

# FOOD TOURISM AND SUSTAINABLE DEVELOPMENT MODEL: CASE STUDY OF PASAR PAPRINGAN

## (MODEL PARIWISATA PANGAN DAN PEMBANGUNAN BERKELANJUTAN: STUDI KASUS PASAR PAPRINGAN)

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### Abstract

Food or culinary tourism is an activity during destination visit, and Pasar Papringan in Temanggung, Central Java is one of the compelling cases to study. This study then aims to see the contribution of Pasar Papringan as a culinary tourism destination as a sustainable tourism development model. The research data collected through in-depth interviews, observation, and literature review. Interviews conducted with parties involved in the development of Pasar Papringan, such as initiators, volunteers, culinary curators, and residents. Meanwhile, observations were conducted by looking at market implementation practices during the event. Researchers carried out the literature study by referring to references about food tourism, sustainable tourism development, and local empowerment. The re-emergence of traditional local foods shows the efforts to preserve the ancestors' heritage in the form of food so that today's generations can still enjoy it. Besides the local community's active involvement, the local people could get additional income from Pasar Papringan and increase their economically and socially empowered lives. The eco-friendly or green concept promoted by Pasar Papringan makes it clear that the market cares about environmental sustainability issues, which also becomes a point in the development of sustainable tourism. One other point that is no less important is the support and intervention of several communities, such as Spedagi movement and the Komunitas Mata Air, making Pasar Papringan a leading tourist destination with a unique and distinctive appeal.

**Keywords:** Pasar Papringan., Culinary Tourism., Sustainable Tourism., Traditional Food.

### Abstrak

Wisata kuliner merupakan kegiatan dalam kunjungan destinasi, dan Pasar Papringan di Temanggung Jawa Tengah salah satu kasus yang menarik untuk diteliti. Penelitian ini kemudian bertujuan untuk melihat kontribusi Pasar Papringan sebagai destinasi wisata kuliner sebagai model pengembangan pariwisata berkelanjutan. Data penelitian dikumpulkan melalui wawancara mendalam, observasi, dan studi pustaka. Wawancara dilakukan dengan pihak-pihak yang terlibat dalam pengembangan Pasar Papringan, seperti pemrakarsa, relawan, kurator kuliner, dan warga. Sedangkan observasi dilakukan dengan melihat praktik implementasi pasar selama acara berlangsung. Peneliti melakukan studi pustaka dengan mengacu pada referensi tentang wisata pangan, pengembangan pariwisata berkelanjutan, dan pemberdayaan lokal. Kemunculan kembali makanan tradisional lokal menunjukkan upaya pelestarian warisan nenek moyang berupa makanan agar generasi sekarang tetap bisa menikmatinya. Selain keterlibatan aktif masyarakat setempat, masyarakat juga dapat memperoleh penghasilan tambahan dari Pasar Papringan dan meningkatkan taraf hidup mereka yang berdaya secara ekonomi dan sosial. Konsep eco-friendly atau green yang diusung oleh Pasar Papringan memperjelas bahwa pasar peduli terhadap isu kelestarian lingkungan, yang juga menjadi poin penting dalam pengembangan pariwisata berkelanjutan. Hal lain yang tidak kalah pentingnya adalah dukungan dan campur tangan dari beberapa komunitas, seperti gerakan Spedagi dan Komunitas Mata Air, menjadikan Pasar Papringan sebagai destinasi wisata unggulan dengan daya tarik yang unik dan khas.

**Kata kunci:** *Pasar Papringan., Wisata Kuliner., Wisata Berkelanjutan., Makanan Tradisional.*

## **INTRODUCTION**

Indonesia has extraordinary natural and cultural wealth. Several tourist destinations have used this attraction, despite some have not yet been developed. Not all of Indonesia's culinary resources developed into tourist attractions. There are several names for food-based tourism in tourism, such as food and wine tourism', 'tasting tourism', 'gourmet tourism', and most commonly 'culinary tourism', 'food tourism' or 'gastronomic tourism' (Sanchez-Canizares & Lopez Guzman, 2012). Gastronomy plays an essential role in influencing tourists' experience in tourist destinations (Correia, Moital, Ferreira, & Peres, 2008; Kivela & Crotts, 2006). While tourists are outside their everyday environment, tourism mediators can direct their attention to particular products and experiences they would not normally consume. Food experiences are an essential part of this process (Richard, 2012). Food consumption supports tourists' visiting activities and becomes part of the memorable and impressive visiting experience; sometimes, it is a significant motivator for travelling to a particular destination (Quan & Wang, 2004). Increasingly, having access to high quality, locally produced food is becoming part of travellers' expectations. Food in the tourism industry known as a part of the local culture which tourists consume; a part of tourist promotions; a potential component of local agricultural and economic development; and a regional factor that is affected by the consumption patterns and perceived preferences of tourists (Tikkanen, 2007)

In general, food tourism defined as visitations to primary and secondary food producers, food festivals, restaurants, and specific locations for which food tasting and experiencing the specialist food production region's attributes are the primary motivating factors for travel (Hall and Sharples, 2003). However, if deeply examined, each terminology has a different definition. Horng and Tsai (2010) claim culinary tourism is the 'other' experience through food-related activities. People facilitated cultural learning and knowledge transfer of the specific food from the destination. Its 'Whileculinary tourism' refers to food-related activities in terms of cultural consumption, 'food tourism' refers to those as physical experiences, motivated by a desire to engage with local foods (Bertella, 2011; Cohen & Avieli, 2004; Everett & Slocum, 2013; Hall & Sharples, 2003).

Meanwhile, Hegarty and O'Mahony (1999) discuss 'gastronomy' in terms of food within society's culture and lifestyle. 'Gastronomic tourism' then concerns the place of food in the culture of the host. Food tourism can also be conceptualised from several themes or points of view, including motivation, culture, authenticity, management and marketing and destination orientation (Ellis, Park, Kim, & Yeoman, 2018). It is then apparent that culture is the central concept shared in all five emerging themes, combining authenticity, culture, and motivations represent origin, history, place, and language.

Food tourism can provide an in-depth experience for tourists, then walks through various models and development stages in several countries worldwide. Amira (2009) explains that there are several efforts made in the Maldives to promote culinary tourism. These efforts include combining cultural concepts at events with the theme of local food. Besides, 'Culinary Challenges' are also being strived for in hotels and resorts to serve local foods rich in innovation and uniqueness. Planting local organic plants in gardens or parks at hotels or resorts is another step pursued to become an attraction for local food in the Maldives. Wine product development in Israel also raises this culinary as a museum attraction, art gallery, event, retail outlet, medium for education, and living history (Richard, 2012). The Olive Tree Routes also initiated a network of routes through several countries, including various chambers of commerce, museums, and festivals. A more specific itinerary is arranged each year to transmit the idea of sustainable development, intercultural dialogue, discovery, and recognition of natural heritage connected by the Olive Tree's symbolic presence. The strategy for developing culinary tourism in Kenya made food or drinks a cultural heritage (Okech, 2014). They are branding food and beverages in Kenya using the local lingua. It looks unique and attractive, such as Kirinyaga Grill (Roof Top Restaurant), Wataalamu Restaurant (Executive Restaurant), Nyama/Mbuzi/ Kuku Choma to call Grilled Cow/Goat/Chicken. Meat, Bhajia as a term for sliced potatoes in spicy butter and Maziwa (Milk) and Mnazi (Coconut).

On the other hand, culinary tourism development also involves agro-tourism, as is found in the American Indian community (Curtis et al., 2017). Local food resources are combined with agricultural activities such as pick-your-own or fishing and hunting. Several other buildings and facilities were developed, such as food processing facilities, wineries and breweries, farmers markets, and even museums related to food. Other attractions offered include food and drink shows, cooking demonstrations, food festivals, beer and wine festivals, and harvest festivals. They also provide picnic activities by utilising locally grown food products and creating food-based souvenirs.

Recently in Indonesia, many seasonal markets have emerged that carry the concept of culinary tourism destinations. The idea of developing the culinary market began with the emergence of Pasar Papringan in 2017. Apart from traditional food, Pasar Papringan sells agricultural products and local handicrafts, generally made of bamboo. According to Law Number 10 of 2009 concerning tourism, which includes preserving nature, the environment, resources, and advancing culture, the tourism aspect could protect traditional food. Preservation of conventional foods is deemed necessary to be carried out in line with the times, modernisation, and globalisation, so those future generations will still recognise these traditional foods' existence.

Efforts to preserve traditional food as part of the local culture are also closely related to sustainable tourism development. Definition of sustainable development from the report of World Commission on Environment and Development (1987) explains a process to meet the needs of the present generation without compromising future generations' abilities to meet their own needs' (Visser & Brundtland, 2013). Three dimensions or pillars of sustainable development are now recognised and underlined: economic sustainability, social sustainability, and environmental sustainability (UNEP and WTO, 2005). Font and Serra (2017) emphasise the criteria of sustainability, such as minimising the negative ecological and social impacts, reducing the carbon footprint of transport,

normalising the behaviour of the visitors, reducing touristic overcrowding, compensating for the adverse effects caused by tourism, serving the destination, and serving the needs of the city. Meanwhile, Niedziolka (2012) identified the basic principles of sustainability: taking a holistic approach to planning and strategy, protecting the environment (biodiversity), and human-made heritage. He also mentions preserving critical ecological processes, facilitating and involving public participation, and ensuring sustained productivity for the long term. The idea of sustainability has received worldwide popularity in the tourism and hospitality sector as part of the strategy to magnetise "green consumers" (Sirakaya et al., 2013).

The food and culinary industries also have their own space in the context of sustainability. The concept of culinary sustainability essentially incorporates aspects of sustainable or green kitchens, sustainable cuisine, food value systems, sustainable products and innovation processes, waste management, culinary trends, renewable energy and local food systems (Sharma, 2014). One aspect of culinary sustainability is 'buying local'. Buck, et al. (1997) analyse the advantages of buying local. It would help strengthen the local economy less money transmitted to corporations based outside the local community. Farmers and buyers can potentially create healthy competition among local farmers. It positively impacts society development and revitalisation. It creates a unique relationship between producer and customer; it helps make small and medium families financially stable and protects the local history, culture, and ecology (reducing the carbon footprints from travelling long distances). Pasar Papringan opened on 10 January 2016 in Kelingan hamlet, Caruban Village, Kandangan District, Temanggung Regency, with a land area of about 1 hectare. However, due to the insufficient land area, the Pasar Papringan location moved to Ngadiprono Hamlet, Ngadimulyo Village, Kedu District, Temanggung Regency. Now the site has reached 2 hectares. Pasar Papringan Ngadiprono began operating on 14 May 2017 and runs twice every *selapan dino* (35 days), namely Sunday

Pon and Sunday Wage. Local wisdom *Pasaran Jawa* (Pon, Wage, Kliwon, Legi, Pahing) used to make these market names are not forgotten and will continue to be known by the public. The Pasar Papringan, which opens from 6 am to 12 am is one of the village revitalisation efforts in Temanggung, which begins with the design of a village master plan utilising local resources, which upholds the values of simplicity, local wisdom, and the environment.

## **METHODS**

The research's data was collected through in-depth interviews, observation, and literature review. The researcher interviewed parties involved in Pasar Papringan, such as initiators, volunteers, culinary curators, and residents who sell foods in the market. The semi-structured method used, online and offline interview to the informants who were visiting Pasar Papringan. as well as the neighbourhood in Ngadiprono, to directly interact and interview the local people, such as those the food producers and sellers, homestay owners, the secretary staff, and the financial coordinator. Overall, there were ten informants have been interviewed during the research at Pasar Papringan. Meanwhile, observations were conducted by looking at market implementation practices during the event. As Pasar Papringan was not operating during the pandemic of COVID-19, the researchers only visited the market's empty location, guided by the initiator and volunteer of this food tourist attraction. To get a market atmosphere and find out about the recent development of the market, researchers also try to observe Pasar Papringan online, namely by viewing videos about Pasar Papringan, widely available on YouTube and official Instagram account. The literature study was carried out by researchers referring to food tourism, sustainable tourism development, and local empowerment.

## **RESULTS AND DISCUSSION**

Pasar Papringan as a food or culinary attractions is offered to attract many tourists to visit. Almost every event on Sunday' Wage' and 'Pon' (Javanese day), Pasar Papringan is full of

visitors from several cities in Indonesia. No wonder that the available parking lot is a whole of vehicles. Pasar Papringan, which started the event at 6 am, made visitors willing to wake up early, passing through the Temanggung mountainous district's cold air, to taste various unique dishes and snacks at Pasar Papringan. Some decide to stay at the homestay of Ngadiprono called Tambujatra Homestay to enjoy Papringan Market for a longer duration.

Pasar Papringan is the idea of Spedagi Movement in collaboration with the Komunitas Mata Air in Ngadiprono and steps to empower the local community by seeing some of the available potentials. In a matter of months, Pasar Papringan became the center of attention, especially in the Indonesian culinary tourism industry. Several regions have tried to apply a similar concept by offering various food menus in the open area because they want to follow the unique attractions of Pasar Papringan. However, many of those local markets with these specialities do not last long. Pasar Papringan market can then be an example of a tourist destination's sustainability efforts, seen from an economic, social, environmental, cultural and food perspective.

### **1. Papringan Market in the Scope of Economic Empowerment and Sustainability**

Community involvement in Pasar Papringan appears to be an additional activity that can generate financial benefits. On Sunday, Wage and Pon, each individual in the community plays a different role in every market event. The majority of women cook various types of food and beverage menus, then sell them. Some women who are not assigned cooking or selling can play a role and work as a dishwashing team. Meanwhile, men also participate in developing culinary tourism attractions in Ngadiprono. The Pasar Papringan's management maintains security, is a cleaning service team or prepares all the equipment needed for the event signposts and bamboo lincak. Eating and drinking utensils are the tasks for the younger generation also took part in the Pasar Papringan activities. They arrange the parking lot, in charge of the bamboo coin exchange department as a means of payment, and become a cleaning and service team.

Part of the younger generation also helps in processing and serving food. It can be said that Pasar Papringan applies fair distribution for individual or group roles. Each community member has a part that is tailored to their abilities and skills to minimise conflict potential effectively.

The Pasar Papringan event two times a month invites local people to have other activities besides their daily routine as housewives, farmers, or bamboo artisans. The impact is that they have additional income to meet their needs and welfare. It can be seen that the existence of Pasar Papringan opens additional employment such as food and beverage sellers, agricultural product sellers, crafts and toys made from bamboo, homestay managers, and other service providers. Interestingly, the Pasar Papringan activity taught local people the importance of saving. Pasar Papringan implements a savings system where every food seller cannot immediately take all the income they get for each event. They will only get a part of the money for the next capital. The rest will then be kept by the financial coordinator of Pasar Papringan, which will be distributed again at certain times, such as before Eid al-Fitr. However, these savings can also be taken at any time if there is an urgent need. It can be seen that their standard of living has improved since they are actively involved in Pasar Papringan.

Pasar Papringan exists as a unique and interesting food tourism destination. It is located in the middle of a bamboo forest that makes it different from most markets found in Indonesia. Moreover, the concepts that are carried, such as the way of serving, naming the food, paying with bamboo coin, or the idea of zero waste make Pasar Papringan appears to be a tourist attraction that deserves to be appreciated. The courage to offer something different then teaches local people about the creative economy that is realised by seeing and considering the interests and expectations of current consumers. It is not surprising that the steps taken in the management of Pasar Papringan were welcomed by consumers from various circles, both the older generation who wanted to reminisce about past foods and the younger generation who needed existence self-actualisation.



Fig 1. Components of Economic Sustainability in Pasar Papringan

## 2. The Papringan Market in the Social Sustainability Context

Pasar Papringan development is a form of synergistic collaboration between local organisations and communities. The local community in Ngadiprono also shows enthusiasm and has high motivation in its management and development. They work hand in hand to carry out Pasar Papringan, which becomes their new source of income. There is cooperation among residents, playing their respective roles, and complementing each other to create a harmonious and distinctive unity. Collaboration and cooperation between residents can build social cohesion in society that leads to integration to reduce conflict.

Community involvement in the development of Pasar Papringan gives them extra experience for the sake of self and family development. People appear to be good at trading, not being awkward during interaction and communication with strangers or consumers who visit Pasar Papringan, even though the visitors sometimes have higher social status than them. It can be seen that they also have an improvement in language skills, as they are more fluent in speaking Bahasa Indonesia, while they usually are communicating with Javanese as the local language. Not a few can master a foreign language,

such as the English language, even though still at the beginner level. Another self-development found in the Ngadiprono community is the ability to engage in the organisation actively. They are then familiar with meeting agendas, expressing ideas and opinions, providing suggestions and criticism, following the monitoring and evaluation schedule, and discussing problems and finding solutions. Facilitators, volunteers and community assistants from the Spedagi movement and the Komunitas Mata Air always provide space and opportunities for the community to solve problems and find appropriate strategies for the development of Pasar Papringan.

Another self-development that is inseparable from the community of Ngadiprono as a result of Pasar Papringan development is the increased standard of living, which is marked by increased awareness and concern for cleanliness, harmony, beauty, hospitality, disciplinary values, skills, and health. At every event on Sunday, Wage and Pon, people required to show their best regarding the location of Pasar Papringan and the personal appearance of everyone involved in it. They are not allowed to dry clothes in front of their houses, keep the house area, and clean the road to the market location. They're asked to wear proper attire, clean, neat, with a touch of simple and natural makeup on their faces so that they're beautiful to look at. As some of the residents' houses provide homestay facilities, these houses must also be guaranteed cleanliness and tidiness. In terms of hospitality, they have become accustomed to welcoming guests, both domestic and foreign guests. They are familiar with the basic principles of hospitality that prioritise service and satisfaction. They also became acquainted with the rules and policies applied in the management and development of Pasar Papringan in Ngadiprono. Education and assertiveness used by facilitators from the organisation and volunteers make them more disciplined to act or move according to the existing protocols. It seems that they also apply a healthy standard of living in their daily lives outside of Pasar Papringan activities. The processed food and beverages served at Pasar Papringan that avoid chemical substances such as flavourings, food colouring, preservatives

increase awareness among local people about maintaining health. They have started to prevent the mixture of chemical substances in dishes served for the family at home in their daily consumption. Frequently when they go eating out, they ask the seller not to add flavourings to the food ordered. This attitude can sign that the level of awareness of personal and family health is increasing due to the management of Pasar Papringan.

The popularity of Ngadiprono hamlet as a food tourist destination in Temanggung makes them proud of their neighbourhood. When people asked about their area of origin, they will proudly say 'Ngadiprono' rather than mentioning Temanggung Regency. They are pleased that their remote hamlet turns into a tourist destination where thousands of visitors come from various regions and even many countries. Besides, not a few tourists visiting Pasar Papringan to taste foods and beverages are from public figures or national figures. They are proud and has more experience, considering that they have met and interacted with those VIPs. Several public figures and foreign tourists from certain circles prefer to stay at the Tambujatra homestay. The preference for staying for several days increases their length of stay at Ngadiprono and makes residents have deeper interaction and closer relationships with such visitors.

Another interesting study from the involvement of local communities in the development of Pasar Papringan is gender empowerment and equality. Market activities dominated by women make this group of the community have additional income (some of them previously only lived as housewives) for the family, thus impacting women's ability to contribute financially to the household. A form of gender equality is also expressed through men's participation in processing food in the kitchen, which will be served at Pasar Papringan at each event. It becomes a familiar sight to see men in the kitchen helping to grate coconuts, stir the dough, or wrap food in banana leaves. Another fact that was found was the younger generation's involvement in the management and development of Pasar

Papringan which is also another form of the regeneration plan, which is undoubtedly a milestone for the sustainability of Pasar Papringan as a leading traditional food tourism destination.

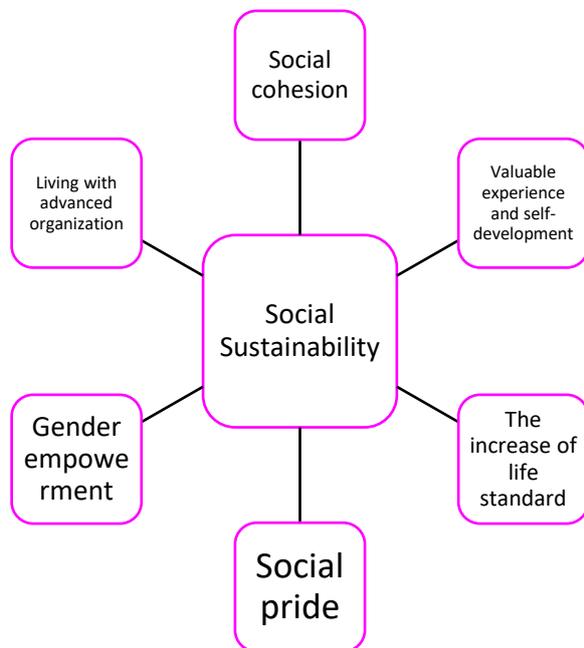


Fig 2. Forms of Social Sustainability in Pasar Papringan

### 3. Pasar Papringan and The Environmental Sustainability Measures

The environmental element is listed as one of the sustainability agenda pillars besides social and economical by considering the urgency of preserving nature and the environment. The sustainable ecological defined as balance, resilience, and interconnectedness allows human society to satisfy its needs. Simultaneously, it neither exceeds its supporting ecosystems' capacity to continue to regenerate the services necessary to meet those needs nor by our actions diminishing biological diversity (Morelli, 2011). There are several principles of ecological sustainability. Using raw materials to maintain the biodiversity of natural resources, using alternative energy sources that are environmentally friendly, sustainable, and design for re-usability, redesign and recyclability manufacture can increase energy efficiency. And business processes as closed-loop systems could reduce emissions and waste to zero (Robinson, 2004; World Headquarter, 2007).

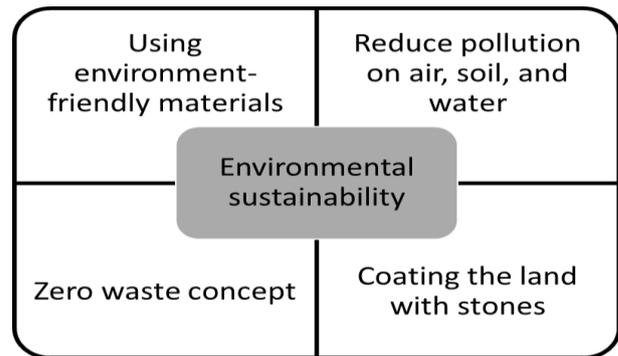


Fig 3. Components of Environmental Sustainability in Pasar Papringan

In its development, Pasar Papringan seems to consider the environmental factor around the market. Pasar Papringan departed from the anxiety of initiators and Spedagi movement towards the piles of garbage mounting in the papringan (in Javanese) area or the land overgrown with bamboo trees. It has become a habit for local people to dispose of both organic and non-organic waste around *papringan*. The initiators, Spedagi movement, and the Komunitas Mata Air saw that this location could function as a place with certain positive activities. The initiators then initiated the development of Pasar Papringan with a unique and interesting concept that has not been found anywhere else. The problem of piles of garbage in the *papringan* area was then resolved with the Pasar Papringan activity. There are no longer piles of waste that pollute the environment and affect the health of local communities.

The unique and exciting environmental concept promoted by Pasar Papringan managers and developers is the 'zero waste' agenda or efforts to minimise non-organic waste. In the plan at Pasar Papringan, bamboo and banana leaves are used as the primary materials. All utensils and types of equipment, such as signs, seats, shelves, plates, glasses, food baskets, and coin used for transactions, are made of bamboo with specific shapes, colours, and creations. Apart from bamboo, banana leaves are also another core material used in Pasar Papringan. The banana leaves are used to serve food on trays, placemats and are used to wrap food. Even if there is equipment that is not made of bamboo and banana leaves, it can be ascertained that it is reusable or recyclable.

Another environment-friendly form in Pasar Papringan is a parking area located far from the primary market location. Thus, it can be ensured that visitors get an adequate and good quality supply of oxygen while enjoying the various dishes there. Waste generated from market activities made of bamboo and banana leaves is also classified as biodegradable waste, so that it does not pollute the soil and the surrounding environment. One creativity and other environment-friendly form found in the development of Pasar Papringan is the idea to coat the land at the market location with stones taken from the river or, in local terms, it is called 'trash'. The trash road then becomes a solution to the possibility of dust coming from the soil that everyone in the market passes. The minimal amount of dust that appears ensures visitors get fresh and healthy air and reduces dust and dirt contamination in the traditional food served.

#### 4. Pasar Papringan, Local Culture and Sustainability

In the tourism context, local foods become the destination's brand, which then attracts visitors or tourists to come. Their travel experience has not been completed without tasting the local food and beverage served by local people. Food is considered an element of local culture and an expression of the history, habits, and traditions of a community or geographical area (Kivela and Crotts, 2006). Food and foodways, including hunting, gathering, agriculture, aliment preparation and consumption, are a significant part of cultural heritage. All components of culture, such as communication, cognition, material objects and behaviour, are somehow connected to food (Timothy, 2016).

The food and drinks sold at Pasar Papringan are traditional foods, especially Javanese, such as appetisers, main courses, desserts, snacks, and various local specialities. Some of the foods available include *Ketan Bakar*, *Sagon Enten-enten*, *Persikan*, *Toklo*, *Klenyem*, *Gethuk Gulung*, *Ndas Borok*, *Bakwan Jendal*, dan *Puthu Mayang*. The main methods available at Pasar Papringan include *Sego Megono*, *Soto Ayam*, *Nasi Kuning*, *Pecel*, and *Gulai Ayam*. Meanwhile, multiple offerings include beverages, namely *dawet anget*, *dawet ireng*, various traditional *jamu*,

*wedang telang*, and *wedang pring*. Pasar Papringan also sells agricultural products that visitors can take-homes, such as vegetables and fruits. Once visited, visitors are given a variety of choices for what to consume.

Some visitors who were from the generation of 1970 to 1990 made culinary tourism activities at Pasar Papringan as a nostalgic moment towards food that used to be consumed in the past during their childhood in their hometowns. Meanwhile, the younger generation of millennials tends to try dishes and snacks that they are not used to consuming today. The reintroduction of traditional food and drinks at Pasar Papringan shows an effort to 'revive' food and drinks that no longer exist or only live in some significant celebrations. Later, it can be ascertained that Pasar Papringan is a medium in preserving local culture in these traditional foods.

In addition to food, the form of cultural preservation at Pasar Papringan can be seen in complementary elements in this food tourism destination, such as equipment that mostly uses bamboo and banana leaves as basic ingredients, hosts wearing traditional clothes (*kebaya lurik*, *jarik*, and *caping* or *blangkon* for men), as well as several traditional toys and crafts made from bamboo. In this market, gamelan music and (sometimes) Javanese traditional dances are also displayed. Visitors can finally feel a complete local nuance, starting from the rural atmosphere under lush bamboo trees, traditional food and drinks served in conventional equipment and served by traditionally dressed hosts, and listening to the gamelan that fills the entire room.



Fig 4. Forms of Cultural Sustainability in Pasar Papringan

There is a close relationship between local culture and sustainability from the development of the Pasar Papringan as a food or culinary tourism destination. The culture in the sustainable development approach views culture as having a separate, independent role as part of sustainable development, as a so-called fourth pillar and ecological, economic, and social sustainability. Cultural correlation in the sustainability agenda lies in several themes, including multiculturalism, cultural rights, local culture and cultural identity. Cultural contributions to the sustainability agenda emphasise the importance of conservation, maintenance and preservation of cultural capital in different forms as arts, heritage, knowledge, and cultural diversity for the next generations (Soini & Dessein, 2016).

**5. Food Sustainability of Pasar Papringan Products**

Although not included in sustainability pillars, this section needs to be discussed explicitly about food sustainability or culinary sustainability. In this context, food producers aim at the use of locally available fresh ingredients, where they emphasise on the aspects of thermal, electrical, mechanical, and evidently operational issues (Sharma, 2014). For most operational scope, they prefer to have more environment friendly operations, which means buying non-endangered and buying local raw material, as well as continuously following a recycling program (King, 2006).

In practice so far, the management and development of Pasar Papringan have always been aimed at providing fresh and healthy food. The initiators strongly emphasised to each food producer about healthy food processing procedures, including avoiding the use of flavourings, preservatives, and artificial colouring, which are generally made from chemicals that are harmful to health. They are also advised to use 'motif or modified cassava flour as a substitute for flour that is readily available in the market, and they usually consume. Furthermore, they also always use raw materials from local products, which they often buy from farmers in their neighbourhood. Some of the food processors

take raw materials like vegetables and fruit from their gardens. The food processing, which approaches the opening hours, ensures the freshness, warmth, and good nutrition of food.

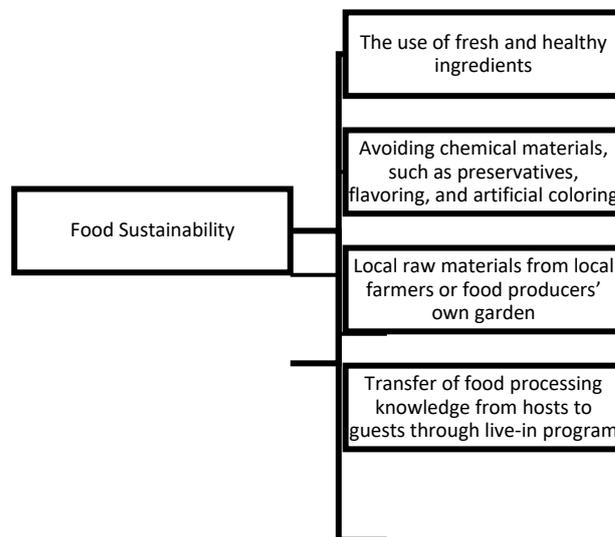


Fig 5. Proofs of Food Sustainability in Pasar Papringan

In developing Pasar Papringan, the developers and initiators also held a live-in program at the Tambujatra homestay for food tourists. Interestingly, this group of tourists seeking food taste may be directly involved in the processing and manufacturing of food. They are allowed to come to the residents' kitchens (pawon in Javanese) to see the process of making local foods that are also cooked traditionally, including using a wood-burning stove. They are allowed helping local ladies with food processing. The live-in program and special programs offered to allow the possibility of knowledge transfer from host to guest. On another occasion, the live-in program participants who had the opportunity to help local people and learn the food processing also tried to cook similar food in their respective places of residence, to extend the 'age' and existence of these local foods and expand their reach.

**CONCLUSION**

The presence of Pasar Papringan proved the efforts to revitalise village, empower communities, and develop grassroots community-based tourism. A master plan initiated by the Spedagi Movement and the Komunitas Mata Air was

welcomed by the Ngadiprono residents and developed into a food tourism attraction leading to many tourists from various circles. Most of the residents realise and understand the importance of their village revitalisation agenda. There has been a lot of time, effort, cost, and thought poured out for preparation, implementation, management, and development, but in the end, the results are not something in vain. Pasar Papringan activities are carried out in order to increase the self-confidence of the citizens, where they are no longer spectators but are active players in the process of developing tourism.

The activities and management of Pasar Papringan then proved to be in line with the plan of sustainable tourism development in the economy, social, environment, culture and food. It is necessary to involve the young generation from the local community to participate actively, produce new exciting ideas and creations, so that they grow up as young people who are creative, innovative, being able to provide more initiatives, and having concern as well as a sense of belonging to their area of origin. The efforts to increase capacity building among human resources also necessary to provide extra services that accommodate the various needs of visitors. The management and development of Pasar Papringan also need to involve stakeholders' role to reach a wider group of tourists, including foreign tourists. Long-term planning and in-depth assistance through organisational strengthening need to be formed in order to anticipate obstacles and problems that occur in the future.

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