

JAMU REINTERPRETATION AS CULTURAL HERITAGE THROUGH GASTRONOMY PRODUCTS AT HOTEL TENTREM JAKARTA

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Abstract

Jamu, a traditional Indonesian herbal preparation recognized by UNESCO in 2023 as Intangible Cultural Heritage, faces the challenge of remaining relevant amid modern consumer preferences. This study analyzes the forms of jamu reinterpretation as cultural heritage through gastronomy products at Hotel Tentrem Jakarta and examines how its cultural values are preserved throughout that process. A qualitative descriptive design was applied, with data collected through semi-structured in-depth interviews with six purposively selected informants, field observation across four sessions, and documentation. Analysis followed the Miles and Huberman model using Directed Content Analysis for data reduction and source triangulation for validity. The findings show that Hotel Tentrem Jakarta reinterprets jamu into ten gastronomy products across pastry and beverage categories through four gastronomy components: culture, history, geographic landscape, and cooking method. Modern techniques including foam, layering, infuse, sous vide, and churning are applied while preserving the authentic flavor character and cultural identity of jamu. Cultural value preservation is systematic at the production level, grounded in historical research and collaboration with traditional jamu experts, though transmission of cultural narratives to guests remains inconsistent. Consumer response is predominantly positive, with the products effectively bridging traditional jamu and contemporary consumer preferences.

Keywords: jamu, cultural heritage, gastronomy, reinterpretation, hotel

INTRODUCTION

Indonesia possesses extraordinary intangible cultural heritage, among which jamu stands as one of the most enduring. Jamu is a traditional Indonesian herbal preparation composed of natural ingredients such as ginger (jahe), galangal (beras kencur), turmeric (kunyit asam), and secang

wood (kayu secang), each carrying specific health benefits and deep cultural significance. In 2023, UNESCO formally recognized jamu as Indonesian Intangible Cultural Heritage, affirming its status as a living cultural expression that must be preserved and transmitted across generations.

Despite its deep cultural roots, jamu faces growing challenges. The proliferation of imported herbal products and modern pharmaceutical alternatives, combined with shifting consumer preferences, particularly among younger generations has reduced traditional jamu consumption (Puspa & Berutu, 2025). At a broader level, Cahyani et al. (2023) found that most Indonesians still lack adequate knowledge of traditional food diversity and tend to reject its flavors. Elsty et al. (2025) confirmed this pattern specifically for jamu, finding that Generation Z in suburban Jakarta holds limited understanding of jamu's cultural significance and predominantly associates it with an unpleasant bitter taste. Together, these findings point to a dual challenge: not only is awareness of jamu as a cultural heritage declining, but the sensory experience of jamu itself has yet to be reframed in ways that resonate with contemporary consumers. This trend raises concerns about the long-term sustainability of jamu as a living cultural practice rather than a museum artifact.

Gastronomy offers a compelling medium for cultural heritage preservation. Ketaren (2017) defines gastronomy as a field of knowledge that explores the cultural relationship between food, people, and their environment through four key components: culture, history, geographic landscape, and

cooking method. When applied to traditional ingredients, gastronomy can systematically reimagine heritage practices in forms accessible to contemporary audiences without eliminating their essential cultural character. Alicia & Nawangwulan (2025) demonstrated this in a Sundanese gastronomic restaurant context, showing how traditional food culture can be preserved through contemporary gastronomy tourism practice.

The hospitality industry increasingly functions as a custodian of cultural narratives. Five-star hotels, in particular, have the resources and audience reach to introduce guests, both local and international, to local heritage through food and beverage experiences. Sirait & Sarudin (2025) argued that molecular gastronomy techniques applied to Indonesian traditional dishes represent a strategic avenue for cultural promotion. In this context, the concept of reinterpretation becomes central. According to Yuniarti et al. as cited in Anggara et al. (2025), reinterpretation refers to the process of re-meaning traditional practices or expressions to remain relevant with contemporary social developments without eliminating the values embedded within them.

Hotel Tentrem Jakarta presents a particularly compelling case for studying

jamu reinterpretation. Affiliated with PT Sido Muncul (Indonesia's leading jamu producer) the hotel has embedded jamu as a core element of its food and beverage identity since its opening. The hotel's Pastry and Bar departments have developed gastronomy products in which jamu serves as a primary ingredient, presented through modern culinary techniques in a luxury hospitality setting. This institutional context makes Hotel Tentrem Jakarta an ideal site for examining how reinterpretation is operationalized in practice.

While prior research has examined jamu from marketing innovation (Puspa & Berutu, 2025), consumer perception (Elsty et al., 2025), and gastronomy tourism (Alicia & Nawangwulan, 2025) perspectives, a gap remains in scholarly inquiry concerning how jamu reinterpretation is systematically carried out within hotel food and beverage practice, and how cultural values are maintained throughout that process. This study addresses two research questions: (1) What forms does jamu reinterpretation take through gastronomy products at Hotel Tentrem Jakarta? and (2) How are the cultural values of jamu preserved through the reinterpretation process? The findings contribute to scholarship on intangible cultural heritage preservation, gastronomic

research, and hospitality management practice in Indonesia.

METHOD

This study employs a qualitative descriptive research design, selected for its capacity to explore complex social phenomena through the detailed perspectives of those directly involved (Abdussamad, 2021). The research was conducted at Hotel Tentrem Jakarta, a five-star property located at Jalan Alam Sutera Boulevard No. 11, North Serpong, South Tangerang, Banten, with a specific focus on the Pastry and Bar departments of the hotel's Food and Beverage division.

Six informants were selected through purposive sampling (Sugiyono, 2023), based on their direct involvement with or experience of jamu-based gastronomy products at the hotel. Four staff informants included Sous Chef Pastry with 12 years of experience (key informant); Demi Chef Pastry with 14 years of experience (primary informant); Assistant Beverage Manager with 9 years of experience (key informant); and a Bartender with 3 years of experience (primary informant). Two consumer informants, an HRD staff from an external company, and a freelance worker, were selected based on their prior experience

dining at Hotel Tentrem Jakarta and consuming at least one jamu-based product. This combination of producer and consumer perspectives enabled a comprehensive understanding of the reinterpretation process from both operational and experiential dimensions.

Data were collected through three complementary methods: (1) semi-structured in-depth interviews conducted between March and April 2026 at the hotel premises and via online platforms (Google Meet), guided by an interview guide consisting of open-ended questions structured around the research variables of gastronomy components and cultural heritage preservation; (2) passive-participant field observation conducted across four sessions on 11 March, 19 March, 10 April, and 24 April 2026 at the hotel's Pastry and Bar departments, from 10.00 to 15.00 WIB each session, using an observation checklist to systematically document product types, production techniques, ingredient use, and staff-guest interaction patterns; and (3) documentation of gastronomy products, production processes, and relevant hotel materials collected through photography and review of internal hotel documents.

Data analysis followed the Miles and Huberman model as cited in Hardani et al. (2020), comprising four stages: data

collection, data reduction using the Directed Content Analysis approach (Hsieh & Shannon, 2005), data presentation through thematic categorization into 13 categories across 7 themes, and conclusion drawing. The thematic framework was derived from Ketaren (2017) gastronomy component theory and Matarasso's concept of intangible cultural heritage as elaborated in Idris et al. (2016). Data validity was established through source triangulation, comparing staff and consumer perspectives to identify convergence or divergence across accounts (Hardani et al., 2020).

RESEARCH FINDING AND DISCUSSION

Research Finding

1. Jamu-Based Gastronomy Products

Hotel Tentrem Jakarta has developed ten jamu-based gastronomy products across two categories: pastry (Table 1) and beverage (Table 2). All products maintain jamu as a primary ingredient while adapting the presentation form and production method to contemporary hospitality standards.

Table 1. Jamu-Based Gastronomy Products - Pastry Category

N o.	Product Name	Jamu Type	Processing Technique	Product Concept
1	Tolak Angin Cake	Tolak Angin	Foaming, baking, custard, emulsification	Chocolate layer cake combining sweet, mint and herbal aroma from jamu
2	Tolak Angin Gelato	Tolak Angin	Churning, freezing	Sweet gelato with strong mint aroma
3	Beras Kencur Gelato	Beras Kencur	Churning, freezing	Sweet gelato with strong kencur spice aroma
4	Bir Pletok Gelato	Bir Pletok	Boiling, reduction, churning, freezing	Sweet gelato with natural pink hue from kayu secang
5	Bir Pletok Pudding	Bir Pletok	Boiling, tempering	Smooth cold pudding with warm sensation from jahe and serih

Source: processed data (2026)

Table 2. Jamu-Based Gastronomy Products - Beverage Category

N o.	Product Name	Jamu Type	Processing Technique	Product Concept
1	Kopi Susu Tolak Angin	Tolak Angin	Steaming, latte art	Cappuccino-style beverage with herbal character

N o.	Product Name	Jamu Type	Processing Technique	Product Concept
2	Susu Tolak Angin	Tolak Angin	Steaming	Warm milk with herbal Tolak Angin, garnished with cinnamon powder
3	Teh Tolak Angin	Tolak Angin	Infusing	Warm herbal tea, suitable for guests feeling unwell
4	Panda-wa Brana	Tolak Angin	Shaking, foam creation, layering	Signature mocktail; layered with black tea base, pistachio syrup, and Tolak Angin foam
5	Ban-drek Cream-cino	Ban-drek	Steaming, blending	Innovation of traditional Sundanese bandrek combined with coffee and steamed milk

Source: processed data (2026)

2. Sales Data of Jamu-Based Gastronomy Products

Sales data for jamu-based gastronomy products at Hotel Tentrem Jakarta were recorded over a six-month period from October 2025 to March 2026.

Table 3. Sales Data of Jamu-Based Gastronomy Products

Sales Data (Oct 2025 – Mar 2026)	Qty Sold
<i>Dessert</i>	
<i>Ice cream Tolak Angin (Complimentary)</i>	53
<i>Drinks</i>	
Kopi Susu Tolak Angin	453
Susu Tolak Angin	239
Pandawa Brana	273
Teh Tolak Angin	183
Total	1.201

Source: processed data (2026)

Among the commercially sold products, a total of 1,114 portions were recorded across four beverage items. Kopi Susu Tolak Angin achieved the highest sales at 453 portions (40.7% of total commercial sales), followed by Pandawa Brana at 273 portions (24.5%), Susu Tolak Angin at 239 portions (21.5%), and Teh Tolak Angin at 183 portions (16.4%). When the complimentary Tolak Angin Gelato is included, the total number of jamu-based gastronomy products served across the same period reaches 1,201 portions, reflecting the hotel's broader commitment to integrating jamu across both commercial and hospitality touchpoints.

The dominance of Kopi Susu Tolak Angin reflects the strategic effectiveness of combining a familiar flavor profile, milk coffee with the herbal character of Tolak Angin. This aligns with findings by Elsty et al. (2025), who identified that jamu acceptance among younger consumers

increases significantly when presented in formats that mirror established modern beverage categories. Pandawa Brana, a signature mocktail incorporating Tolak Angin foam over a black tea and pistachio syrup base, achieved the second-highest sales volume despite being a more exploratory product concept, suggesting that consumers at Hotel Tentrem Jakarta are receptive to innovative jamu presentations beyond conventional beverage forms. Conversely, Teh Tolak Angin recorded the lowest sales, which Assistant Beverage Manager attributed to its closer resemblance to conventional jamu in both appearance and consumption experience, making it less distinct from what consumers already know.

Beyond commercially sold products, Tolak Angin Cake is served daily as a complimentary amenity, with field observation confirming a consistent average of more than ten plates prepared per day. Beras Kencur Gelato and Bir Pletok Gelato are produced for special events only and fall outside regular sales tracking. The inclusion of these non-commercial products alongside the commercially sold items indicates that Hotel Tentrem Jakarta positions jamu-based gastronomy not solely as a revenue stream, but as an integrated medium of cultural introduction across multiple guest

touchpoints, from welcome amenities to signature menu items.

Discussion

The discussion is organized around two research questions: (1) the forms of jamu reinterpretation through gastronomy products, analyzed through Ketaren (2017) four gastronomy components; and (2) the preservation of jamu's cultural values, examined through three themes drawn from the Cultural Heritage framework of Idris et al. (2016). Source triangulation confirmed broad convergence between hotel staff and consumer perspectives on the core findings: Hotel Tentrem Jakarta has successfully transformed jamu into contemporary gastronomy products while preserving its essential character and cultural identity. The primary divergence emerged in the area of cultural communication, where staff intentions did not consistently reach consumers, a finding that anchors the second section of this discussion.

1. Forms of Jamu Reinterpretation in Gastronomy Products

a. Culture

Reinterpretation, as defined by Yuniarti et al. as cited in Anggara et al. (2025), is a process of re-meaning traditional practices to remain relevant with

contemporary social developments without eliminating their embedded values. Hotel Tentrem Jakarta's Javanese cultural identity, inherited from its sister properties in Yogyakarta and Semarang and reinforced by its affiliation with PT Sido Muncul, Indonesia's leading jamu producer, provides the foundational framework for this process. The hotel's mission explicitly commits to preserving and introducing Indonesian national culture to local and international guests, and this commitment is operationalized directly in the food and beverage division. Jamu is not treated merely as a flavor ingredient but as a carrier of cultural narrative. All ten gastronomy products developed by the Pastry and Bar departments embed Javanese and Indonesian cultural identity as a design principle, not an afterthought. This aligns with Ketaren (2017) culture component, which encompasses local ethnic background, religious values, traditions, customs, and local wisdom that shape the identity of a culinary product.

b. History

Ketaren (2017), defines the history component of gastronomy as the origin and development of ingredient cultivation, including the dynamics of culinary innovation in composition, texture, and flavor. At Hotel Tentrem Jakarta, product

development did not begin with innovation but with historical research. The Sous Chef Pastry confirmed that standardized recipes were developed by the corporate chef from the central organization prior to the hotel's opening, based on deep research into jamu traditions. The Assistant Beverage Manager went further, attending jamu seminars and bringing mbok jamu, traditional jamu vendors, directly to the hotel to train staff on the historical origins, preparation methods, and the natural character of each jamu type. As Assistant Beverage Manager stated: "*We brought mbok jamu directly to the hotel. We learned from them, how jamu is traditionally made, what each ingredient does, where it comes from. Only after understanding all of that did we start developing the products. The research had to come first, before any innovation.*" This direct transmission of traditional knowledge into the contemporary hospitality context reflects a form of living heritage practice consistent with the principles articulated by Idris et al. (2016)

c. Geographic Landscape

The geographic landscape component in Ketaren (2017) framework refers to the geographic and climatic conditions of a region, including the diversity of indigenous and migrant communities that shape culinary characteristics. This

component is most explicitly expressed in the selection of jamu types that represent distinct regional origins across the Indonesian archipelago. Beras kencur and kunyit asam reflect broad Javanese jamu traditions, jahe wangi represents general Indonesian spice heritage, and Bir Pletok draws directly on the traditional herbal drink of the Betawi people of Jakarta. The incorporation of Bir Pletok Gelato and Bir Pletok Pudding into the hotel menu is particularly significant, as Hotel Tentrem Jakarta is located in the greater Jakarta area, making the use of a Betawi local jamu a culturally grounded choice that anchors the product to its geographic context. Bartender noted that all jamu preparations are homemade using authentic ingredients, with no synthetic substitutes or artificial coloring; the natural pink hue of Bir Pletok products derives entirely from kayu secang extraction. This approach reflects what Nurcholis & Arianti (2024) describe as the biocultural dimension of jamu: the inseparability of its botanical ingredients from their cultural and geographic meaning.

d. Cooking Method

The cooking method component encompasses the techniques and procedures used in food preparation (Ketaren, 2017). This is the most visibly transformed dimension of jamu at Hotel Tentrem Jakarta.

The Pastry department employs foaming, layering (cremeux), emulsification, baking, and churning, while the Bar department applies infusion, shaking, foam creation, layering, and clarification. More advanced techniques including sous vide and rotary evaporator are used in select preparations. Crucially, technique selection is not arbitrary: each method is chosen based on its compatibility with the aromatic and flavor profile of the specific jamu type. As Sous Chef Pastry explained, the infusion process uses a precisely calibrated dosage to ensure the jamu character is present without becoming overwhelming, a deliberate balance between traditional authenticity and contemporary palatability.

The degree of jamu flavor perceptibility in the final product varies intentionally by formulation. For Kopi Susu Tolak Angin, one full sachet is used per serving alongside espresso and steamed milk, producing an estimated 50–60% jamu presence in the overall taste profile. In Pandawa Brana, Tolak Angin is incorporated only as a homemade foam topping over a black tea and pistachio syrup base, resulting in a subtler 20–25% jamu presence experienced primarily as an aftertaste. Consumer articulated this effect precisely: *“the flavor feels the same, but the experience is entirely different.”* This calibration

demonstrates that the cooking method component is not applied uniformly, but as a spectrum of integration depths designed to suit different consumption contexts and consumer readiness. Together, the four Ketaren (2017) gastronomy components are simultaneously present in each product, positioning Hotel Tentrem Jakarta’s approach as a holistic cultural endeavor, not merely culinary innovation. This finding aligns with Sirait & Sarudin (2025), who argued that modern gastronomy techniques applied to Indonesian traditional ingredients represent a strategic avenue for cultural promotion.

2. Preservation of Jamu Cultural Values

a. Jamu as Indonesian Intangible Cultural Heritage

UNESCO’s 2023 recognition of jamu as Indonesian Intangible Cultural Heritage formally affirms its status as a living cultural expression that must be transmitted across generations (UNESCO, 2023). All hotel staff informants demonstrated awareness of jamu’s cultural heritage status and articulated it as a motivation for their product development work. Assistant Beverage Manager described the hotel’s product concept as intentionally referencing this heritage standing, an orientation toward cultural preservation rather than simply culinary novelty. The hotel’s affiliation with

PT Sido Muncul further reinforces this positioning: as Indonesia's most recognized jamu brand, Sido Muncul's products carry established cultural credibility that the hotel's gastronomy inherits and extends. This institutional grounding distinguishes Hotel Tentrem Jakarta from hospitality settings that incorporate traditional ingredients without the underlying cultural infrastructure to support authentic representation.

b. Cultural Value Transmission to Consumers

A significant gap was identified between the hotel's intention to transmit cultural values and what consumers actually received. Both consumer informants reported receiving no explanation from staff about the cultural background of what they were consuming. One consumer expressed a wish for staff to be more proactive in sharing product knowledge, while another one sought information independently through TikTok and YouTube after her visit. Direct field observation across four sessions confirmed this pattern: staff were not observed proactively discussing jamu's history or cultural significance during service. In short, cultural preservation is systematic at the production level but unsystematic at the communication level.

Despite this gap, consumer response to the products themselves was

overwhelmingly positive. Both consumer informants initially approached jamu-based products with skepticism rooted in expectations of bitterness. Following consumption, however, both expressed satisfaction, repeated purchase intent, and willingness to recommend to others. The one consumer noted that the experience prompted genuine curiosity and independent research into jamu's history. This finding suggests that the gastronomy product itself functions as a silent narrator of cultural value: even without explicit staff communication, the sensory experience of consuming jamu in a reconceptualized form generates cultural curiosity and awareness. This parallels findings by Elsty et al. (2025), who demonstrated that Generation Z's skepticism toward jamu is malleable when jamu is presented in accessible modern forms, and by Puspa & Berutu (2025), who found that innovation significantly increases consumer purchase intention, though they additionally emphasize that pairing innovation with educational branding amplifies cultural impact, a dimension that Hotel Tentrem Jakarta has yet to institutionalize.

c. Role of the Hospitality Industry in Cultural Preservation

Hotel Tentrem Jakarta operates as a medium of cultural heritage preservation in the sense described by Idris et al. (2016): not merely archiving jamu as a historical practice, but actively reintroducing it into contemporary social life through gastronomy. The hotel reaches both domestic and international guests, including visitors from regions with lower traditional jamu consumption, introducing them to jamu in forms that are modern, visually appealing, and palatable. This reach exceeds what conventional jamu distribution channels can achieve. All four staff informants consistently emphasized the hotel's deep traditional knowledge of jamu and the integration of Javanese cultural values across the entire service concept as core institutional strengths, while simultaneously identifying deculturization risk and low public awareness of jamu's cultural significance as the most pressing external challenges, both of which connect directly to the cultural transmission gap identified above.

The concentration of product development around a single brand (Tolak Angin) also limits the breadth of jamu cultural representation available to guests; expansion to incorporate a wider range of regional jamu traditions would strengthen the hotel's role as a cultural platform. Taken together, the findings confirm that Hotel

Tentrem Jakarta is well-positioned as a cultural custodian of jamu heritage, but that systematizing cultural narrative delivery to guests represents the most critical next step to fully realize that role. Krisnanda et al. (2025) similarly demonstrated that gastronomy plays a significant role in preserving local identity through cultural heritage tourism, underscoring the strategic importance of this gap.

CLOSING

This study draws six conclusions from the analysis of jamu reinterpretation at Hotel Tentrem Jakarta. First, jamu is reinterpreted through transformation of presentation form, from a traditional herbal drink into pastry and beverage products while preserving its essential flavor character, health benefits, and cultural identity; the change lies in form, not in foundational cultural values. Second, the reinterpretation process is grounded in deep historical knowledge of jamu, including direct collaboration with mbok jamu, ensuring authenticity in ingredient selection and preparation methodology. Third, the use of authentic Indonesian spices (beras kencur, kunyit asam, jahe wangi, and kayu secang) reflects Indonesia's botanical richness and functions as a material expression of cultural identity. Fourth, modern gastronomy

techniques including foam, layering, infuse, sous vide, clarified, and churning are applied deliberately to strengthen the authentic character of jamu, with flavor intensity calibrated by the proportion of jamu in each formulation. Fifth, while cultural value preservation is intentional and systematic at the production level, the transmission of cultural narratives to consumers remains inconsistent, as staff communication about jamu's cultural significance has not yet been standardized. Sixth, consumer response is predominantly positive: the reinterpretation effectively bridges traditional jamu with contemporary consumer preferences, fostering increased cultural awareness among younger generations.

Several recommendations follow from these findings. For Hotel Tentrem Jakarta, it is recommended to develop a standardized cultural narrative protocol for guest-facing staff to ensure consistent cultural communication at the point of service, to expand exploration of diverse jamu types from across the Indonesian archipelago beyond the current Tolak Angin-dominant repertoire, and to leverage digital media as channels for jamu cultural education given that consumers were observed seeking information independently through platforms such as TikTok and YouTube following consumption. For future researchers,

expanding the consumer informant base, adopting mixed-methods approaches that combine qualitative depth with quantitative breadth, and conducting comparative studies across multiple hotel contexts would provide richer and more generalizable insights into jamu reinterpretation in the hospitality industry.

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