

Potential Feasibility of Menggung Coffee as A Product of Local Wisdom in Sewu Kembang Tourism Village Nglurah Tawangmangu

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Abstract

The Sewu Kembang Nglurah Tourism Village area of Tawangmangu, which incidentally is a tourist destination producing ornamental plants, also has the potential for local wisdom for other products besides ornamental plants, namely Menggung Coffee. As the name implies, Menggung Coffee is attached to the heritage of Menggung temple as the name of the coffee brand. Therefore, the purpose of this study is to review the identification of the potential feasibility of Menggung coffee, starting from the coffee beans, the production process, and also the product packaging and menu of Menggung coffee variants. The research method used is a qualitative method with descriptive analysis, which focuses on the results of interviews with 1 Menggung Coffee producer, 1 Wangsul coffee producer, 1 Nglurah village head, 1 Nglurah community leader, and 2 Menggung coffee consumers. The results of the study contained several potential feasibilities in Menggung coffee. The first potential is the feasibility of Menggung coffee beans, which are original coffee from Nglurah Tawangmangu, which incidentally is Javanese coffee from the slopes of Mount Lawu. Although both come from the same parent, Menggung Coffee, when processed, has a different aroma from coffee on other slopes of Mount Lawu. Another potential feasibility of Menggung coffee is in the processing process using the slow roast technique for Arabica and Fast Roast for Robusta and does not use preservatives in its production. However, the potential feasibility of packaging and variant menus needs to be improved considering that the P-IRT license has not been taken care of by the Menggung coffee producer so that later this brand can be claimed by outside parties and also needs to improve the menu variants in the future so that they can compete with other coffee products.

Keywords: *Potential feasibility of Menggung Coffee, Local Wisdom, and Sewu Kembang Nglurah Tourism Village*



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INTRODUCTION

In supporting the growing dynamics of tourism today, of course, many priorities have been developed, one of which is local wisdom. This context is also strengthened by the diversity of cultures that exist in Indonesia. One area that has the potential for local wisdom is the Sewu Kembang Nglurah Tawangmangu tourist village, where not only potential ornamental plants are sold but also the potential for other products such as Menggung Coffee. In line with this, as a tourist village destination that emphasizes the attractiveness of local wisdom, both in terms of products and natural and cultural conditions, which are increasingly lively and in great demand by tourism business actors and the interests of tourists themselves. The tourist village area of Kampung Sewu Kembang, Nglurah Tawangmangu, has potential, both local wisdom products, and rural tourism

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potential to be developed. This village has interesting natural characteristics and unique social and cultural life. This potential must be encouraged and developed in accordance with the socio-cultural characteristics of the community.

Closely related to tourism, especially for tourism promotion that is related to and focuses on local wisdom, lately, it has attracted a lot of attention and has been in the interest of many people. Including the concept of a tourist village that emphasizes local wisdom products, which is now also receiving serious attention, including the government, which is actively promoting and even giving appreciation to tourist villages that are able to create village improvements, both in terms of tourist attraction and economic improvement of the surrounding community. However, the role of local wisdom products, in reality, is often overlooked due to the lack of good governance in terms of planning and further development. One example of a tourist village that emphasizes the attractiveness of local wisdom products is the Sewu Kembang Tourism Village, Nglurah, Tawangmangu, Karanganyar Regency. Through the attractiveness of local wisdom products, such as various kinds of ornamental plants, coffee products, and other typical foods in the village of Nglurah, the community hopes to be able to contribute to improving the economy and tourism aspects. However, it is still constrained by limitations in the sustainable management and development system, so it is not optimal in increasing tourist interest in the products produced so far.

In accordance with what has been stated above, indeed, the tourist village area of Kampung Sewu Kembang Nglurah Tawangmangu, which is classified as an ornamental plant producing area, also has a variety of other potential such as coffee. Indeed, if reviewed, the area around the foot of Mount Lawu is classified as one of the producers of "Javanese" coffee plants, one of which is Tawangmangu which has its own characteristics. One of the Tawangmangu coffee products studied in this study is Menggung Coffee, where Menggung coffee is taken from a historical heritage site in the Nglurah area, namely Menggung temple, as the brand name as one of local wisdom. But on the other hand, there are many weaknesses in this product, and the biggest thing here is that the PIRT permit has not been listed, so it has an impact on product sales going forward. Therefore, in this study, the aim is to review the identification of Menggung coffee as well as to analyze the potential feasibility of Menggung coffee as later one of the products of local wisdom besides ornamental plants in the Sewu Kembang Nglurah Tawangmangu tourist village area.

LITERATURE REVIEW

In tourism management planning, it is based on a pattern of planning, governance, and development towards good sustainability in addition to natural attractions and cultural and historical attractions, the readiness of human resources that are packaged based on the local wisdom of rural communities is also a priority for further strategies (Widyastuty & Dwiarta, 2021). Therefore, in the presentation (Tosida et al., 2017), the economic aspect of the community can also support the attractiveness of ecotourism by imaging, promoting, and selling unique products typical of local residents.

The tourist village area of Kampung Sewu Kembang, Nglurah Tawangmangu, has the potential for both local wisdom products and rural tourism to be developed. This village has interesting natural characteristics and unique social and cultural life. This potential must be

encouraged and developed in accordance with the socio-cultural characteristics of the community. The development of community-based tourism potential is a strategic effort to build the community (Komariah et al., 2018). In line with the explanation, when viewed from the point of view (M Paramita, S Muhlisin, 2018), this activity is intended to advance the community's economy by utilizing local resources in the surrounding area to be processed into something of high selling value and foster an entrepreneurial spirit in the community. As stated above, seen from the view (Putra, 2020) can be obtained as an overview in which there are several factors that affect the low level of community participation divided into two factors, namely internal factors, and external factors. Internal factors include understanding of tourist villages, tourism village management bodies, human resources, and mapping of superior village products, while external factors are in the form of tourism village studies, sources of funds, and community empowerment programs and marketing. Therefore, it can also be said that utilizing a tourist village that prioritizes creative tourism products is carried out by empowering the community through UMKM activities to create creative products by utilizing the potential of natural resources and local wisdom they have (Nawangsih, 2017). By involving the community, tourism village management is based on local wisdom. In addition to benefiting from tourist visits, the community can also maintain and maintain the local nature and the artistic and cultural heritage, which is the foundation of the community to build a tourist village (Arcana et al., 2021).

One of the concerns in this study is Menggung coffee products, which are classified as Nglurah Tawangmangu's original coffee products and also have the potential to boost the rate of tourism in the Sewu Kembang tourist village, Nglurah Tawangmangu, in addition to ornamental plants. This is quite a concern, considering that coffee culture (Fathoni, 2020) has now mushroomed in big and small cities with the emergence of various coffee shops that offer an image of their respective coffee flavors (Ananda & Febriansyah, 2021). The trend of coffee production as one of the creative industries to support the dynamics of tourism life has also been carried out in several countries, where this has also been widely stated (Lyon, 2013) (Chen, 2022) (Hernández-Gracia et al., 2021) and also in Indonesia, where each coffee has its own special characteristics of each (Leewelny & Palupi, 2020), and (Carder et al., 2016). So it is not wrong if there is "coffee tourism," which is actually stated by Joliffe (Carder et al., 2016), which describes tourism as related to the purpose of coffee consumption, history, traditions, products, and culture of coffee; so that it can be said that coffee affects people's lives, traditions and coffee quality (Wihartanti et al., 2020). In Indonesia itself, coffee is a product that is influenced by the location of coffee cultivation and human factors. So logically, enjoying the status of coffee as a product can attract tourist flows to coffee-producing areas and can be promoted based on conditions of origin into tourism development based on three things, namely coffee as a product of local wisdom, coffee farmers as producers, and locations of coffee cultivation. (Jane Ali Knight, Martin Robertson, 2009)

Therefore, the purpose of this study is to review the identification of Menggung coffee as well as to analyze the potential feasibility of Menggung coffee as later one of the products of local wisdom besides ornamental plants in the Sewu Kembang Nglurah tourist village, Tawangmangu. On the other hand, the obstacles and problems that exist in community empowerment, one of which is the development of superior village products, requires appropriate strategies and solutions. The right solution to dealing with these problems, namely by applying and utilizing technology in an effort to increase the marketing of superior village products. The utilization of technology is a form

of an adaptive form to be able to compete with other competitors and is a synergy between the progress of the times and market needs. Moreover, the development of social media has changed a person's behavior and lifestyle and has created a new community group in cyberspace, namely the internet community or better known as netizens. The use of social media is also a surefire way to market a product (Nursetiawan et al., 2019). The digital marketing strategy program and product innovation have begun to be carried out and developed; this will have an impact on increasing economic welfare (Ratna Wijayatri, Lufandati Lestari, Intan Ayu Benita, Muhammad Jidan Narizki, 2021). However, there is a need for continuous development of the community, especially in terms of mastering information and communication technology, in order to be able to compete in the era of the industrial revolution 4.0 (Laksono et al., 2021) so that the attractiveness of local wisdom products produced by the community in the tourist village of Kampung Sewu Kembang, Nglurah, and Tawangmangu is increasing along with existing and sustainable technological advances.

RESEARCH METHOD

This research is qualitative research with descriptive analysis. The data used in this research is interview data. The resource persons used in this study amounted to 6 people, namely 1 Menggung Coffee producer, 1 Wangsul coffee producer, 1 Nglurah village head, 1 Nglurah community leader, and 2 Menggung coffee consumers. Several questions were asked in interviews with informants regarding the potential feasibility of Menggung coffee in terms of coffee beans, coffee production processes, packaging of coffee products to the resulting menu variants. The interview data were processed descriptively to present a complete picture of the potential feasibility of Menggung coffee as a product of local wisdom in the tourist village of Sewu Kembang Nglurah Tawangmangu.

FINDINGS AND DISCUSSION

The Karanganyar Regency is one of the tourist destinations in Central Java which is one of the favorite place of tourists visits, both local and foreign tourists. From several areas in Karanganyar district, namely Tawangmangu, where there are several tourist objects and tourist villages in it. One of the tourist villages in Tawangmangu is Nglurah which is famous for its Sewu Kembang tourist village, which offers several tourist rides that are made into one cluster consisting of nature, adventure, and cultural tourism. In accordance with the tagline, namely the Sewu Kembang tourist village, this area is indeed famous as a place for flower growers and also flower sellers of several other types of ornamental plants. Therefore, in accordance with the tagline "Sewu Kembang," it can be interpreted that the development of planting ornamental plants here is very numerous and countless and accumulated into "Sewu" or in Indonesian to a thousand. This is the main driving force of the tourist village of Nglurah Sewu Kembang in developing its tourism potential in the future.

As mentioned earlier, some of the tourism potentials in the tourist village of Nglurah Sewu Kembang consist of several varieties that still highlight ornamental plant species as the main commodity to attract tourist visits. Therefore, to develop it further, it is still necessary to require some other accommodations. On the other hand, efforts are also made to develop products other than ornamental plants, where one of the product developments is coffee. Judging from the

background, indeed, the Tawangmangu area, since the Dutch East Indies period, precisely during the KGPA Mangkunegoro IV period, has become one of the coffee plantation commodity areas in the Central Java region. However, over time, the coffee plants in Tawangmangu are increasingly being eroded due to the development of land, be it villas, houses, or other agricultural lands.

The first potential is the **identification of coffee beans**. In the Nglurah area itself, around the early 2000s, it was started to be encouraged again by planting coffee seeds which eventually became the foundation of several coffee UMKMs in the Nglurah area. One of the brands from Nglurah is Menggung coffee, where the brand takes one of the sites in the Nglurah area as a cultural icon, namely the Menggung temple. As is well known, and it is rarely published that the Tawangmangu region since the Dutch East Indies Government was one of the producers of coffee plants whose value was quite calculated in the market. This was explained from the information from the interview with Mr. Nyono, who described, "**Yes, that's right, sir, from a long time ago, the Tawangmangu area has become a coffee-producing area, and therefore we want to reintroduce the production of our coffee.**" In line with your explanation, you are also justified by Mr. Danang, the village head of Nglurah village, who explained, "**It's true, sir, the Tawangmangu area used to be one of the coffee-producing areas, and I also always encourage them (coffee producing UMKM) in this area to develop their product further.**". From what was explained by the two sources above, it can be seen that the potential of coffee plants in the Tawangmangu area which incidentally is on the slopes of Mount Lawu, is classified as Javanese coffee and has the same breeds as those planted in several areas on the slopes of Mount Lawu such as in Gondosuli, Jenawi, Jatiyoso and also Jatipuro. And Tawangmangu.

Explained in more detail for coffee plants in the Nglurah area, starting from picking, resource person Rendra, a producer of Menggung coffee, also stated, "**The coffee here is genuine, even though the parent coffee is the same all over the slopes of Mount Lawu, it has a different aroma when processed.**" This is also confirmed by Mr. Nyono, another Wangsul coffee producer in Nglurah by explaining, "**The parent coffee plant is the same as Javanese coffee which is grown in several areas on the slopes of Mount Lawu but when processed has a different aroma diversity.**"

Looking at the core of the two explanations put forward by the two sources above, it can be described that the slopes of Mount Lawu coffee are the same as Javanese coffee in general, which has a distinctive shape that is not the same as Sumatran and Sulawesi coffee but when processed has a distinctive aroma that is different from the other is Menggung coffee. If described further, the coffee from the slopes of Mount Lawu, including Menggung coffee, is indeed wet processed, and it is no less interesting if it is processed, it can emit a slight spice aroma, and this is better than various types of Javanese coffee in general. Not only that, coffee on the slopes of Mount Lawu, including Menggung coffee, generally has a low acidity level, which is influenced by soil conditions, temperature, and humidity. In accordance with the product processing, coffee in all areas of the slopes of Mount Lawu is developed into two types of products, namely Robusta and Arabica, of which Arabica is mostly developed in Tawangmangu, including in Nglurah with its Menggung Coffee.

The second feasibility is **in the coffee production process**. Seeing this, the following is a presentation from Rendra as a Menggung Coffee producer "**Sir, in explaining the production process, it cannot be separated from the roasting and drying process to produce the best coffee**

beans. "This context is also in line with what was stated by Mr. Nyono, the Wangsul coffee producer in Nglurah, who also explained, " ***Sir, during the coffee roasting process, the coffee beans have changed color from green to light brown and dark brown, where each color has a different level depending on the rost plan..***" From the explanations of the two sources, it can be seen that checking the condition of the coffee beans is considered before determining the desired roasting method. In his statement, Rendra also added: " ***if I, sir, use the slow roast roasting technique, where for this technique a fairly low temperature is required for a relatively long time..***" However, this is different from what was stated by Mr. Nyono, another coffee producer in Nglurah, where in his explanation, " ***for me, the technique is fast roast, and in general the temperature required in this technique is high but the time is short, sir.***" Seeing the explanations of the two sources, it is implied that their production is also different, where one is Arabica and the other is Robusta, so the roasting process is also assessed differently depending on the condition of the coffee beans to be roasted starting from the density, water content in the coffee beans.

Furthermore, Rendra, a Menggung coffee producer, also explained, "***As for the production, sir, we never use preservatives, so that's why, when it's packaged, it can only last for about two months, and if it's still in the form of coffee beans, it can only last for about six months.***" Indeed, if you look at the description of what was discussed above, it can be seen that a fairly short time reduces the quality of the coffee, which means that packaged coffee has limitations; although it is not stale but can reduce the taste in the coffee.

The feasibility of packaging and production menu, where the feasibility value can be obtained from the interview information to Rendra said: " ***If the packaging problem is when the coffee becomes powder, you can see for yourself the packaging that we have done so far, even though we haven't taken care of P-IRT yet.***" This context is also in line with what was described by Mr. Nyono, a coffee industry player in Nglurah explained " ***you can see the packaging, and it has met the requirements although there are still some shortcomings, namely in official licensing.***" Broadly speaking, it can be seen from what was stated by the two sources, where both of them refer to the same thing, or it can be said here is the same obstacle in the issue of official licensing, namely P-IRT. Even though it has not met the official permit, judging by the variety of marketing used, Menggung coffee has been marketed on social media, especially from the producer's social media both through Instagram and Facebook, and has also been introduced in the Karanganyar district.

Indeed, if explored further, there are quite a number of factors that cause them not to take care of permits, and this is also justified by stakeholders in the Nglurah area. In accordance with this Mr. Danang, the village head of Nglurah, also explained: "***If the problem of producing ground coffee/packaging here has gone well, sir, according to what you are seeing now, but the issue of official licensing/brand registration has not worked properly; because there are many problems, especially in terms of information and there is no plan to take care of it. All the existing administration, even though I myself have provided information related to this,***" The same thing was also explained by Mr. Putut as the Nglurah community mobilizer " ***Yes, sir, indeed there are still some obstacles in the licensing problem, sir, and that's why we always invite academics to provide solutions to this problem.***" Looking at what has been described above, it is very clear that the packaging is quite good and proper, but the official P-IRT licensing has not been

taken care of. Indeed, as described above, there are several factors where it appears that the confusion of information, as well as the convenience factor and the ignorance factor, are the constraint factors for coffee producers in Nglurah, including Menggung coffee.

If you refer to this, then if this is ignored, it will certainly have a big enough effect in terms of marketing going forward. Maybe this has not been felt, considering that for approximately one and a half years, Menggung coffee and other coffees in the Nglurah area, the market share area is still on the scale of one Karanganyar district and several other areas in the former residency of Surakarta have not yet penetrated to other areas in more extensive marketing complex again. Therefore, P-IRT is quite important considering that, after all, P-IRT has clear legality to certify products owned by the home industry, including the powdered coffee industry in the Nglurah area, including Menggung coffee.

On the other hand, currently, there are only three variants of Menggung coffee, namely Arabica, Robusta, and milk coffee, and this was also explained by Rendra as the producer “ **Yes, sir, until now for a year and a half, there are only 3 kinds of variants, both Arabica, Robusta and milk coffee and have not yet expanded to other variants, and even then I will still develop it again in the future.**”. On the other hand, consumers who visited Menggung coffee shops also described the same context. The following is a presentation from consumers “ **Yes, sir, Menggung coffee is quite good, especially the Arabica is a bit different from other Arabica Arabica, and the place is quite decent as a coffee shop in the middle of the central area for selling ornamental plants.**”. The other consumer also explained, “ **Menggung coffee products are quite tasty, sir, but need to be developed again in the future with not only milk coffee but also other variants.**” Looking at the explanations of both the producer and the two consumers described above, it can be seen that in the future, several improvements need to be made, especially from the licensing of P-IRT to the variety of Menggung coffee products produced.

CONCLUSION

The Sewu Kembang Nglurah Tourism Village area of Tawangmangu, which incidentally is a tourist destination producing ornamental plants, also has the potential for other products besides ornamental plants, namely Menggung Coffee. As the name implies, it is attached to the heritage of the Menggung temple as the name of the coffee brand. Indeed, if you look back, there are several potential feasibilities in Menggung coffee. The first potential is the feasibility of Menggung coffee beans, which are original coffee from Nglurah Tawangmangu, which incidentally is Javanese coffee from the slopes of Mount Lawu. Although both come from the same parent, Menggung Coffee, when processed, has a different aroma from coffee on other slopes of Mount Lawu. Another potential feasibility of Menggung coffee is in the processing process using the slow roast technique for Arabica and Fast Roast for Robusta and does not use preservatives in its production. However, the potential feasibility of packaging and variant menus needs to be improved considering that the P-IRT license has not been taken care of by the Menggung coffee producer so that later this brand can be claimed by outside parties and also needs to improve the menu variants in the future so that they can compete with other coffee products.

LIMITATION & FURTHER RESEARCH

This research is indeed very limited and far from perfect, considering that some of the data obtained through interview data are also limited, although the themes raised are quite interesting, especially for research that focuses on the management of the creative culinary industry, especially coffee. Indeed, when referring to the coffee industry in its management and marketing, it requires an official permit issued by the relevant agency, which in this research is implied in the PIRT. Therefore, Menggung Coffee in the future depends on the producers themselves to develop the Menggung coffee industry, considering that this study it is only limited to identifying the feasibility of Menggung coffee potential as a form of local wisdom in the Sewu Kembang tourist village, Nglurah Tawangmangu. In the future, especially for research studies that take almost the same theme, this research is expected to be the main reference for future research.

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