

Storynomic Tourism of Ancient Mataram Culinary as Attraction for New Activities to Strengthen Indonesian Cultural Identity

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ABSTRACT: The impact of the Covid-19 pandemic has paralyzed the tourism sector, and various ways and efforts have been made to return to the country's tourism sector. Indonesia is a country that is rich in culture, history, and tradition with a history of civilization and keeps a lot of culinary history. One is the heritage of the Ancient Mataram which can attract new activities to strengthen Indonesian cultural identity through storynomic tourism with a tourism approach that puts forward a narrative with creative content, living culture, and the power of culture as DNA. This study aimed to analyze in depth the *storynomic* culinary tourism of ancient Mataram as an attraction for new activities to strengthen Indonesian cultural identity in the new normal era. The method used in this study is a qualitative method with a case study approach using observation, interviews, and documentation as data collection techniques. From the research results, it is found that the culinary history of Ancient Mataram can be a new culinary tourism attraction to strengthen Indonesian identity because the origin of the name of the food can make additional knowledge for consumers or tourists who are eating the dishes. In addition, the history of the name of the food can be used as storytelling in selling Indonesian specialties to be used as culinary tourism attractions. This study provides an academic contribution in the form of additional references related to tourism marketing communication through *storynomic* with the context of tourism and culture.

KEYWORDS: “Storynomic Tourism, Ancient Mataram Culinary, Attraction, Cultural Identity”

1. INTRODUCTION

The Covid-19 pandemic is still a determining factor in the recovery of various sectors, especially in the tourism sector, because the tourism sector is very dependent on the mobility of people who have been hit by Covid-19. This can be seen from the number of tourist visits in January 2021 which decreased to 89.05% compared to January 2020 (yoy).

The decrease in tourists also impacts the decrease in the economy. The loss of jobs and the increase in poverty make new problems for the tourism sector. The phenomenon that arises from these problems encourages the tourism industry to be optimistic, and enthusiastic and rise from adversity to be able to face the challenges ahead.

The tourism industry needs to prepare for the new normal; business actors in this sector appear to need to update or modify their facilities. This is essential to respond to the change in tourism patterns that occurs during the new travel period.

Indonesia is known as a region rich in cultural potential, both tangible culture and intangible culture. Historically, Indonesia has many kingdoms in which it holds culinary history and traditions that can be adopted as an attraction for new Indonesian tourism activities. One of the kingdoms we know, the Ancient Mataram Kingdom in Java, is closely related to the existence of the Hindu-Buddhist kingdom in Java. The Ancient Mataram Kingdom is also known as the Hindu Mataram Kingdom or the Medang Kingdom. This kingdom was founded by the Sanjaya dynasty under the leadership of Rakai Mataram in 732 AD. The ancient Mataram kingdom was founded in the 8th to 11th centuries and was ruled by three dynasties: the Sanjaya dynasty, the Syailendra dynasty, and the Isyana dynasty. Ancient Mataram was first thought to have stood in Bhumi Mataram, which is around Yogyakarta. Based on his leadership period, the capital's location was originally in Central Java when the Sanjaya dynasty and the Syailendra dynasty came to power.

During the leadership of the Sanjaya Dynasty, the Ancient Mataram Kingdom with a Hindu style had a tremendous influence. After being replaced by Rakai Panangkaran, divisions began to emerge, making the leadership split in two. The Sanjaya dynasty, which led the Ancient Mataram Kingdom with a Hindu style, ruled in northern Central Java. While the Syailendra Dynasty with the Ancient Mataram Kingdom with a Buddhist style reigned in southern Central Java. Under the rule of the Syailendra Dynasty, the Ancient Mataram Kingdom reached its peak of glory. During the leadership of Sri Dharmatungga, his territory extended to the Malacca Peninsula. His successor Syailendra also managed to beat Chenla in Cambodia. Not only power, but culture also developed, including building the Borobudur Temple during the leadership of Samaratungga.

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Borobudur Temple, one of the results of several cultures in Indonesia, is located in Magelang, Central Java. Borobudur is a top tourist attraction in Indonesia as a consequence of its charm, which has preserved a lot of historical value, knowledge, and technology. From the perspective of tourism, Borobudur has a significant economic value as a cultural asset. Due to the pandemic, this location saw a 77.3% drop in visitors from 2019 to the previous year (voicesurabaya.net).

Inside the Borobudur Temple are plastered artifacts and inscriptions that have left many historical traces ranging from the king's policy of reducing taxes for fiefdom villages (Shima) to the Shima banquet which was held as a tradition for tax exemption at that time.

As evidence of the progress of civilization in the archipelago, Borobudur Temple has a lot of culinary history with a noble philosophy. One of them is the ancient culinary heritage of our ancestors which should indeed be appointed as one of the tourism promotion strategies with the concept of *storynomic* tourism. One of the ancient cuisines that can be used as an attraction for new tourist activities to come to Indonesia is culinary in the ancient Mataram civilization of Maharaja Prabu Sanjaya, known as Mahamangsa at the Shima Banquet which was the banquet of kings in the VIII-X centuries AD. Raising the concept that food is a national culture aims to create Indonesian tastes for the world. Indonesia can play a role in increasing the economy through gastro-tourism with its *storynomic*. This uniqueness will be an added value in promoting a tourist destination.

From these historical relics and seeing a shift in different travel styles after the pandemic, Indonesia has a new way as a tourism attraction with a tourism business portfolio focused on culture, nature, and manmade, namely the concept of *storynomic* tourism. This concept is one of the new style strategies in promoting an area in a new era after the COVID-19 pandemic. Through *storynomic* tourism with a tourism approach that puts forward a narrative with creative content, and living culture and uses the power of culture by elevating the beauty of the charm of Indonesian culture in an interesting story so that it can become an attraction for both domestic and foreign tourists. This *storynomic* tourism strategy is expected to instill awareness in packaging the beauty and richness of the charm of the power of Indonesian culture. In the world of *storynomic* tourism, it is used to attract tourists to traditional stories, traditions, cuisines, and the culture of local destinations.

Based on the description above and based on various studies, the problem in this research is that the restoration of tourism in Indonesia requires a special strategy, with the ancient Mataram culinary *storynomic* tourism as an attraction for new tourism activities in Indonesia, its identity can be developed through story-based creative content and become activities that can strengthen Indonesian cultural identity. Based on the above background, the question of this research is how is the *storynomic* tourism of ancient Mataram culinary as an attraction for new activities to strengthen Indonesian cultural identity.

The significance of this research is to provide in-depth input related to *storynomic* culinary tourism in ancient Mataram as an attraction for new activities to strengthen Indonesian cultural identity in the new era so that it runs professionally and produces maximum results to become a destination for international tourists.

2. LITERATURE REVIEW

In Tourism Law Number 10 of 2009, it is stated that tourism is everything related to tourism, including the exploitation of tourist objects and attractions as well as businesses that have a relationship with the implementation of tourism. At least tourism must have an attraction that can attract tourists to visit certain areas. Article 1 paragraph 6 has been discussed in depth, especially regarding tourist attractions, where what is meant by attractiveness in this article is natural and artificial attractions as mentioned in Law no. 10 of 2009 Article 1 paragraph 5: "Tourist attraction is everything that has uniqueness, beauty, and value in the form of a diversity of natural, cultural and man-made wealth which is the target and purpose of tourist visits". important in the formation of tourism destination identity, and this context can be strengthened within the framework of tourism marketing communication theory.

Tourism Marketing Communication Theory and Strengthening Tourism Destination Identity

Communication has a very important role in every marketing activity. Marketing communications must convey messages and be able to motivate target customers by providing knowledge about the needs and categories of customer needs. According to Tjiptono (2015: 219), marketing communication is a marketing activity that seeks to disseminate information, persuade, and remind the target audience of a product being offered. To create and provide value to consumers (tourists and potential tourists) it is necessary to pay attention to basic principles in marketing, including by paying attention to Segmentation, Targeting, and Positioning (STP) before designing marketing programs and marketing communications. There are several elements of promotion in marketing a product which we know as IMC (Integrated Marketing Communication). According to Widokarti and Priansa (2019), IMC also includes elements of promotion and other tourism marketing activities synergistically, where these elements are known as the promotion mix. The promotional mix is useful as a media channel in carrying out marketing communication activities for marketers or tourism industry players with tourists consisting of advertising, personal selling, public relations, direct marketing, sales promotion, sponsorship, and digital marketing. Various new concepts to modify the promotion mix continue to be developed both practically and academically through various studies. The marketing communication process continues to innovate in a changing digital environment. Rachmawati & Afifi (2021) show that marketing communication strategies are carried out by modifying digital

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technology in a constantly changing digital environment, one of which is building interaction with the audience through Social Media Marketing.

The concept of Post Advertising based on the *Storynomics* of the Ancient Mataram Kingdom

Storynomics is a new style in attracting tourists. In the field of tourism, *storynomics* is used to create a narrative of living culture and use the power of culture as the DNA of tourism destinations. This formula was socialized by Irfan Wahid who was assigned by President Joko Widodo to lead the Quick Win 5 Super Priority Tourism Destinations team (kompas.com, August 1, 2019). The *storynomic* concept was adapted from the marketing field by Robert McKee. Robert McKee (2018) who is the author of the book *Storynomic: Story-Driven Marketing in the Post-Advertising World* said that the approach used in storytelling techniques in creative content must have 3 keys to creating a storified branding. First, having A Powerful Hook that meets the needs of tourists; second, it is necessary to create a “dramatic story” that attracts attention and connects tourism emotionally with the destination; third, the climax of the story is closed, making readers and listeners of the story immediately visit the tourist destination. It is hoped that tourists visiting Indonesian tourism destinations will have a good impression and then convey it to many people.

Gastronomy as Creative Content Resources for Strengthening Cultural Identity.

According to Ayu Nurwitasari (2015), gastronomy is the art or science of good food (good eating). A shorter explanation mentions gastronomy as everything related to the enjoyment of food and drink. In this paper, the gastronomy is Mahamagsa (Shima banquet) which is an activity carried out during the Mataram era when there was a Shima determination ceremony which was considered special because only on that occasion an ordinary person could enjoy cuisine that was usually only eaten by kings. Where the ingredients and the method of presentation of the food and drink have been described from the reliefs and inscriptions in several ancient Mataram temples. Based on the above understanding, it can be concluded that the study (science) of gastronomy is about the culture and history contained in it which makes the cultural identity of a region. Gastronomic study corridors generally emphasize four elements (Ketaren, 2017):

1. History is about the origin of raw materials, and how and where they are cultivated.
2. Culture refers to the factors that influence local people to consume food.
3. Geographical Landscape regarding environmental factors (nature & ethnicity that influence the community to cook the food.
4. Cooking method is about the cooking process in general. It's not about the technicalities of cooking because a gastronome doesn't have to be able to cook.

These four elements are called tangible (real, clear, and materialized) which are always used as a benchmark for western society when talking about gastronomy.

3. RESEARCH METHODOLOGY

The research method is descriptive qualitative, which focuses on the depth of the data (quality) so that researchers can dig deeper into the object under study (Sukmadinata, 2011). Qualitative variants with case study methods approach the case or problem being studied, requiring research studies that are descriptive, intensive, thorough, detailed, and produce in-depth analysis by collecting detailed information using various procedures and qualitative data sources or in other words. multi-source evidence (Creswell and Yin, in Gunawan, 2014).

While the data collection is done through observation, interviews, documentation, and literature study. Interviews and determination of situation information as subjects in this study were with several sources, namely (1) Riris Purbasari (Central Java Cultural Heritage Preservation Center Acreologist), (2) Dra. Dwi Ratna Nurhajarini, M. Hum (Head of BPNB D.I. Yogyakarta), (3) Ir. Sumartoyo (Indonesian traditional culinary practitioner), (4) Tazbir, SH., M.Hum (Tourism Observer). Furthermore, the data obtained were then analyzed qualitatively, including data collection, data reduction, data presentation, and drawing conclusions or verification (Milles and Huberman, 1992).

4. DISCUSSION

In the tourism industry, food or culinary known as gastronomy is an important thing besides the destination itself, accommodation, and transportation. In this context, this article intends to present two aspects of gastronomy. First, gastronomy itself is related to its existence in the global arena and the tourism industry. Secondly, the cultural identity and history of Indonesian society are related to the current gastronomic phenomenon in Indonesia. These two issues are interconnected, with the first involving the marginalization of this country's culinary culture as a result of globalization and the second involving cultural features, particularly how this country perceives its own culture.

Now, tourism gastronomy is called gastronomy. People who are indeed connoisseurs or create culinary delights are associated with tourism. Mr. Toyo said, “Like now, for example, in England, there is a banquet in a certain event or what happened in Germany in the fall. So, food is about tourism. There was a lot of gastronomy in France. Beginning in the 1500s, there was a gastronomic group in France. Because the art of food is not only in the recipe. The recipe is simple, but the art of eating and how to eat is the

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thing that gets the most attention considering it is a French culture that emphasizes aesthetics. Until the term tea time appears and so on.

In the past, gastronomy had shown how to enjoy food not only because of its taste which is the value of a person's enjoyment of eating a dish, but also how a person enjoys the food. So, the way to enjoy food has been done until now.

There are three techniques of storytelling in creative content to introduce a product or tourism activity, which require identification before we build the concept. After observing and interviewing several sources and also restaurants that are potential as gastronomic tourist destinations in Indonesia. Gastronomic issues are currently developing in such a way along with the development of the world of tourism. The gastronomic context related to the enjoyment of food and drink based on cultural values is a form of a country's identity. The creativity of the activities utilized by the gastronomic community is the result of the creativity of the *storynomic* initiator who digs deeper into the culinary arts and their relation to activities in the ancient Mataram era. According to Mr. Toyo "In interpreting past culinary delights, it is necessary to dig up historical stories in the past, then from those stories we want to bring out that Indonesian cuisine has existed for a long time and what has existed until now there must be a common thread". Traditional cuisine is a bridge to make today's tourism activities based on the banquet that was held during the ancient Mataram government. Meals in the concept of gastronomy diplomacy have branded the culinary archipelago as a nation's identity. while the Mahamangsa meal was conceptualized to characterize Indonesia and the government during Ancient Mataram. Not only culinary banquets are highlighted, but also events that are narrated at that time.

Mahamangsa Banquet Procession



Picture 1. One of the activities in the second event of Gastronomasia is in the Borobudur Temple Tourism Park Area. Source: (Doc. IGC)

The Ancient Mataram Kingdom which existed from the 8th century to the early 11th century AD left a legacy of knowledge that is included in temple reliefs and inscriptions. According to Riris Purbasari, "from some of these inscriptions, reliefs are displayed in several temples such as those at Borobudur temple, Prambanan temple, Ciwa temple and in other places. then there is also the one from the inscription. In the inscription, we will get more details about the Shima ceremony and the presentation of the feast for the prey. In the reliefs we have more interpretations, those in the inscriptions are more detailed. If you look at our traditional cuisine, it has been a long time and ancient people certainly wanted to make food not only for the needs of the stomach, there must be a meaning behind it all. Then, from there we can have the plot. Of the 17 temple inscriptions in Yogyakarta, 103 names of food have been found consisting of 94 foods and 9 drinks and there are several hundred foods and drinks that can be developed to become new culinary delights to support Indonesian tourism, because if only written in books or so on later. only to the museum. Whereas food can be preserved and the results can be enjoyed by all people"

Mahamangsa or king's food in the Ancient Mataram era is a finding from history that can be used as a new value in gastronomy to strengthen a tourist destination. Several experts have succeeded in reconstructing or reconciling the food of the kings so that it can be enjoyed in the current era. The Indonesian Gastronomy Community (IGC) re-launched the second Gastronomasia event '*dari Borobudur untuk Nusantara*'. The event was one of the masterpieces of the Indonesian gastronomic program which was held on 29 – 31 October 2021 in the Borobudur Temple Tourism Park Area. Where in the series of events there was a Shima dinner at one of the restaurants in the Borobudur Temple area which served Mahamangsa (king's food). Mahamangsa was food in the ancient Mataram era which was specially served for the king. On certain occasions, this dish was also served to regional leaders who had been appointed as Shima leaders or to those who have served the king at that time. Visitors could feel and witness the ritual process carried out at the Shima banquet during the ancient Mataram kingdom. From the results of the story, it can be used as a *storynomics* Tourism of ancient Mataram gastronomy as an attraction for new tourism activities in strengthening Indonesian cultural

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identity. This happened because it had various perspectives of past and historical stories, namely legend stories with the background of Shima offerings by exempting taxes on the people of the ancient Mataram era in the 8-10 century AD.

This Shima ceremony meal was found in ancient manuscripts in the form of legends. According to Ratna, “the legends are set in the time of the Ancient Mataram Kingdom, namely the Sanjaya dynasty, the Syailendra dynasty, and the Isyana dynasty. The Sanjaya dynasty and the Syailendra dynasty came to power when the center of the Ancient Mataram Kingdom was located in Central Java. Meanwhile, Wangsa Isyana ruled the Ancient Mataram Kingdom after the center of the kingdom was moved to East Java. During the Ancient Mataram Kingdom, many temples were bequeathed, such as Borobudur Temple, Prambanan Temple, Sewu Temple, Pawon Temple, Mendut Temple, Kalasan Temple, and Plaosan Temple. In addition, the kingdom also left many inscriptions which became a very valuable source of information about the life of the Javanese people in the past. One of the things that are often told in various inscriptions left by the Ancient Mataram Kingdom is about the determination of the fief land or tax-free area called Shima. “Shima is a plot of paddy field or garden whose status has been changed to a fief or autonomous area so that tax collectors are not allowed to carry out their activities in that area,”

In the life of the ancient Javanese people, a plot determination of land to become a Shima was a very important event. Because, after the determination of the Shima there would be a change in the responsibility of the residents in that area. One of the series of events in the Shima determination ceremony was a feast of eating and drinking. The food served was classified as Mahamangsa or the food of the kings.

In this context, the Shima determination ceremony is considered special because it is only on this occasion that a commoner can enjoy culinary delights that are usually only eaten by kings. The offering of Shima by freeing taxes on the people in the ancient Mataram era in the 8-10 century AD.



Picture 2. Shima Banquet Process Activities

Source: <https://interaktif.kompas.id>



Picture 3. Shima's Banquet at the Second Event of Gastronomisia – dari Borobudur untuk Nusantara.

Source: (Doc. IGC)

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Meals and culinary products

Drinks served during the Ancient Mataram Kingdom went through fermentation processes, such as palm wine, *kinca*, and *legen*. *Tuak* is a fermented drink made from coconut sap, unlike the *legen* made from coconut sap only. While *kinca* is made from fermented tamarind juice. Besides, there are also other food products served at Mahamangsa's banquet:

1. *Dwadal* or *dodol* is a kind of food that has existed since the days of Ancient Mataram. At that time *dodol* was made using the main ingredients of durian and brown sugar. In the king's banquet during the Ancient Mataram Kingdom, *dodol* was served as a dessert. The taste is described as sweet. Its color is brown, almost similar to *dodol* that is currently found on the market.
2. *Harang-harang kidang* is currently also known as a dish of grilled venison. The processed venison is not in the form of whole meat, but it has been diced similar to satay. The difference is venison does not use a skewer but it is served normally on a plate, similar to African lamb satay with the addition of sliced raw onions on top. Spices and spices used to make *harang harang kidang* such as garlic, shallots, turmeric, pepper, coriander, brown sugar, galangal, ginger, and salt.
4. *Knas kyanan* is also known as venison *kicik*, this dish has a sweet taste. The manufacturing process is similar to making typical Javanese beef *kicik*. The spices and herbs used to make *knas kyanan* are garlic, coriander, brown sugar, shallots, pepper, salt, and papaya leaves.
5. Banana trees were a source of food during the Ancient Mataram Kingdom. Not only take advantage of the fruit, but also the stem. One of the foods made using the main ingredient of banana stems is *kwelan haryas*. *Kwelan haryas* is also called banana stem *ares*, later the banana stem will be sliced thin and then cooked like a vegetable.
6. *Rumbah hadangan prana* is also known as *glinding* buffalo meat, this dish is similar to meatballs made into stews. Buffalo meat will be chopped finely, then made into medium-sized balls. The spices and herbs used to make this dish are garlic, onion, turmeric, pepper, coriander, brown sugar, galangal, ginger, and salt.
7. *Klaka wagalan* is also known as fish with yellow sauce. This food uses the main ingredient of *beong* fish, which is fish that lives in the river near Borobudur Temple. The spices and herbs used to make *klaka wagalan* include garlic, shallots, salt, galangal, ginger, bay leaves, pepper, and kaffir lime leaves.
8. *Harang harang kyanan* is a term for a sweet grilled *Sidat* fish dish. During the Ancient Mataram Kingdom, *Sidat* fish and eels were freshwater animals that were easily found in rivers near Borobudur Temple. Seasonings and spices are used to make sweet roasted eels such as garlic, salt, brown sugar, and lime. The *Sidat* and eels will later be seasoned with a sweet taste, after which they are burned using charcoal.



Picture 4. Shima Banquet Spices and Ingredients

Source: <https://interaktif.kompas.id>

Chef Formulates Cuisine, Cooking Methods, Ingredients, and Flavors.

Borobudur Temple is a place for Buddhist teachings as well as the largest library that stores various Indonesian histories. Starting from music, clothes, and plants, to food. All are completely written on the reliefs and inscriptions on the temple.

An observer and practitioner of traditional culinary Ir. Sumartoyo said that through this we can see the images like turtles, and fish, then like satay, which is further clarified by the inscription. In processing food, the people of the ancient Mataram era used three processing methods. The first is *arang-arang* or what is known as the combustion process. The food is processed by grilling it on a hearth or open fire. Next is, cork or steamed using a cork. Usually, this method is used to cook rice. Next, *deng* is the process

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of drying food. This processing process is usually to process meat or what is known as *dendeng*. Generally, people process food by grilling or steaming it.

People in this era used a variety of traditional ingredients for flavor. Chili at this time was not used. For a spicy taste, people used the cubeb plant or also called Javanese chili in cooking. Then, brown sugar is used in cooking to add sweetness. Meanwhile, the savory taste is obtained only from salt and garlic.

There is a difference between middle-class society's food ingredients and the upper class. Lower-class people usually eat foods that are easier to find; such as fish and vegetables. The type of fish commonly used is *Sidat*. Meanwhile, people who come from the aristocratic class or the food that will be served at the banquet use meat as basic ingredients. Such as buffalo, deer, *wedus* (goats), and other four-legged animals.



Picture 5. Shima Banquet Cooking Process

Source: <https://historia.id/kuno/article>

Tourist Experience

Traditional gastronomy is not just food and drink but they have their meaning. So, we have to know where the material came from, and what is the story of its origin; its philosophy. It's created. Gastronomy is a person who understands food gastronomy like "rendang". People will understand that this rendang must have local ingredients, then the spices and how to get the spices. Talking about gastronomy should go that far. Not only food enthusiasts, gastronomy does not have to be a chef, but anyone who becomes a connoisseur and can explore the meaning and meaning, and composition of the food in it.

The need to feel the atmosphere of Mahamangsa's banquet, as well as the taste of traditional cuisine during the ancient Mataram kingdom, became an opportunity as an attraction for new Indonesian tourism activities to strengthen the nation's identity. On that basis, all existing resources related to heritage, which are related to past historical culture, become narratives that are packaged into products, which present an atmosphere and activity for tourists.

One of them is how we explore from the heritage side. Borobudur, geographically, is in the area of Central Java but the position is closer to Yogyakarta. Almost all people who visit Borobudur pass through Yogyakarta. Because of this strategic area, Borobudur becomes very potential. There are relief stories that tell stories about gastronomy, and so on and that can be turned into something that can be an extraordinary experience for tourists. Moreover, this situation can add new value and we can run the economy. Because if we go to Borobudur, we can enjoy culinary menu offerings based on stories there. That is why we need a chef who can tell what they cook based on this story.

Gastronomy as Creative Content Resources for Strengthening Cultural Identity as a New Attraction for Tourism in Indonesia.

In indicators, gastronomy as an indicator element of globalization, especially the affirmation of regional competition around the world: Ancient Mataram Culinary in the era of the Mataram kingdom has fulfilled this aspect because this culinary has been known for a long time and is a value to be a special attraction for the Jogja Tourism business. The location of the culinary is also in Jogja, a national priority destination, that has high historical value. The second indicator, tourists play a role in the evolution of gastronomic tourism; by the development of culinary tourism which was previously only a place to eat and drink. Finally, by the trend, it can be developed into a gastronomic tourism destination where tourists who will eat or drink there not only enjoy the cuisine but can also increase knowledge about the culinary from the source.

The third indicator is tourism as a revealer of regional or local gastronomic potential and as a contributor to developing or renewing national and subnational identities. This indicator is strongly supported by the Ministry of Tourism of the Republic of

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Indonesia, which is currently very concerned about the development of gastronomy and its destinations. The fourth indicator is gastronomic tourism as a means of introducing culinary products as cultural products. Culinary tourism is part of cultural tourism. The cuisine of a nation reflects its culture. In general, historians agree that there were three dynasties or dynasties that once ruled.

5. CONCLUSION

The *storynomic* in this study talks about king Mahamangsa. Earlier, Mahamangsa's food could only be eaten by kings or Shima recipients. Many foods were served at that time such as gelding dogs, gelding pigs, etc. But actually, the food can only be eaten by the king or the recipient of the Shima. So, now it's not allowed to eat it. In the end, food must be selected that is safe for today's culture.

Gastronomia can preserve the traditions and culture that are wealth for Indonesia. One of them is the ancient culinary heritage of our ancestors, to create Indonesia's taste for the world. By preserving, promoting, strengthening, and empowering Indonesian food and what is contained to strengthen Indonesia in all fields.

The key word is that to preserve it must be present in the community. It must live in society; culinary, dance, music, and so on. For culinary arts can live in society, we must have an important role to be able to convey information to them about the story of the culinary. Furthermore, if we tell them, they will know, try, use, and so on. Then, it will be automatically going continuously. We must also understand the conditions of the current era. For example, we can pack it up in a modern way to get into their mindset.

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