with extraordinary impact, thiwul has made history in the Indonesian culinary world. Not just a dish, thiwul reflects local wisdom in food processing. Our ancestors processed tubers such as cassava into delicious snacks such as cassava (cassava is cassava that has been peeled and dried) and gathot (gathot is a steamed snack, made from cassava which is sliced into small pieces lengthwise and then boiled, mixed with sugar, eaten with grated coconut), hawuk-hawuk cake (sweet thiwul), and various other preparations including thiwul. These variations in processed cassava show human creativity in enriching culinary variety. Through thiwul and its preparations, the taste is enjoyable, and the cultural heritage is maintained and continues to develop. Besides that, thiwul teaches us about simplicity, creativity and sustainability in managing natural resources.

This diversity in thiwul processing is also followed by changes in the social structure of thiwul which is built by so much complexity: (1) infrastructure and architecture of cooking equipment, (2) series of raw material processes, (3) processes and techniques for processing until it is cooked and ready to eat, (4) energy resources: water, fire, fuel, (5) a combination of serving thiwul as the main food with a combination of vegetable flavors, side dishes and chili sauce. And finally, (6) brings reading certain social and cultural markers. The thiwul cultural text does not stop at thiwul's position as rice. But the freshness of thiwul brings parity with rice. The diction of thiwul has had its social value degraded, because it is hierarchical in the taxonomy of dignity that thiwul is much lower than nasi (rice). When the food diversification campaign spreads, the reality of the vulnerability of rice farming monocultures occurs, dependence on a single staple food, even attacks on the tradition of eating wheat flour whose seeds cannot be grown on the Indonesian archipelago pumps up imported energy, the position of local staple foods: cassava, corn, sorghum, sweet potatoes sweet potato, breadfruit, are gaining popularity again.

Another side in the context of using thiwul consumption in the Gunungkidul and Bantul communities is anticipating a prolonged dry climate. When the weather is dry, and there is no rain for a long time, many people then switch to planting cassava because they believe that cassava can survive in a long dry climate compared to growing rice, as well as the geographical or natural conditions of Gunungkidul and Bantul in the area—imogiri which is hilly and karst. Several culinary teachers at vocational schools explained that thiwul food is processed to anticipate a long dry climate, so it requires long-lasting food stocks. Therefore, the use and processing of cassava is the right choice when consumption needs during traditional parties are necessary, such as thiwul served at Rasulan events, kendurenan (Kenduren traditional ceremonies are joint prayer activities attended by neighbours and led by religious leaders to ask for salvation or sending prayers for ancestors who have passed away), and at wedding receptions.

Thiwul has an important role in various traditional events and rituals in Gunungkidul and is an inseparable part of the local cultural heritage. Often, thiwul appears in traditional events such as religious commemorations or slametan events. It forms part of a meal honored with guests or as a ritual food served in religious ceremonies. However, not only in a religious context, thiwul also celebrates togetherness and traditions in local celebrations such as Grebeg Suro or the Islamic New Year celebration. Thiwul is served and distributed to the community as a symbol of togetherness and traditional celebration. Through the presence of thiwul at various events and celebrations, the people of Gunungkidul continue to preserve their cultural values, while enjoying the unique pleasure of traditional dishes that unite them in various precious moments. According to the people of Gunungkidul, they explain that:

"...Sometimes, thiwul often appears at traditional events such as religious commemorations or slametan events. Thiwul becomes part of the dishes given to guests or as ritual food served."

Apart from that, a similar response was also conveyed by one of the vocational school culinary teachers who stated that thiwul is also a typical food in local celebrations in Gunungkidul, such as Grebeg Suro or Islamic New Year celebrations. Thiwul is served and distributed to the community as a symbol of togetherness and traditional celebration. Several examples of thiwul served at traditional events and daily menus of the Gunungkidul community in Yogyakarta-Indonesia are shown in Figure 3. Apart from that, Figure 4 shows another thiwul dish with a side dish of fried grasshoppers typical of Gunungkidul.





Figure 3. Serving thiwul at traditional events



Figure 4. Thiwul with side dishes of fried grasshoppers with onion chili sauce, kulupan, fried fermented soybean cake



Figure 5. Thiwul served with hot tea

### **The Development of Thiwul in the Consuming Habits of the Gunungkidul Community**

The ancestors and parents of the Gunungkidul community have created processed cassava flour into thiwul, a staple food equivalent to sega or rice. The cassava flour used is different from tapioca flour. Making thiwul involves special steps, where cassava, namely dried cassava, is pounded in a mortar and mixed with a tampah (household furniture made from woven bamboo and so on, usually round for winnowing rice), not sifted until it

becomes flour. In every village market, services for processing cassava into flour for thiwul can easily be found. Thiwul, known initially as a traditional food for people with a low economy, is still in demand in modern times. Many rural areas still consume thiwul as a staple food because they believe that eating thiwul makes them feel full and satisfied for a longer time. Thiwul is usually served with boiled vegetables, onion chili sauce, steamed manding tempeh, and mixed with seasoned grated coconut, including shallot, onions, and salted fish. Several people explained in an in-depth interview about the development of thiwul gastronomy that:

"Initially, thiwul was known only to be consumed by low-income people. But now, thiwul gastronomy has become popular. Many village communities still choose thiwul as their main food because they believe that consuming thiwul provides a feeling of fullness and satisfaction that lasts longer."

Apart from that, in the dry season when sea water recedes, people look for seaweed (bouquets) to process into raw anointing that is rich in nutrition as a complement to thiwul. They also prepare thiwul like fried rice (fried thiwul) for breakfast, showing creativity and flexibility in processing thiwul into various delicious dishes. By maintaining this tradition, the people of Gunungkidul maintain their culinary heritage while continuing to enjoy the deliciousness and nutritional benefits of thiwul food. Thiwul is a traditional food that has an important role in the eating habits of the Gunungkidul people. The following is Thiwul's development in the traditional eating habits of the Gunungkidul community, obtained from the results of in-depth interviews with the community, the Head of the Gunungkidul Regency Culture Service, teachers and business people.

- 1) Use as a side dish: In Gunungkidul, Thiwul is often served as a side dish in everyday dishes. Usually, Thiwul is cooked by frying or steaming, then served with vegetables, fish, or meat. Thiwul provides a feeling of fullness and is a popular choice in the daily food menu of the people of Gunungkidul.



Figure 6. Thiwul rice with various side dishes and thiwul "Mbok Sum" fried chicken

- 2) Part of Ritual Food: Thiwul also has a role in several ritual foods or traditional ceremonies in Gunungkidul. For example, at slametan events or religious commemorations, Thiwul is often served as food given to guests or as part of a ritual meal.



Figure 7. Thiwul rice with various side dishes

- 3) Typical Food in Local Celebrations: Thiwul is often an essential part of local celebrations in Gunungkidul. For example, in traditional festivals such as Grebeg Suro or Islamic New Year celebrations, Thiwul is usually served as a particular food distributed to the community. This is part of tradition and strengthens the cultural identity of the Gunungkidul people.



Figure 8. Tumpeng thiwul Javanese sugar

- 4) Typical Souvenirs: Thiwul is also popular as a specific souvenir from Gunungkidul. Tourists who visit Gunungkidul often buy Thiwul as souvenirs to take home to family or friends. Thiwul small and medium enterprises (SMEs) in Gunungkidul produce and market Thiwul in various attractive packaging to meet demand as souvenirs.



Figure 9. Thiwul as a typical souvenir from Gunung Kidul

- 5) Development of Flavor Variants: Along with the development of culinary trends, Thiwul is also experiencing the growth of flavor variants. Small and medium enterprises (SMEs) thiwul in Gunungkidul are creative in creating new flavor variants such as chocolate, pandan, or fruit. This helps enrich the Thiwul dining experience and attracts broader public interest.



Figure 10. Various variations of contemporary thiwul flavors

- 6) Support from the Regional Government: The Gunungkidul regional government also supports the development of Thiwul in the community's traditional eating habits. They hold promotional events and

local food festivals which also show the diversity and cultural values of Thiwul as part of Gunungkidul's culinary riches.

In line with current developments, the consumption patterns of people in Gunungkidul Regency, who previously consumed thiwul as the primary food, have now switched to rice. This is because the people's income and welfare in Gunungkidul Regency are improving so that people can buy better food, namely rice. Since then, there has been a shift in consumption by the people of Gunungkidul; now, thiwul is a snack food that has also become a typical snack or snack from the area. Until now, thiwul as a traditional snack has begun to be modified with various flavors, for example, original, chocolate, cheese, and mixed flavors (chocolate-cheese mixture). This innovation has attracted the interest of tourists and residents alike in increasing thiwul consumption. Many people also make thiwul as souvenirs because thiwul can also be produced using instant thiwul. The results of an in-depth interview with the Head of the Gunungkidul Regency Culture Service stated that:

"Since the arrival of rice, the consumption of Gunungkidul people has shifted from thiwul to rice. Changes in the function of thiwul, which initially functioned as a staple food, have now become a snack or snack. We have made thiwul one of Gunungkidul's typical souvenirs."

In this fast-paced era, many people have limited time to prepare food. Additionally, many people face time pressure and busy schedules daily. Modern consumers tend to look for instant food that is easy to prepare and consume. Technological developments in food processing have made the process of making instant thiwul more efficient. This technology helps maintain the quality, taste, and texture of thiwul in instant form so that consumers can still enjoy a satisfying eating experience. Making thiwul instantly can also be a marketing strategy to expand the market and reach a broader range of consumers. Instant thiwul can be sold in various places such as grocery stores, supermarkets, or even online, reaching a wider market segment. In facing changing consumer needs and preferences, instant thiwul has become an alternative that maintains the authenticity and image of traditional food while providing ease and comfort. Instant thiwul was created to fulfill the need for food that can be served quickly, tasty, nutritious, and without a complicated process (see Figure 11).



Figure 11. Processed instant thiwul

The development of Thiwul in the traditional eating habits of the Gunungkidul community reflects the importance of this food in daily life and local culture. In recent years, Thiwul has also experienced development as a product of Small and medium enterprises (SMEs) that support tourism, producing a positive economic impact for the people of Gunungkidul. In this context, gastronomic or culinary products have contributed to economic aspects. This is relevant to the statistical data and results of the Creative Economy Survey 2017, which reveal that the culinary sector is vital in increasing Indonesia's GDP. It is proven that the culinary industry is the first most dominant contributor to GDP, namely 41.69%—followed by other subsectors such as fashion at 18.15% and the crafts subsector at 15.70% (Bekraf & BPS, 2017). This data shows that food or gastronomy has an essential position as a contributor to economic improvement in Indonesia. Therefore, it is natural that the potential of gastronomy in Indonesia, especially thiwul gastronomy, is a priority sector in economic development in Indonesia.

#### 4. CONCLUSION

Thiwul, as a gastronomy with abundant intangible characteristics, has excellent potential as a gastronomic tourism product in Gunungkidul, Yogyakarta, Indonesia. This means that thiwul has stories or folklore that contain symbols, rituals, customs, and local wisdom that have been formed traditionally. With all its potential, thiwul is not just food but also a story of life and identity for the people of Gunungkidul, making it the main attraction in developing gastronomic tourism products in the region. Apart from that, from a historical aspect,

thiwul is a traditional Indonesian food from Gunungkidul, Yogyakarta, famous for its unique preparation. Made from cassava flour, namely cassava processed through a mashing and steaming process, thiwul has a chewy and soft texture.

This food is often served at traditional events, religious commemorations, and local celebrations as a symbol of togetherness and tradition. Known for its sustainability as a rural staple, thiwul represents Indonesia's rich and diverse culinary heritage. The thiwul philosophy means diversity, simplicity, local wisdom, togetherness, persistence, resilience, and enthusiasm. Thiwul gastronomy is served in daily meals and traditional feasts of the Gunungkidul community. The development of Thiwul in the traditional eating habits of the Gunungkidul community reflects the importance of this food in daily life and local culture. Thiwul, as a gastronomic product from Gunungkidul, has an essential position as a contributor to economic development in Indonesia. Therefore, it is natural that the potential of gastronomy in Indonesia, especially thiwul gastronomy, is a priority sector in economic growth in Indonesia.

## REFERENCES

1. Alfian, D. (2019). *Development of Instant Thiwul Products as Today's Food (in Indonesian Version)*. Universitas Sebelas Maret.
2. Astuti, S. D., Edi, K., Furqon, & Nuraeni, I. (2019). Development of Instant Tiwul Product Diversification to Increase the Competitiveness of SMEs in Wonosobo Regency. *Agrokreatif Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 5(2). <https://doi.org/https://doi.org/10.29244/agrokreatif.5.2.123-134>
3. Bekraf & BPS. (2017). *Data Statistik dan Hasil Survei Ekonomi Kreatif*.
4. Bhaskarachary, K., Vemula, S. R., Gavaravarapu, S. R. M., & Joshi, A. K. R. (2016). Traditional foods, functional foods and nutraceuticals. *Proceedings of the Indian National Science Academy*, 1565–1577. <https://doi.org/10.16943/ptinsa/2016/48888>
5. Dharmawan, G. C. (2022). *The Origin of Tiwul, a Staple Food Substitute for Rice in the Colonial Era (in Indonesian Version)*. <https://www.netralnews.com/>
6. Esa, M. (2013). *Tiwul and Riyadhah (in Indonesian Version)*. <https://www.kompasiana.com/mahanivesa/5528f900f17e61ce228b4612/tiwul-dan-riyadhah>
7. Fox, R. (2007). Reinventing the gastronomic identity of Croatian tourist destinations. *Hospitality Management*, 26(3), 546–559.
8. Getz, D. (2008). Event tourism: Definition, evolution, and research. *Tourism Management*, 29(3), 403–428. <https://doi.org/https://doi.org/10.1016/j.tourman.2007.07.017>
9. Green, G. P., & Dougherty, M. L. (2008). Localizing Linkages for Food and Tourism: Culinary Tourism as a Community Development Strategy. *Community Development*, 39(3), 148–158. <https://doi.org/10.1080/15575330809489674>
10. Guzman, T. L., Mogollon, J. M. H., & Clemente, E. D. (2014). Gastronomic tourism as an engine for local and regional development. *Regional and Sectoral Economic Studies*, 14(1), 95–102. <http://www.usc.es/economet/journals2/eers/eers1417.pdf>
11. Hall, C. M., Sharples, L., Mitchel, R., Macionis, N., & Cambourne, B. (2003). *Food Tourism Around the World: Development, Management and Markets*. Elsevier Ltd.
12. Hillel, D., Belhassen, Y., & Shani, A. (2013). What makes a gastronomic destination attractive? Evidence from the Israeli Negev. *Tourism Management*, 36, 200–209. <https://doi.org/https://doi.org/10.1016/j.tourman.2012.12.006>
13. Ingram, H. (2003). Cultural Tourism: The Partnership between Tourism and Cultural Heritage Management. *International Journal of Contemporary Hospitality Management*, 15(7), 413. <https://doi.org/10.1108/09596110310496060>
14. Kauppinen-Räsänen, H., Gummerus, J., & Lehtola, K. (2013). Remembered eating experiences described by the self, place, food, context and time. *British Food Journal*, 115(5), 666–685. <https://doi.org/10.1108/00070701311331571>
15. Ketaren, I. (2017). *Upaboga Gastronomy Indonesia (in Indonesian Version)*. AGASI & AGI.
16. Ketaren, I. (2021). Gastronomy, Culinary, and Various Indonesian Foods. In *Our Food Variety: Archipelago Gastronomy and Culinary* (pp. 3–13). Prisma Jurnal.
17. Komariah, K., Razaq, A. R. B. A., Nugraheni, M., Lastariwati, B., & Mahfud, T. (2020). The antecedent factor of tourists' intention to consume traditional food. *GeoJournal of Tourism and Geosites*, 32(4), 1209–1215. <http://gtg.webhost.uoradea.ro/PDF/GTG-4-2020/gtg.32403-559.pdf>
18. Kumar, G. M. K. (2019). Gastronomic tourism— A way of supplementing tourism in the Andaman & Nicobar Islands. *International Journal of Gastronomy and Food Science*, 16, 1–6. <https://doi.org/https://doi.org/10.1016/j.ijgfs.2019.100139>
19. Kuntoro, Z., & Murniati, D. E. (2017). Tourist Interest in Thiwul in Mangunan Tourism Village, Dlingo,

- Bantul, Yogyakarta (in Indonesian Version). *Jurnal Pendidikan Teknik Boga* 2, 1(1).
20. LeCompte, M. D. (2000). Analyzing qualitative data. *Theory Into Practice*, 39(3), 146–154. [https://doi.org/10.1207/s15430421tip3903\\_5](https://doi.org/10.1207/s15430421tip3903_5)
  21. Marshall, C., & Rossman, G. (2011). *Designing qualitative research* (5th ed.). SAGE Publications.
  22. Miles, M. B., & Huberman, M. A. (1994). *Qualitative data analysis: an expanded sourcebook* (2nd ed). Sage Publication.
  23. Morgan, K. (2010). Local and Green, Global and Fair: The Ethical Foodscape and the Politics of Care. *Environment and Planning A: Economy and Space*, 42(8), 1852–1867. <https://doi.org/10.1068/a42364>
  24. Newman, I., & Hitchcock, J. H. (2011). Underlying agreements between quantitative and qualitative research: The short and tall of It all. *Human Resource Development Review*, 10(4), 381–398. <https://doi.org/10.1177/1534484311413867>
  25. Noor, L. S., Putri, N., & Aryani, F. (2023). Thiwul, Traditional Food As Culinary Tourism in Gunung Kidul, Yogyakarta. *Proceedings Ecobestha*, 2(1), 210–224.
  26. Pavlidis, G., & Markantonatou, S. (2020). Gastronomic tourism in Greece and beyond: A thorough review. *International Journal of Gastronomy and Food Science*, 21, 1–10. <https://doi.org/https://doi.org/10.1016/j.ijgfs.2020.100229>
  27. Pesonen, J., Komppula, R., Kronenberg, C., & Peters, M. (2011). Understanding the relationship between push and pull motivations in rural tourism. *Tourism Review*, 66(3), 32–49. <https://doi.org/10.1108/16605371111175311>
  28. Putri, N. A., Permana, E., & Subhan, M. N. (2021). Marketing Strategy for Tiwul traditional food as a culinary tourism destination in Gunung Kidul Jogja. *Jurnal Pemasaran*, 4(3), 340–356.
  29. Rahman, F. (2021). About the Beginnings of Gastronomy in Indonesia (in Indonesian Version). *Jurnal Pemikiran Sosial Ekonomi*, 4(2).
  30. Roininen, K., Arvola, A., & Lähteenmäki, L. (2006). Exploring consumers' perceptions of local food with two different qualitative techniques: Laddering and word association. *Food Quality and Preference*, 17(1), 20–30. <https://doi.org/https://doi.org/10.1016/j.foodqual.2005.04.012>
  31. Seyitoğlu, F., & Ivanov, S. (2020). A conceptual study of the strategic role of gastronomy in tourism destinations. *International Journal of Gastronomy and Food Science*, 21, 1–10. <https://doi.org/https://doi.org/10.1016/j.ijgfs.2020.100230>
  32. Sidekli, S., & Karaca, L. (2013). Teacher Candidate Opinions on the Use of Local and Cultural Heritage Items in Social Studies Teaching. *Gaziosmanpaşa Bilimsel Araştırma Dergisi*, 5, 20–38. <https://dergipark.org.tr/tr/pub/gbad/issue/29699/319557>
  33. Simons, H. (2009). *Case study research in practice*. Sage.
  34. Sims, R. (2009). Food, place and authenticity: local food and the sustainable tourism experience. *Journal of Sustainable Tourism*, 17(3), 321–336. <https://doi.org/10.1080/09669580802359293>.
  35. Trichopoulou, A., Soukara, S., & Vasilopoulou, E. (2007). Traditional foods: A science and society perspective. *Trends in Food Science & Technology*, 18(8), 420–427.
  36. UNWTO. (2020). *Gastronomy*. <https://www.unwto.org/gastronomy>
  37. Yin, R. K. (2003). *Case study research: Design and methods* (3rd ed.). Sage.