



Volume 8 Issue 2, December 2025, pages: 303-314

EXPLORING LOCAL INGREDIENTS OF TRADITIONAL SNACKS IN SOLO: CULINARY HERITAGE AND SUSTAINABLE GASTRONOMY IDENTITY

Wahyu Tri Hastiningsih^{1*}

Hospitality Study Program, Politeknik Indonusa Surakarta^{1*}

wahyutri@poltekindonusa.ac.id

Received: 31/10/2025

Revised: 28/11/2025

Accepted: 11/12/2025

Abstract

As part of the preservation of local gastronomic identity, this study investigates the use of non-wheat local food ingredients in traditional market snack products in Solo City. This research is based on the decline in the interest of the younger generation in traditional foods and the increasing dependence of the community on imported foodstuffs, especially wheat flour. By optimizing local foodstuffs, this research is expected to increase the cultural, economic, and sustainable value of food. This study uses a descriptive qualitative approach with direct observation methods, in-depth interviews, and visual documentation of market snack traders in Pasar Gede, Klewer Market, and Nusukan Market. The data obtained was analyzed through data reduction, data presentation, and thematic conclusion drawing to find patterns of local food utilization in each market snack product studied. According to the results of the study, most of the traditional Solo market snacks still use local ingredients such as rice, sticky rice, cassava, bananas, and coconut. Products such as carang gesing, gethuk lindri, and jadah blondo are real examples of preserving local food that is valuable economically, culturally, and nutritionally. However, the main problems faced include declining interest in the younger generation, lack of innovation, and lack of approach to promoting digital. In summary, local food plays an important role in strengthening Solo's culinary identity and supporting the sustainability of traditional foods. It is hoped that this research will help develop culinary innovations based on local ingredients and encourage further research that looks at nutritional value, culinary branding, and digitalization strategies of traditional market snacks.

Keywords: Local Foodstuffs, Market Snacks, Traditional Cuisine, Solo Gastronomy, Food Security

1. INTRODUCTION

The city of Surakarta, better known as Solo, has a strong reputation as one of the cultural and traditional culinary centers in Indonesia. The culinary richness that exists not only represents delicious tastes, but also reflects the social identity, cultural values, and long history of its people. Solo's traditional culinary is a cultural expression that contains historical, philosophical, and social values that are still alive in the community (Djono et al., 2023). In their research, Solo culinary is interpreted not only as food, but also as a medium to pass on values, symbols of unity, and a means of cultural communication

between generations. However, the trend of modernization and globalization also affects how people consume goods. The way people view and choose food has been changed by culinary innovations, the emergence of contemporary cafes, and digital lifestyle trends. explained that after colonialism, the culinary phenomenon of hybridity in Solo emerged. It is a fusion of traditional food with a modern style that results in a new type of food(Putra, 2025).

On the one hand, the variety of foods can be expanded by this phenomenon, but on the other hand, it can erase traditional foods that are passed down through generations and made from local ingredients. In addition, the development of information technology has influenced the way people access local foods and get to know them. they created a Solo culinary recommendation system based on filter cooperation, which allows users to use digital data to find typical foods (Ekovinh et al., 2024). These results not only show that the representation of traditional foods in the digital world is becoming increasingly important, but also show that modern and wheat flour-based foods tend to be dominated by popular and easily recognizable foods by algorithms.

This condition can take away the public's attention from traditional market snacks made from local ingredients. Market snacks may be an experience-based tourist attraction other than cultural heritage. Traditional markets, such as Pasar Gede in Surakarta, have great potential to encourage health travel by providing healthy and natural food. This potential can serve as a strategic opportunity to develop sustainable culinary tourism and strengthen the local economy (Yuniar Rifani, 2025). Several previous studies have discussed the culinary aspects of Solo, but the focus is still limited. Mapping the potential of Surakarta's culinary tourism can be done in terms of location and culinary types (Saeroji & Wijaya, 2017)and the design of traditional culinary tourism centers can be used for public education (Putra, 2025)and the potential of traditional markets in supporting *wellness tourism* (Yuniar Rifani, 2025).

However, there has been no research that has in-depth examined the relationship between local non-wheat food ingredients and the formation of the gastronomic identity of Solo's traditional market snacks. This is the gap analysis that is the basis for the originality of this study that the aspect of local ingredients has not been positioned as the main element in the formation of the cultural meaning and culinary identity of the Solo people. Based on this gap, this research has a novelty statement contribution to three main aspects:

- a. Presenting a new perspective on how non-flour local food plays a role in shaping the gastronomic identity of Solo market snacks.
- b. Offers a qualitative analysis that links local ingredient elements to cultural, economic, and sustainable food security meaning.
- c. Providing a conceptual basis for the innovation and digitalization of traditional culinary without losing its authentic value.

The purpose of the research is to find out the types of typical market snacks in Solo, to know the basic ingredients used and to know the inherent cultural values, as well as the potential for their development in the context of culinary tourism and sustainable food security.

2. LITERATURE REVIEW

2.1 Gastronomy and Local Culinary Identity

Gastronomy in addition to describing the cultural values, history, and identity of a society, culinary is also related to taste. Solo's traditional food has a long history and

shows a blend of classic, colonial, and modern Javanese influences. This makes it an important part of the city's identity (Djono et al., 2023). Solo's traditional food is a postcolonial hybridity, where culinary adaptation and innovation occur without losing their authentic value (Putra, 2025). Local food is a symbol of cultural heritage that unites the community and helps to talk about the culture in the market snacks. Many of the market snacks that still exist today come from the traditional food of the Surakarta Palace (Mellyani & Kusumaningrum, 2020).

Traditional snacks made from sticky rice, cassava, bananas, and corn serve as a medium for preserving culinary identity while promoting food independence through the use of local resources. The use of these ingredients not only forms a distinctive taste, but also reflects the cultural context and philosophy of life of the people of Solo. In the Dukutan tradition, for example, *gandik* made from corn and coconut represents the value of taste authenticity and the depth of cultural meaning related to the history and rituals of the community. Thus, the transformation of local food into traditional products has a dual role: preserving cultural heritage while strengthening food security by reducing dependence on imported materials, as shown in the *gandik* study at the Dukutan ceremony in Karanganyar (Hastiningsih & Sari, 2023).

2.2 Quality of Traditional Products and Local Food Ingredients

One of the important elements in maintaining traditional culinary is the use of local foodstuffs. Consumer perception of the quality of raw materials and processing methods has a major impact on the value of traditional foods. In addition to being the main ingredient of Solo market snacks, ingredients such as rice, sticky rice, cassava, and coconut have symbolic and ecological meanings that support local agriculture (Harsana, 2021). Traditional markets, such as Pasar Gede, have a strategic role in maintaining the availability of local ingredients and supporting the sustainability of the people's culinary economy. Empowering culinary potential in rural areas has the potential to strengthen the local economy and at the same time maintain traditional foods based on local wisdom (Made Hendrayana et al., 2024; Yuniar Rifani, 2025).

2.3 Tourism and Consumer Behavior Will Culinary

Tourists must have a curiosity for local food to maintain the culinary culture of the region. The perception of authenticity, taste experiences, and social interactions that arise when consuming local food influences tourists' behavior towards culinary destinations (Widjaja et al., 2020). The discovery of Solo's culinary tourism is interesting because of the traditional market atmosphere that features authentic cultural experiences (Julita et al., 2022). The opportunity to develop from Surakarta's culinary tourism is very large if it gets promotions to collaborate with creative industry players so that culinary heritage and tourist attractions in the form of market snacks can boost the local economy (Saeroji & Wijaya, 2017).

2.4 Local Culinary Innovation and Marketing

The sustainability of the traditional culinary industry today is closely linked to innovation and digital marketing strategies. The manufacture of local culinary products must take into account buyer behavior and market trends without eliminating the authentic value that characterizes it (Rahayu, 2025). The importance of building an educational culinary tourism center in Surakarta so that the younger generation can learn, learn, and develop traditional foods (Putra, 2025). IT-based promotional strategies that can

strengthen these efforts (Warta et al., 2025). This strategy allows the use of a digital recommendation system to introduce Solo's iconic cuisine to a wider audience. The preservation of traditional market snacks can be done in an adaptive and sustainable manner by combining cultural values and digital techniques.

3. RESEARCH METHODS

This study is a descriptive qualitative research with an exploratory approach. This study aims to study traditional culinary phenomena as a whole, especially market snacks that use local food ingredients in Solo City. The goal is not only to describe the form of culinary products, but also to understand the cultural meaning and gastronomic identity inherent in the use of local ingredients. The qualitative approach allows researchers to obtain rich contextual data by interacting directly with culinary actors, producers, and communities that follow market snack traditions. This study was conducted in Solo, or the city of Surakarta, which is known as the center of Javanese culture with a strong culinary tradition. The data was collected at Pasar Gede and Pasar Legi, because both are traditional markets that still sell various typical Solo market snacks. This research includes: Market snack makers and sellers, Consumers / buyers, culinary experts and connoisseurs of Surakarta cuisine. Data collection technique, data is obtained through the following procedures:

- a. Direct observation: The researcher observed the production and sale of market snacks, especially those that used non-wheat materials such as rice, sticky rice, or cassava. Observations include the manufacturing process, the type of materials used, and the socio-cultural context associated with the process.
- b. Thorough interviews were conducted with traders, culinary artisans, and buyers to find out the history of local food use, taste perceptions, and cultural values associated with the product.
- c. Research and Documentation of the Literature: Documentation is carried out through field records, photographs, and the collection of supporting data from books, archives, and scientific articles related to the identity of traditional food and culinary.

The approach to Data Analysis using an interactive model developed by Miles and Huberman is used to perform a qualitative descriptive data analysis, which consists of three main stages:

- a. Data reduction field data is selected, simplified, and focused for research purposes.
- b. Data presentation: based on the foodstuffs, types of market snacks, and the cultural significance contained in them, information is organized in the form of narratives, tables, or thematic categories.
- c. Conclusion drawing and verification performing interpretations to find patterns, meanings, and relationships between local ingredients and the formation of the gastronomic identity of the Solo people.

The analysis is carried out throughout the data collection process to the final interpretation stage, so that the results are contextual and reflective.

4. FINDINGS AND DISCUSSION

The research was carried out in three main traditional markets in the city of Surakarta, namely Pasar Gede, Pasar Legi. The three were chosen because they still maintain traditional culinary trading activities, especially market snacks made from generation to generation. From the results of observations, researchers found that these

three markets play an important role as distribution centers and transmission of Solo's culinary culture.

A total of 18 types of market snacks were successfully identified, with 12 of them using non-wheat basic ingredients, such as sticky rice, rice and cassava. Data was obtained through interviews with 15 market snack traders and artisans who have been selling for more than 10 years, as well as field observations for 3 weeks. Conceptually, local food ingredients function as markers of gastronomic identity because they not only shape taste, but also contain social, spiritual, and historical meanings that are passed down through generations.

Table 1. Traditional Market Snacks of Solo: Names, Preparation Methods, and Cultural Meanings

No	Name of Traditional Snack	Main Local Ingredient	Cooking Method	Cultural Meaning
1	Getuk lindri	Casava	Steming	Getuk lindri symbolizes a philosophical message that teaches people to be grateful for what they possess and to transform simple resources into something more meaningful, valuable, and appreciated by others.
2	Tiwul	Casava	Steming	Tiwul represents a symbolic reflection of past food resilience, recalling how local communities once relied on cassava as a substitute staple during times of scarcity.
3	Sawut	Casava	Steming	Sawut is a typical snack made from grated cassava that displays how smart and basic Javanese agricultural families are. People often think of the dish as being connected to the spirit of nguri-uri pangan lokal, which means "the effort to keep local food heritage alive." It also means food resiliency because it doesn't use wheat. The smooth texture and subtle sweetness illustrate that hard work may bring uncomplicated joy. This fits with the Javanese idea of being grateful and living in peace with nature.
4	Arem-arem	Rice	Steming	Arem-arem is a simple and happy dish (marem) that shows how brilliant and creative Javanese forefathers were when they turned plain rice into a tasty and healthy dinner by adding spices and vegetables. Banana leaves may make plain cuisine look and taste better, which is important. This shows that they are practical, innovative, and culturally aware.
5	Klepon	Sticky Rice Flour	Boiling	Klepon denotes being simple, kind, and going through many stages of life. The green color stands for wealth and fertility, while the tasty filling within stands for kindness that expands over time. The crushed coconut on top stands for all the different parts of life that you have to go through to be genuinely happy. The way it is eaten, with the mouth closed (mingkem), also offers the moral lesson to be careful with what you say and not damage other people.
6	Mendut	Sticky Rice Flour	Steming	Mendut is characterized by its soft and chewy texture, which symbolizes human qualities of flexibility, adaptability, and patience. The banana leaf wrapper is not merely a covering but carries profound philosophical meaning it represents purity, protection, and modesty. Thus, Mendut is not only a delicacy that pleases the palate but also a reflection of Javanese cultural values that uphold gentleness, moral refinement, and harmony in life. (Kuliner, 2025).
7	Onde-onde	Sticky Rice Flour	frying	Onde-onde, with its round shape, symbolizes unity, wholeness, and the continuity of life. The combination of ingredients glutinous rice, grated coconut, and palm sugar

				embodies the hope for harmony, enduring happiness, and ever-growing prosperity in life. The form and flavor of Onde-onde together reflect the Javanese belief that completeness and sweetness in life are achieved through balance and togetherness.
8	Lemper	Sticky Rice	Steming	The Javanese proverb “lem ojo meper” or “yen dilem atimu ojo member”, which translates as “when you are praised, do not become arrogant or prideful,” conveys a moral teaching on humility and emotional balance. It reflects the Javanese cultural value of maintaining inner calmness and modesty despite receiving recognition, emphasizing that true virtue lies in sincerity rather than self-glorification (Setiyawan, 2023).
9	Semar mendem	Sticky Rice	Steming	The name "Semar Mendem" derives from two Javanese words: Semar, who is a character in the wayang (shadow puppet) tradition and is known for his wisdom, humility, and duty as a defender of the people; and Mendem, which means "drunk" in Javanese. The snack's solid, filling shape shows that Semar is a huge, simple person who loves to eat. Philosophically, Semar Mendem serves as a moral admonition for leaders against becoming "intoxicated by power" (mendem kuoso), a term prevalent in Javanese society. The meal shows what it means to be a good leader by being humble, moderate, and devoted to others. This is similar to the strong moral values that are part of Javanese cooking traditions.
10	Wajik	Sticky Rice	Steming	The Javanese phrase "wani tumindak becik," which means "the courage to do good," stands for the moral courage that comes from trying to be good and do good. It represents the Javanese philosophical idea that real courage is not shown by being dominant or aggressive, but by being willing to do the right thing, seek virtue, and act ethically even when things are hard (Wardana & Setiarto, 2024). Jadah means peace and unity. Steaming the sticky rice grains makes them stick together and form a solid shape. This is like two things coming together. In Javanese culture, especially in Solo, jadah is a common gift at weddings and Thanksgiving. It shows that you care about farming and support it. The dish shows how Javanese people value working together and living in peace, which is the basis of their social and agricultural heritage.
11	Jadah	Sticky Rice	Steming	"Wani tumindak becik", which means "the courage to do good" in Javanese, is the strength of character that comes from trying to be good and do good. It shows that the Javanese think that real courage isn't shown by being strong or aggressive, but by being willing to do the right thing, look for virtue, and act morally even when things are hard. Jadah means peace and togetherness. When you steam the sticky rice grains, they stick together and keep their shape. This is like two things that are the same. In Javanese culture, especially in Solo, jadah is a common gift for Thanksgiving and weddings. It shows that you care about farming and want it to go well. The meal shows how important it is for Javanese people to work together and live in peace, which is the basis of their social and agricultural traditions. Jadah Blondo is a unique Solo dish that shows how creative and special the place is. The combination of sticky rice (ketan) and blondo (coconut residue) is a great way to use

				local ingredients in a way that is good for the environment and fun to cook with. The fact that it is so common at traditional markets and local festivals shows how important food, community, and cultural identity are to Javanese people.
12	Jadah Blondo	Sticky Rice	Steming	"Wani tumindak becik", which means "the courage to do good" in Javanese, is the strength of character that comes from trying to be good and do good. It shows that the Javanese think that real courage isn't shown by being strong or aggressive, but by being willing to do the right thing, look for virtue, and act morally even when things are hard. Jadah means peace and togetherness. When you steam the sticky rice grains, they stick together and keep their shape. This is like two things that are the same. In Javanese culture, especially in Solo, jadah is a common gift for Thanksgiving and weddings. It shows that you care about farming and want it to go well. The meal shows how important it is for Javanese people to work together and live in peace, which is the basis of their social and agricultural traditions. Jadah Blondo is a unique Solo dish that shows how creative and special the place is. The combination of sticky rice (ketan) and blondo (coconut residue) is a great way to use local ingredients in a way that is good for the environment and fun to cook with. The fact that it is so common at traditional markets and local festivals shows how important food, community, and cultural identity are to Javanese people.

Source: Researchers (2025)



Figure 1. Various Tradisional Snacks from Solo
Source: Researchers (2025)

The following table summarizes the interview findings under the Community Perceptions subchapter, organized based on the thematic analysis framework.

Table 2. Thematic Summary of Consumer Interview Results on Traditional Snacks in Solo City

Main Theme	Representative Respondent Quote	Cultural Meaning / Thematic Interpretation
1. Nostalgic and Emotional Values	“When I eat klepon or jadah, it feels like coming home it reminds me of my mother, who used to make them in the kitchen”. (Female, 45 years old)	Jajan pasar, or traditional market snacks, are a method to recall the past and link it to the present. These sweets are even better at bringing people of all ages together because they remind them of good times. People typically think about family gatherings, community activities, and how great it is to be a youngster when they consume traditional cuisine. This indicates that food is more than simply a way to receive nutrients; it's also a way to recall and keep cultural customs alive.
2. Taste Enjoyment and Authenticity of Local Ingredients	“The taste feels more natural not as sweet as modern cakes. But I don't really know what it's made of; I thought all traditional snacks used regular flour”. (University student, 21 years old)	People think that jajan pasar tastes more like actual Javanese food since the flavors go well together. But the evidence suggests that younger individuals don't know much about what's in these snacks. Your sentiments and what you know are not the same. People could like the taste of a dish, but they might not know that sticky rice, cassava, or rice flour are all traditional ways to raise and store food.
3. Understanding of Gastronomic Identity	“Jajan pasar isn't just food it's a heritage. From the glutinous rice and cassava to the way it's wrapped, everything has meaning”. (Male, 56 years old)	People who are older and answer usually know more about what local food means in terms of culture and meaning. Traditional cuisines let people share their memories, thoughts, and beliefs with the next generation. People don't simply cook to eat; they also do it to show who they are and keep their culture alive. Over the years, people have passed down this information, which shows how significant food can be and how it can shape the culinary identity of Solo's community.
4. Perception toward Modernization	“Now there are so many modern versions with colorful toppings but they taste different. It feels less ‘Javanese’”. (Housewife, 39 years old)	People are worried that modernization has changed jajan pasar's look, feel, and taste, making it less authentic and less important to traditional culture. The snacks look different now because the market has changed. Because of this, younger people are more likely to buy them. But these changes could also make the original recipes less unique and important. This hypothesis shows that there is a conflict between keeping old traditions and changing to fit modern tastes. It shows how important it is to find a balance between being creative and following Solo's traditional way of cooking.
5. Awareness of Local Ingredients and Food Security	“It would be better if snacks used cassava or corn so we don't depend on wheat flour. But people nowadays prefer something instant”. (Vendor, 52 years old)	People who voted in the poll needed to know a little bit about how eating local foods could help keep food safe. Some of the people who went to the event learned that eating local foods like corn and cassava could help people depend less on wheat from other countries and make the local food chain stronger. This article will show you how to make cooking school better for the planet. It helps people in communities understand that traditional food is more than just a symbol of their culture. They could also help make food systems that are strong and good for the environment.

Source: Researchers (2025)

a. Nostalgic and Emotional Value

Most respondents (around 70%) associated the consumption of market snacks with childhood memories and family atmospheres. Some respondents said that the aroma of banana leaves and the soft texture of sticky rice or cassava reminded them of moments with family or celebrations. One female respondent (45 years old, interviewed at Pasar Gede, April 2025) stated:

“If you eat klepon or jadah, it feels like coming home, like remembering my mother who used to make it in the kitchen”.

Expressions like this show that market snacks not only serve as food, but also as a symbol of social and emotional attachment across generations.

b. Perception of Local Flavors and Ingredients

The majority of respondents assessed that market snacks made from local ingredients have a more authentic taste and are not too sweet compared to modern products. They call ingredients such as sticky rice, cassava, and rice flour as "authentic Javanese flavors" that are difficult to replace with wheat flour. However, some young respondents (aged 18–25 years) admitted that they rarely knew the origin of the material or the manufacturing process. A 21-year-old college student says:

"I know it tastes good, but I never thought that the ingredients are local. Think of all traditional cakes using ordinary flour like in a modern store".

These findings suggest a shift in perceptions among young people, where market snacks are valued for their taste, but have not been associated with the sustainability value of local ingredients.

c. Understanding of Gastronomic Identity

Only about 40% of respondents explicitly understand that local ingredients are an important part of Solo's culinary identity. Most still view market snacks as just traditional food without deep cultural meaning. However, the older group of respondents (over 40 years old) tended to have a stronger awareness of the symbolic meaning and philosophy behind each snack. A 56-year-old male respondent said:

"Market snacks are not only food, but heritage. From the ingredients of sticky rice, cassava, to the way it is packaged, everything has meaning".

This shows that there is a generational gap in understanding gastronomic identity, which if not overcome can threaten the sustainability of traditional cuisine made from local ingredients in the future.

d. Perceptions of Modernization

Of the 20 respondents interviewed, 65% stated that the modernization of market snacks has a positive and negative impact. Respondents assessed that modern packaging, shapes, and flavor variants are able to attract the interest of the younger generation. However, most also highlight the decline in the value of authenticity and cultural significance contained in traditional market snacks.

Respondents over 40 years old are more likely to reject forms of modernization that change basic ingredients or processing methods, while younger age groups (18–30 years old) see it as an innovation that makes market snacks "more contemporary" and "instagramable".

e. Awareness of Local Ingredients and Food Security

From the results of in-depth interviews with 20 respondents, only about 40% explicitly understand that local ingredients such as sticky rice, cassava, and corn are an important part of Solo's culinary identity and play a role in food security. Most respondents (especially the younger generation) still see local ingredients as cheap alternatives or traditional choices, rather than as a strategic component in food self-sufficiency.

However, the adult age group and culinary business actors are beginning to show a new awareness that the use of non-wheat ingredients can reduce dependence on imported ingredients and strengthen the local economy.

5. CONCLUSION

Based on this study, that traditional market snacks (*jajan pasar*) in Solo City continue to serve as vital carriers of local gastronomic identity. The findings reveal that most traditional snacks still rely heavily on locally sourced, non-wheat ingredients such as rice, glutinous rice, cassava, banana, and coconut which reflect Solo's agricultural heritage and the community's long-standing culinary knowledge. These ingredients embody principles of food resilience and sustainability because their use reduces dependence on imported commodities and strengthens local food systems. The cultural meaning embedded in products like *serabi*, *jenang*, *gethuk*, *pecel ndeso*, and *cabuk rambak* reinforces their role as living traditions that represent the philosophy, values, and everyday life of the Javanese people in Solo (Djono et al., 2023). The qualitative findings further underscore that traditional foods function not only as sources of nutrition but also as markers of identity and cultural continuity. In line with heritage gastronomy theory, traditional foods serve as archives of memory preserving histories, techniques, and social relations that have been transmitted across generations (Hardiningtyas & Turaeni, 2021). Likewise, they act as symbols of collective identity, as suggested by food identity research showing that culinary choices reflect cultural belonging and social values within a community. This dual function strengthens the argument that traditional foods are essential components of socio-cultural resilience, particularly in regions undergoing rapid modernization and digitalization.

A significant empirical insight from this study is the generational gap in understanding culinary heritage. Older consumers tend to possess a deeper awareness of the symbolic, philosophical, and cultural meanings embedded in traditional foods, whereas younger respondents often appreciate these foods only for their taste or convenience. Many younger participants admit they are unfamiliar with the origins or functions of local ingredients. This gap between sensory enjoyment and cultural understanding poses a challenge to the long-term continuity of local gastronomic traditions. Without sustained transmission of culinary knowledge, traditional foods risk being reduced to nostalgic commodities rather than cultural artifacts with enduring significance.

The sustainability framework also offers a valuable lens for interpreting these findings. The use of cassava, glutinous rice, coconut, banana, and corn in traditional snacks aligns with contemporary discourses on sustainable gastronomy and food sovereignty, which emphasize ecological responsibility and community self-reliance. As noted in global studies, traditional food systems can reduce carbon footprints and strengthen local resilience by promoting indigenous crops that require fewer resources and support rural livelihoods (Goel et al., 2023). In the context of Solo, the continued

reliance on local ingredients illustrates how cultural heritage and ecological sustainability intersect within everyday food practices.

Nevertheless, several challenges remain. Awareness of local ingredients among younger consumers is limited, and there is minimal innovation in product development, packaging, and branding that aligns with modern lifestyle trends. Digital promotion of traditional snacks is also insufficient, which limits their visibility within contemporary culinary tourism markets. These gaps highlight the need for stronger integration of cultural value, innovation, and digital communication to ensure that traditional foods remain competitive and relevant.

From a theoretical standpoint, this study enriches contemporary discussions on local gastronomy by emphasizing that ingredients themselves beyond just recipes or tastes constitute a critical component of culinary identity. This understanding extends the scope within which heritage gastronomy theory may be applied in a city and tourism context such as that of Solo, demonstrating how Indigenous food can reshape stories about place and culture. The findings have practical implications for entrepreneurs operating in the culinary sector, traditional market managers and policy makers. Digital marketing, cooking classes and eco-friendly tourism would all support Solo's culinary reputation if added to programs that emphasize local ingredients. People will also be able to find out about the culinary and cultural heritage of local ingredients through community workshops, collaborations with culinary schools and plans to breathe new life into the market.

Potential further works could be to analyze the nutritional properties of similar products and innovate them through food technology or design. Studies on branding, digital marketing and traditional snack promotion can also enhance the visibility of traditional snacks in domestic and international tourism markets. Further research on environmental impact, such as resource use or carbon footprint and their improvement through sustainability management strategies, would also add valuable knowledge to the study of sustainable gastronomy.

Overall, preserving Solo's traditional foods is not merely an effort to safeguard heritage but a forward-looking endeavor that reinforces cultural identity, strengthens local food systems, and promotes sustainability in an era of rapid change. Traditional foods rooted in local ingredients offer a bridge between the past and the future, ensuring that Solo's gastronomic heritage continues to thrive amid evolving global food cultures.

REFERENCES

- Djono, Sukmawati, F., & Salimi, M. (2023). Indonesian Culinary History and Values: Exploration Study in Solo City, Indonesia. *International Journal of Sustainable Development and Planning*, 18(3), 961–969. <https://doi.org/10.18280/ijstdp.180332>.
- Ekovinh, Z. A., Moh. Muhtarom, & Muhammad, N. F. (2024). Solo Culinary Recommendation System Use Web-Based Collaborative Filtering Method. *Journal of Advances in Information and Industrial Technology*, 6(2), 103–112. <https://doi.org/10.52435/jaiit.v6i2.578>.
- Goel, M., Nathavani, V., Dharaiya, S., Kothadia, V., Srivastava, S., & Bagler, G. (2023). Cultural Context Shapes the Carbon Footprints of Recipes.
- Hardiningtyas, P. R., & Turaeni, N. N. T. (2021). Identitas Budaya dan Pradoksas Kuliner Tradisional Dalam Cerpen Ketika Saatnya dan Kisah-Kisah Lainnya (Cultural Identity and Traditional Culinary Paradoxal in The Short Story Ketika Saatnya

- dan Kisah-Kisah Lainnya). *Kandai*, 17(2), 256. <https://doi.org/10.26499/jk.v17i2.2811>.
- Harsana, M. (2021). Persepsi Wisatawan Terhadap Kualitas Produk, Kualitas Bahan Baku, dan Cara Pengolahan Makanan Tradisional di Yogyakarta. *Prosiding Pendidikan Teknik Boga Busana*, 16(1), 1–17.
- Hastiningsih, W. T., & Sari, A. A. (2023). Potensi Gandik Sebagai Makanan Tradisional di Upacara Dukutan Karanganyar. *Jurnal Manajemen Perhotelan dan Pariwisata*, 6(2), 520–530. <https://doi.org/10.23887/jmpp.v6i2.63565>.
- Julita, J., Sari, L., & Felisa, H. (2022). Visit Interest in The City of Solo. *International Journal of Applied Sciences in Tourism and Events*, 6(2), 164–172. <https://doi.org/10.31940/ijaste.v6i2.164-172>.
- Kuliner. (2025, October 25). Kue Mendut: Camilan Tradisional dari Dapur Keraton Jawa. *Tradisi Kuliner*.
- Made Hendrayana, Hastuti Nurhayati, Faradila Anggun Surya Rini, & Yusup Aprianto. (2024). Upaya Dalam Mendukung Potensi Gastronomi Menjadi Daya Tarik Wisata Desa Wisata Sukorejo Kabupaten Sragen Provinsi Jawa Tengah. *Juremi: Jurnal Riset Ekonomi*, 4(3), 843–850. <https://doi.org/10.53625/juremi.v4i3.9133>.
- Mellyani, A., & Kusumaningrum, D. A. (2020). Potensi Kuliner Tradisional Khas Keraton Surakarta, Solo, Jawa Tengah. *Jurnal Sains Terapan Pariwisata*, 5(3), 302–312.
- Putra, P. B. (2025). Pusat Wisata Kuliner Tradisional Solo Yang Edukatif di Surakarta. *Journal of Architecture Cultural and Tourism Studies*, 3(1), 102–115. <https://doi.org/10.36728/jacts.v3i1.4827>.
- Rahayu, S. (2025). Strategi Pemasaran Sosis Solo: Analisis Perilaku Konsumen dan Upaya Pengembangan di Era Modern. *Journal of Business Economics and Management*, 1(4), 1121–1124.
- Saeroji, A., & Wijaya, D. A. (2017). Pemetaan Wisata Kuliner Khas Kota Surakarta. *Jurnal Pariwisata Terapan*, 1(2), 13. <https://doi.org/10.22146/jpt.24968>.
- Setiyawan, N. R. (2023, July 7). Filosofi Lemper, Camilan Khas Jawa Yang Penuh Pesan Moral Baca Artikel DetikJateng, “Filosofi Lemper, Camilan Khas Jawa Yang Penuh Pesan Moral”. <https://www.detik.com/jateng/kuliner/d-6759958/filosofi-lempir-camilan-khas-jawa-yang-penuh-pesan-moral>.
- Warta, D., Pramono, P., & Maulindar, J. (2025). Sistem Rekomendasi Kuliner Ikonik Kota Solo Menggunakan Metode Content Based Filtering. *Jurnal Teknologi Terpadu*, 11(1), 78–86. <https://doi.org/10.54914/jtt.v11i1.1870>.
- Widjaja, D. C., Jokom, R., Kristanti, M., & Wijaya, S. (2020). Tourist Behavioural Intentions Towards Gastronomy Destination: Evidence from International Tourists in Indonesia. *Anatolia*, 31(3), 376–392. <https://doi.org/10.1080/13032917.2020.1732433>.
- Yuniar Rifani, B. (2025). Potensi Pasar Tradisional Dalam Pengembangan Wellness Tourism: Studi Kasus Pasar Gede, Surakarta. *Jurnal Sains Terapan Pariwisata*, 10(2), 109–118. <https://doi.org/10.56743/jstp.v10i2.472>.