



***Jamu Pawukon* as a sustainable gastronomy product: Calendar-based herbal knowledge from Javanese manuscripts**

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Abstract

Jamu Pawukon is a traditional herbal beverage prepared based on the *pawukon* calendrical system, a traditional Javanese calendar rooted in cultural manuscripts. This study aims to examine *Jamu Pawukon* as a form of calendar-based herbal gastronomy and to analyze its potential as a culture-based wellness tourism attraction in Sidorejo Tourism Village, Kulon Progo Regency, Special Region of Yogyakarta, Indonesia. A qualitative research approach was employed, with data collected through participatory observation, in-depth interviews, and documentation. Informants were selected using purposive sampling and included local cultural practitioners, herbal drink formulators, and tourists. Data were analyzed using a folklore approach to trace the historical background, cultural values, and hereditary practices of *Jamu Pawukon* preparation. The findings reveal that *Jamu Pawukon* originates from Javanese manuscript-based knowledge, particularly the *Serat Pawukon Kiai Jotirto*, which serves as the foundation for determining individual *wuku* (birth week) and corresponding herbal formulations. This practice positions *jamu* not merely as a health beverage, but as a form of calendar-based herbal gastronomy that integrates therapeutic functions, cultural meanings, and local knowledge systems. In the context of tourism, *Jamu Pawukon* is developed into an educational wellness tourism package that emphasizes experiential and cultural engagement. This study contributes to gastronomic and tourism scholarship by conceptualizing calendar-based herbal gastronomy as a novel framework for integrating intangible cultural heritage into experiential wellness tourism development. The study highlights the significant role of *Jamu Pawukon* in cultural preservation, destination identity strengthening, and the development of local wisdom-based wellness tourism.

1. INTRODUCTION

Indonesia possesses abundant natural and cultural resources with significant potential for tourism development. In recent years, global tourism has shifted toward experiential travel that emphasizes cultural immersion, environmental awareness, and personal well-being (Sari & Hadi, 2023; Kang, 2024; Hu et al., 2025). Within this context, wellness tourism has emerged as one of the fastest-growing segments of the tourism industry, offering travel



experiences that promote holistic physical, mental, and spiritual health (Sutana, 2024). This trend provides opportunities for destinations to design wellness products that are not only health-oriented but also rooted in local cultural knowledge and traditional practices. Indonesia holds a strategic position in the development of wellness tourism due to its long-established traditions of herbal medicine, body treatments, and natural healing practices. Among these, *jamu* represents a distinctive form of traditional herbal beverage that embodies local wisdom, cultural identity, and therapeutic values (Satriyati, 2016; Zulaikha et al., 2021). Traditionally consumed for health maintenance and beauty care, *jamu* has gradually evolved into a tourism asset, offered in spa services, wellness retreats, and cultural experiences. In tourism studies, such developments reflect a broader transition from culinary tourism, focused mainly on tasting local food toward gastronomic tourism, which emphasizes cultural meanings, historical knowledge, and experiential learning embedded in food and beverages (Hendrayana, 2020). Thus, *jamu* can be understood not merely as a consumptive product but as a medium for transmitting heritage-based knowledge and sensory experiences within tourism destinations.

Despite increasing academic interest in gastronomic and wellness tourism, most existing studies in Indonesia have focused on commercialized herbal products, spa-based treatments, or general *jamu* consumption. Limited attention has been given to traditional herbal practices that are structured upon indigenous knowledge systems recorded in historical manuscripts. This indicates a gap in tourism and gastronomy research regarding how manuscript-based knowledge is preserved, practiced, and transformed into contemporary tourism experiences. A distinctive example of such manuscript-based tradition is *Jamu Pawukon*, which has developed in Kulon Progo Regency, Special Region of Yogyakarta. *Jamu Pawukon* is prepared based on an individual's *wuku* (birth week), determined through the traditional Javanese calendrical system known as *pawukon*. This calendrical knowledge originates from classical Javanese manuscripts that record temporal cycles, cosmology, and interpretations of human character and bodily balance (Hamzah, 2019). In this practice, herbal formulations are selected according to manuscript-based readings of one's *wuku*, linking personal health treatment with temporal and cultural knowledge systems. Consequently, *Jamu Pawukon* represents not simply a herbal drink, but a form of calendar-based herbal gastronomy that integrates therapeutic functions, sensory experience, and Javanese manuscript-based wisdom.

The implementation of *Jamu Pawukon* as a tourism attraction can be observed in Sidorejo Tourism Village, Lendah District, Kulon Progo Regency. This village has consistently developed wellness-oriented tourism, offering yoga, meditation, herbal steam baths, traditional massage, and *wuku*-based *jamu* experiences. Visitors are not only invited to consume herbal beverages but also to learn about Javanese calendrical knowledge, manuscript traditions, and the philosophy underlying herbal formulation. Through participatory and educational activities, tourists gain immersive cultural experiences that combine health enhancement with heritage learning. This positions *Jamu Pawukon* as both a wellness tourism product and a medium for cultural transmission, strengthening destination identity and supporting the preservation of intangible cultural heritage. However, scholarly discussions on wellness tourism in Indonesia have largely examined spa services, herbal commodification, and general wellness experiences, without exploring how manuscript-based calendrical gastronomy operates as an experiential tourism attraction. Likewise, gastronomic tourism studies rarely address beverages structured

around traditional calendar systems and personalized herbal formulations. This reveals a research gap concerning the transformation of manuscript-derived herbal knowledge into contemporary wellness tourism experiences and its role in sustaining intangible cultural heritage within destination development.

Therefore, this study aims to examine Jamu Pawukon as a form of calendar-based herbal gastronomy and to analyze its potential as a culture-based wellness tourism attraction in Sidorejo Tourism Village, Kulon Progo, Yogyakarta. By focusing on manuscript-derived herbal practices, this research contributes to tourism and gastronomy scholarship through conceptualizing calendar-based herbal gastronomy as an innovative model for integrating intangible cultural heritage, local knowledge systems, and experiential wellness tourism.

2. THEORETICAL REVIEW

Gastronomy, Gastronomic Tourism, and Cultural Identity

Gastronomy is not merely understood as the act of consuming food and beverages, but as a cultural practice that reflects the values, history, and identity of a society. The term gastronomy derives from the words *gastros* (stomach) and *gnomos* (knowledge), referring to food as part of a broader system of knowledge and lifestyle (Suyasa & Darmurtika, 2023). Gillespie and Cousins (2012) emphasize gastronomy as recognition of multiple factors influencing food and beverage practices within local, regional, and national contexts. While these definitions successfully establish gastronomy as a cultural phenomenon, they tend to generalize food practices without sufficiently addressing how specific knowledge systems, such as manuscript-based traditions, structure gastronomic behavior in particular communities. Nugroho (2020) further defines gastronomy as the art and science of good eating, integrating enjoyment with cultural and historical understanding. However, most gastronomic studies remain focused on material food products and consumption patterns, rather than examining the epistemological foundations of food-related knowledge systems. Gastronomic studies generally encompass four main elements: the history of food ingredients, consumption culture, geographical landscape, and food processing methods (Nugroho, 2020). These elements position gastronomy as a lens for interpreting regional cultural identity through traditional food and beverage practices. Nevertheless, existing literature has predominantly explored tangible culinary heritage, leaving intangible knowledge systems such as calendrical, cosmological, or manuscript-based traditions underexplored within gastronomic discourse. This indicates that current gastronomic frameworks still require expansion to accommodate forms of food knowledge that are structured by temporal and symbolic systems, rather than solely by ingredients or techniques.

In tourism studies, gastronomy has evolved into gastronomic tourism, which differs from culinary tourism. Culinary tourism focuses primarily on food tasting activities at destinations, whereas gastronomic tourism emphasizes deeper engagement with historical, cultural, and local knowledge embedded in food practices (Hendrayana, 2020). Nurwitasari (2015) argues that gastronomic tourism functions as a medium for cultural preservation through food and beverages while simultaneously generating economic benefits for local communities. Although these studies successfully link gastronomy with tourism development and cultural identity, they largely examine food-based tourism in

commercial or festival settings. Limited attention has been given to gastronomic tourism experiences that are structured through traditional knowledge systems and heritage-based interpretation.

Consequently, there remains a conceptual gap in understanding how gastronomy operates when food practices are guided not only by taste preferences or culinary creativity, but also by manuscript-derived knowledge, temporal systems, and cosmological beliefs. Addressing this gap is crucial for advancing gastronomic tourism theory, particularly in contexts where intangible cultural heritage plays a central role in shaping food experiences. This study positions Jamu Pawukon as an example of calendar-based herbal gastronomy to demonstrate how manuscript-based knowledge can form the epistemological foundation of gastronomic tourism experiences and contribute to destination cultural identity formation.

Wellness Tourism and the Role of Jamu as Herbal Gastronomy

Wellness tourism is widely recognized as a form of tourism that emphasizes holistic health and well-being. [Nieamah and Purwoko \(2021\)](#) define wellness tourism as travel undertaken to obtain health benefits through medical services, fitness, or relaxation activities, while [Sutana \(2024\)](#) conceptualizes it as transformative travel that seeks balance among physical, mental, and spiritual dimensions. Although both perspectives underline the health-oriented nature of wellness tourism, they primarily focus on service-based wellness activities such as spas, yoga, and medical treatments. Less attention has been given to food- and beverage-based wellness experiences as structured cultural practices, despite their growing presence in wellness tourism destinations. The expansion of wellness tourism has created opportunities for integrating local natural resources and traditional knowledge into tourism products. [Jabbar \(2023\)](#) notes that global health awareness has encouraged the utilization of natural and traditional resources in wellness tourism. In Indonesia, spices and herbal practices are frequently highlighted as potential wellness attractions ([Sutana, 2024](#)). However, existing studies tend to emphasize the commercial development of herbal products and spa-based treatments, rather than examining how traditional herbal knowledge systems are embedded in daily cultural practices and transmitted through generations. This suggests that the epistemological and cultural foundations of herbal-based wellness tourism remain underexplored in current literature. Jamu represents one of Indonesia's most prominent traditional herbal practices. [Satriyati \(2016\)](#) argues that jamu embodies local wisdom and cultural identity, while [Zulaikha et al. \(2021\)](#) describe it as a practice that enhances health, treats illnesses, and supports beauty care. Most studies on jamu, however, have focused on its pharmacological properties, commercialization, or role in alternative medicine. Limited scholarly attention has been paid to jamu as a form of gastronomy where herbal beverages function not only as medicine but also as cultural experiences shaped by knowledge systems, beliefs, and social interaction.

Within the tourism context, jamu is increasingly positioned as part of wellness experiences. Nevertheless, the majority of wellness tourism studies approach jamu as a supporting product rather than as a core cultural attraction structured by indigenous knowledge frameworks. Consequently, the role of jamu as herbal gastronomy, integrating therapeutic functions, cultural meanings, and experiential tourism, remains conceptually underdeveloped in tourism and gastronomic scholarship. Addressing this gap is crucial for

understanding how traditional herbal knowledge can be transformed into meaningful wellness tourism experiences that reinforce cultural identity and heritage preservation. This study responds to this limitation by examining Jamu Pawukon as a form of calendar-based herbal gastronomy, where herbal formulation is guided by manuscript-derived calendrical knowledge. By doing so, the study extends wellness tourism discourse beyond service-based wellness models and contributes to a deeper understanding of how intangible cultural heritage and local knowledge systems can shape innovative and culturally grounded wellness tourism attractions.

Pawukon and Javanese Manuscripts as a Cultural Knowledge System

Pawukon is a traditional Javanese calendrical system that functions as a guide for social and cultural life, including the determination of auspicious and inauspicious days, ritual cycles, and interpretations of human character based on the time of birth. Hamzah (2019) explains that pawukon serves not only as a calendar but also as a cultural knowledge system embodying cosmological values and local wisdom. This perspective positions *pawukon* as part of a broader epistemological framework through which Javanese society interprets time, fate, and life balance. However, most existing studies on *pawukon* primarily examine its role in ritual and ceremonial contexts, with limited discussion on how calendrical knowledge structures practical domains such as food, health, and everyday consumption practices. Knowledge of *pawukon* is preserved in Javanese manuscripts that have been transmitted across generations. Studies on manuscripts such as *Wariga* and *Pawukon* indicate that calendrical and cosmological systems were historically used to determine auspicious days (*dewasa ayu*), regulate agricultural cycles, and guide religious and social order in traditional communities. Untara (2025) highlights the continuing role of these manuscripts in intergenerational transmission of cultural values and cosmological knowledge. Nevertheless, manuscript studies have largely focused on philological interpretation, symbolic meaning, or historical reconstruction, while their application in contemporary cultural practices remains underexplored. This suggests that manuscripts are often treated as archival heritage rather than as living sources of functional knowledge.

Manuscripts such as the *Serat Pawukon Kiai Jotirto* function as media for transmitting knowledge about time, cosmology, and everyday life practices in Javanese society. Sidhartani et al. (2023) emphasize that *pawukon* is understood as a system of time calculation associated with human character and life prediction, rooted in Javanese-Hindu mythology. While these studies successfully establish *pawukon* as a cultural and cosmological framework, they rarely investigate how manuscript-based calendrical knowledge is operationalized in specific contemporary practices, such as health treatment, herbal formulation, or tourism experiences. Consequently, the transformation of manuscript-derived calendrical systems into applied cultural products remains conceptually underdeveloped. From a cultural epistemology perspective, *pawukon* conceptualizes time as a fundamental element in maintaining harmony between humans, nature, and the cosmos. In health-related practices, *pawukon* has been used as a reference for understanding bodily conditions and determining appropriate healing strategies. Yet, scholarly discussions on traditional medicine and herbal practices in Indonesia have seldom connected these practices to calendrical or manuscript-based knowledge systems. This reveals a conceptual gap in understanding how temporal cosmological frameworks

shape indigenous health and gastronomic practices. Addressing this gap is essential for expanding discourse on intangible cultural heritage and knowledge-based gastronomy. This study positions *Jamu Pawukon* as an applied manifestation of manuscript-based calendrical knowledge, demonstrating how *pawukon* functions not merely as symbolic heritage, but as an epistemological foundation for contemporary herbal gastronomic practices and experiential wellness tourism. By doing so, the study contributes to manuscript studies, cultural epistemology, and tourism scholarship through integrating temporal knowledge systems into discussions of living heritage and sustainable cultural tourism development.

Jamu Pawukon as Calendar-Based Herbal Gastronomy

As part of Indonesia's gastronomic heritage, *jamu* is often positioned as a traditional herbal beverage representing local knowledge systems oriented toward balance between body, nature, and spirituality. Several studies have emphasized *jamu* as an expression of Nusantara herbal wisdom and cultural identity (Harsa & Andhin, 2020; Untara, 2025). However, most scholarly discussions on *jamu* focus on its medicinal properties, commercialization, or role in alternative health practices, with limited attention to its gastronomic dimensions as a culturally structured food-and-beverage experience. This indicates that the positioning of *jamu* within gastronomic discourse remains conceptually underdeveloped. Within Javanese culture, the *pawukon* calendrical system reflects temporal cycles and cosmological order that guide various aspects of social and spiritual life. Existing studies have examined *pawukon* as a philosophical framework for ritual practice and life-cycle ceremonies (Hamzah, 2019; Sidhartani et al., 2023). However, research rarely explores how calendrical knowledge structures everyday consumptive practices such as food and herbal beverage preparation. Consequently, the interrelationship between temporal cosmology and gastronomic behavior has not been sufficiently addressed in current literature.

Jamu Pawukon represents a distinctive practice in which herbal formulations are prepared based on an individual's *wuku* of birth, aligning herbal treatment with perceived character traits and bodily conditions associated with temporal cycles. While studies on traditional medicine acknowledge personalization of herbal treatment, they seldom investigate how such personalization is guided by manuscript-based calendrical systems rather than empirical medical diagnosis. This reveals a conceptual gap in understanding how indigenous epistemologies of time shape health and gastronomic practices. The manuscript *Serat Pawukon Kiai Jotirto* documents calendrical knowledge alongside operational guidelines for herbal formulation, demonstrating that manuscript-based knowledge functions not merely as symbolic heritage but as an applied epistemological system. However, manuscript studies have predominantly treated such texts as historical or philological artifacts, overlooking their contemporary application in living cultural practices. This indicates a disconnect between manuscript scholarship and studies of contemporary gastronomy and tourism. In the tourism context, *jamu* is increasingly incorporated into wellness tourism experiences. Nevertheless, existing wellness tourism literature primarily frames herbal products as complementary services rather than as core attractions structured by indigenous knowledge systems. As a result, the concept of herbal gastronomy grounded in calendrical and manuscript-based epistemology remains underexplored in tourism studies. Addressing these gaps, this study conceptualizes *Jamu*

Pawukon as a form of calendar-based herbal gastronomy, where time serves as the primary epistemological determinant of herbal formulation. By examining *Jamu Pawukon* in Sidorejo Tourism Village, this research contributes to gastronomic, manuscript, and tourism scholarship by demonstrating how manuscript-derived calendrical knowledge can be transformed into experiential wellness tourism grounded in intangible cultural heritage.

3. RESEARCH METHODOLOGY

This study employs a qualitative approach with a descriptive-interpretative design to explore the cultural meanings, knowledge systems, and herbal gastronomic practices of *Jamu Pawukon* as a culture-based wellness tourism attraction. A qualitative approach was selected because the study focuses on the exploration of values, traditions, and local knowledge that are contextual in nature and cannot be adequately explained through quantitative measurement (Creswell, 2014). The research was conducted in Sidorejo Tourism Village, Lendah District, Kulon Progo Regency, Special Region of Yogyakarta, Indonesia. This location was chosen because it is the only tourism village that has developed *Jamu Pawukon* as a wellness tourism package based on the *pawukon* calendrical system derived from Javanese manuscripts. Informants were selected using purposive sampling, which involves the intentional selection of participants based on their involvement and knowledge of the research object (Sugiyono, 2020). The study involved one (1) key informant who possesses in-depth knowledge of the *Serat Pawukon Kiai Jotirto* manuscripts and the *pawukon* system, and four (4) additional informants consisting of *Jamu Pawukon* herbal formulators and tourists participating in the wellness tourism program. The key informant provided comprehensive insights into manuscript interpretation and calendrical knowledge, while additional informants contributed practical and experiential perspectives on herbal preparation and tourism experiences.

Data were collected through participatory observation, in-depth interviews, and documentation. Participatory observation involved the researcher's direct engagement in determining *wuku* (birth week), preparing herbal formulations, and serving *Jamu Pawukon* to tourists. In-depth interviews were conducted with all informants, with each session lasting approximately 45–60 minutes, to explore cultural meanings, *pawukon*-based knowledge, *jamu* preparation practices, and tourist experiences. Documentation included field notes, photographs of activities, and archival materials related to *pawukon* manuscripts and wellness tourism activities in Sidorejo Tourism Village. Data analysis was conducted using a folklore approach, which views cultural practices and local knowledge as systems of meaning transmitted across generations (Dundes, 1965). This approach was applied to trace the origins, cultural values, and knowledge transmission of *Jamu Pawukon* rooted in Javanese manuscripts. Data analysis followed the stages of data reduction, data display, and interpretative conclusion drawing, as proposed by Miles and Huberman (2014). Data reduction involved focusing on information relevant to gastronomy, *pawukon*, and wellness tourism. Data presentation was organized in thematic narratives, while conclusions were drawn interpretatively to articulate the meaning of *Jamu Pawukon* as calendar-based herbal gastronomy. Data credibility was ensured through source and method triangulation by comparing findings from observations, interviews, and documentation across different informants to produce reliable and accountable results.

4. RESULTS AND DISCUSSION

Overview of *Jamu Pawukon*

Jamu Pawukon is a traditional Javanese herbal beverage that is prepared and consumed in accordance with the *pawukon* calendrical system, an ancient Javanese calendar consisting of 30 *wuku* within a 210-day cycle. Each *wuku* is believed to exert specific influences on an individual's physical health and inner condition; therefore, the type of *jamu* consumed is adjusted to correspond with the characteristics and energies associated with a particular *wuku*. This tradition aims to create balance between the human body and the surrounding natural environment, in line with Javanese life philosophy, which integrates physical and spiritual dimensions. The ingredients used in *Jamu Pawukon* vary, but generally include a combination of spices and natural elements such as leaves, roots, rhizomes, flowers, fruits or seeds, and bark or stems. A natural sweetener, commonly *beras kencur*, is often added to neutralize bitterness while also contributing to health maintenance and the enhancement of bodily resilience. Beyond its function as a natural remedy, *Jamu Pawukon* embodies profound cultural and spiritual values. Each *jamu wuku* is believed to provide specific health benefits corresponding to its respective *wuku*. The consumption of *jamu* is aligned with the individual *wuku* determined by each tourist's date of birth; consequently, the herbal formulations and spices received by each visitor differ. This personalized approach reinforces the perception of *Jamu Pawukon* as a holistic health practice that integrates herbal knowledge, calendrical systems, and Javanese cultural beliefs.

In recent years, the traditional herbal beverage *Jamu Pawukon* has been revitalized by *jamu* communities and modern herbal industry practitioners who integrate local wisdom with contemporary health-oriented approaches. *Jamu Pawukon* has thus emerged as a symbol of a natural lifestyle rooted in ancestral traditions. This beverage possesses a distinctive characteristic, as the herbs and recipes used in each formulation differ from one another. Such variation results from the preparation of *jamu* being tailored to the *wuku* of birth of each tourist.

Jamu Pawukon is the only *jamu wuku* found in Yogyakarta and is uniquely developed in Sidorejo Tourism Village. The initiative was introduced in 2022 in Sidorejo Village, specifically located in Kwarakan Hamlet, Sidorejo, Lendah District, Kulon Progo Regency, Yogyakarta. The emergence of *Jamu Pawukon* was initiated by a local cultural practitioner from Sidorejo Village, Mas Ridwan Rustamaji, during his participation in the Tourism Village Competition in 2022. As part of this initiative, Sidorejo Tourism Village collaborated with Sekar Asih Women Farmers Group (*Kelompok Wanita Tani/KWT*) in the processing and preparation of the herbal drinks.

At that time, Sidorejo Tourism Village adopted "wellness tourism" as its main development theme. Prior to the introduction of *Jamu Pawukon*, Sidorejo Tourism Village, in collaboration with *KWT Sekar Asih*, had already managed and produced various types of *jamu*, such as remedies for muscle pain (*jamu pegel linu*), cough relief, and other herbal preparations. Currently, *Jamu Pawukon* developed in Sidorejo Tourism Village consists of 30 *jamu wuku*, each characterized by distinct herbal recipes and flavor profiles. This diversity further reinforces *Jamu Pawukon* as a personalized and culturally embedded form of calendar-based herbal gastronomy within the framework of wellness tourism.

In the *Jamu Pawukon* wellness tourism experience, visitors are guided by tourism managers, including cultural experts who provide explanations regarding *Jamu Pawukon*

knowledge, its benefits, and assist in determining the visitor's *wuku*. Subsequently, herbal formulators (*jamu* practitioners) help select the appropriate herbs based on the identified *wuku* and prepare the herbal beverage accordingly. In addition to cultural experts and herbal formulators, supporting staff conduct basic health checks to identify visitors' health histories, ensuring safety and comfort prior to *jamu* consumption.

Besides being consumed as a beverage, *Jamu Pawukon* may also be applied externally to the body, such as on the hands and feet. This form of *jamu* is known as *boreh*. This option is provided for visitors who prefer not to consume the herbal drink; in such cases, the herbs prescribed according to the individual *wuku* are ground and applied directly to specific parts of the body. Furthermore, *Jamu Pawukon* can be processed into dried herbal form, particularly the spices, to enhance shelf life if requested by visitors. These practices highlight the adaptability of *Jamu Pawukon* as a wellness tourism product that accommodates diverse visitor preferences while maintaining its cultural and therapeutic values.



Figure 1. Jamu Preparation and Formulation Process (Left), Members of the Sekar Asih Women Farmers Group (Right)

(Source: Field Observation, 2025)

The findings indicate that *Jamu Pawukon* is a traditional *jamu* practice deeply rooted in the Javanese manuscript-based knowledge system, particularly the *Serat Pawukon Kiai Jotirto*, which serves as the primary reference for determining an individual's *wuku* of birth and the formulation of herbal remedies. The *pawukon* system is understood by local practitioners not merely as a calendrical tool, but as a cultural framework that interconnects temporal cycles, human character, and health. A cultural practitioner from Sidorejo Village emphasized that *pawukon* embodies knowledge concerning human temperament, life balance, and health, and that the development of *Jamu Pawukon* is entirely derived from manuscript contents rather than representing an innovation detached from tradition. These findings position *Jamu Pawukon* as a direct application of Javanese manuscript knowledge within traditional health practices.

Interpretation of the manuscripts reveals that Javanese cosmology conceptualizes time as a crucial factor influencing both physical and mental conditions. Each *wuku* is associated with specific characteristics believed to affect bodily balance. Consequently, the selection of ingredients and the composition of *Jamu Pawukon* formulations are adjusted according

to an individual's *wuku* of birth. From a gastronomic perspective, these findings reinforce the classification of *Jamu Pawukon* as calendar-based herbal gastronomy. The formulation process does not follow a standardized or uniform recipe; instead, it involves a series of stages, including the determination of *wuku*, manuscript interpretation, and the adjustment of herbal compositions based on the characteristics associated with each *wuku*. The manuscript identifies a total of 30 *wuku*, each associated with a distinct *jamu* formulation. A *jamu* practitioner explained that each visitor's *wuku* of birth is first calculated before determining the type of *jamu* to be administered; therefore, the herbal formulation cannot be generalized. The following section presents the *wuku* listed in the *Serat Pawukon Kiai Jotirto*:

Table 1. The Thirty *Wuku* in *Serat Pawukon Kiai Jotirto*

PAWUKON KIAI JOTIRTO		
1. <i>Wuku Sinta</i>	11. <i>Wuku Galungan</i>	21. <i>Wuku Maktal</i>
2. <i>Wuku Landhep</i>	12. <i>Wuku Kuningan</i>	22. <i>Wuku Wuye</i>
3. <i>Wuku Lukir</i>	13. <i>Wuku Langkir</i>	23. <i>Wuku Manahil</i>
4. <i>Wuku Kuranthil</i>	14. <i>Wuku Mondasiya</i>	24. <i>Wuku Prangbakat</i>
5. <i>Wuku Tolu</i>	15. <i>Wuku Pahang</i>	25. <i>Wuku Bala</i>
6. <i>Wuku Gumbreg</i>	16. <i>Wuku Julungpujut</i>	26. <i>Wuku Wugu</i>
7. <i>Wuku Warigalit</i>	17. <i>Wuku Kuruwelut</i>	27. <i>Wuku Wayang</i>
8. <i>Wuku Wariagung</i>	18. <i>Wuku Marekeh</i>	28. <i>Wuku Kulwaru</i>
9. <i>Wuku Julungwangi</i>	19. <i>Wuku Tambir</i>	29. <i>Wuku Dhukut</i>
10. <i>Wuku Sungsang</i>	20. <i>Wuku Medhangkungan</i>	30. <i>Wuku Watugunung</i>

Source: Pawukon Museum (*Serat Pawukon Kiai Jotirto*), 2025.

In the manuscript shown in Figure 2, the recipe for *Jamu Wuku Wayang* is written in the form of a song, as follows:

*“Wuku wayang lamun sakit
Gadhong cipir tambanira
Brambang puyang lawang bengle
Jeruk pecel adunira
Gagar mayang lan cendhana
Punika serananipun
Den pipissa bar ri wuda”*

This means that the recipe for *Jamu Wuku Wayang* consists of *cipir* leaves, shallots, *puyang*, *pecel* lime, *gagar mayang*, and *cendana*. All of these ingredients are pounded together.



Figure 2. *Wuku Wayang* Recipe in the *Serat Pawukon Kiai Jotirto* Manuscript (Left), *Jamu Wuku Wayang* (Right)
(Source: Field Observation, 2025)

The integration of manuscripts, calendrical systems, and formulation practices demonstrates that gastronomy in the context of *Jamu Pawukon* extends beyond taste and ingredients. Gastronomy functions as a form of time-based knowledge mediation, in which *jamu* consumption becomes a culturally meaningful practice. Accordingly, *Jamu Pawukon* can be understood as a form of knowledge-based gastronomy, which not only offers health benefits but also transmits Javanese cultural values and philosophies through the consumption experience. In the tourism context, the consumption of *Jamu Pawukon* integrated with cultural narratives, manuscript-based knowledge, and visitors' interpretative experiences clearly positions it as a form of gastronomic tourism, rather than merely the consumption of *jamu* or a traditional healing practice. In this study, a folklore approach is employed to understand *Jamu Pawukon* as a form of living folklore, in which traditional health knowledge is not only preserved in written texts but is also transmitted and reinterpreted through social practices.

The *Serat Pawukon Kiai Jotirto* manuscript is positioned as a form of non-oral folklore that records a time-based and health-related knowledge system, while the narratives of cultural practitioners, *jamu* formulators, and tourists represent oral folklore. The formulation and consumption practices of *Jamu Pawukon*, which are transmitted across generations yet remain open to reinterpretation within the tourism context, reflect partially oral folklore. Thus, the folklore approach enables an analysis of *Jamu Pawukon* not merely as an herbal product, but as a cultural knowledge system that is continuously transmitted, negotiated, and recontextualized within the development of culture-based wellness tourism.

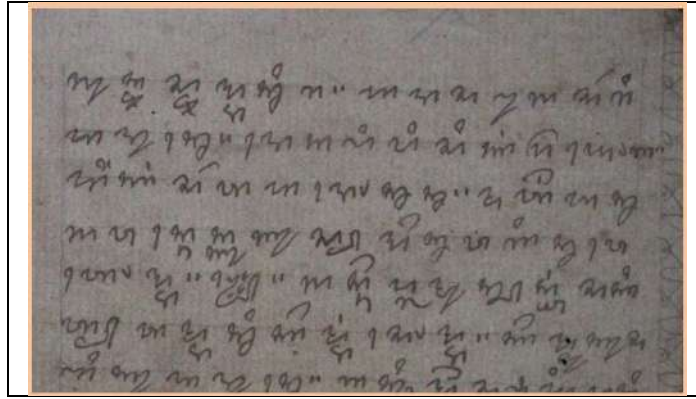


Figure 3. *Jamu* Preparation Method in the *Serat Pawukon Kiai Jotirto* Manuscript
(Source: Field Observation, 2025)

In the manuscript shown in Figure 3, the method for preparing *Jamu Pawukon Kiai Jotirto* is described as follows:

*"luntas tambanira
adas pulasari adune
den pipisi kang prayoga
ingkang sarta adonnana
matengana lawan den kukus
menawa ginawe tomba"*

This means: *Luntas* leaves serve as the medicinal base, combined with fennel (*adas*) and *pulosari* as complementary ingredients. The ingredients are preferably pounded, then processed by steaming before being used for medicinal purposes.

This study also finds that *Jamu Pawukon* has been systematically integrated into wellness tourism packages in Sidorejo Tourism Village, Kulon Progo Regency. The village has developed a wellness tourism framework by combining natural resources, local culture, and traditional healing practices. In its implementation, the consumption of *Jamu Pawukon* is consistently preceded by an interpretative process, which includes explanations of the *pawukon* system, the meaning of an individual's *wuku* of birth, and the philosophical foundations of the herbal formulations to be consumed. A tourism village manager emphasized that this approach is intended to ensure that visitors gain cultural understanding rather than merely a consumption experience. This pattern positions *Jamu Pawukon* as an experiential tourism attraction that emphasizes active engagement and cultural learning.

Visitor responses indicate that this interpretative approach significantly enhances the tourism experience. Tourists reported that explanations of *wuku* and their meanings increased their understanding and appreciation of the *jamu* consumed, while also distinguishing the experience from conventional *jamu* consumption. These findings underscore the importance of cultural narratives and educational elements as key components in constructing culture-based gastronomic tourism experiences.

Furthermore, the development of *Jamu Pawukon* involves active participation from the local community. Cultural practitioners play a role in interpreting the *Serat Pawukon Kiai Jotirto*, *jamu* formulators are responsible for the formulation and preparation of the herbal remedies, and community groups contribute to the provision of raw materials through the cultivation of family medicinal plants. A *jamu* practitioner noted that most ingredients are

sourced from self-cultivated medicinal plants, indicating that the *Jamu Pawukon* practice also supports environmental conservation. This level of involvement reinforces *Jamu Pawukon's* position as a form of living heritage, in which manuscript-based knowledge is not only preserved textually but is revitalized through social practice and tourism.

Overall, the findings confirm that *Jamu Pawukon* represents a form of calendar-based herbal gastronomy derived from Javanese manuscripts and contextualized within wellness tourism. The interconnections among manuscript-based knowledge, the *pawukon* system, *jamu* practices, tourist experiences, and local community participation demonstrate that *Jamu Pawukon* functions not only as a health beverage, but also as a medium for cultural preservation, an educational tool, and a reinforcement of destination identity in Sidorejo Tourism Village. These findings highlight the contemporary relevance of Javanese manuscript knowledge in tourism development and its potential to be sustainably adapted without diminishing its inherent cultural meanings.

5. CONCLUSION AND RECOMMENDATIONS

This study concludes that *Jamu Pawukon* represents a form of calendar-based herbal gastronomy deeply rooted in the Javanese manuscript-based knowledge system, particularly the *Serat Pawukon Kiai Jotirto*. *Jamu Pawukon* is not merely positioned as a traditional health beverage, but as a cultural practice that integrates the *pawukon* calendrical system, Javanese cosmology, and herbal knowledge into a coherent and meaningful whole. The determination of an individual's *wuku* of birth as the basis for herbal formulation demonstrates that time functions as a primary epistemological factor in Javanese health and gastronomic practices. The findings reveal that *Jamu Pawukon* constitutes a direct application of manuscript-based knowledge in contemporary life. The *Serat Pawukon Kiai Jotirto* manuscript not only records calendrical systems and human character classifications, but also contains operational guidelines for *jamu* preparation, ranging from ingredient selection to processing techniques. This confirms that the herbal knowledge documented in the manuscript is functional and applicative rather than merely symbolic, thereby strengthening the position of *Jamu Pawukon* as a form of knowledge-based gastronomy. Within the tourism context, *Jamu Pawukon* has been systematically developed as part of culture-based wellness tourism in Sidorejo Tourism Village. The consumption process, which is preceded by explanations of the *pawukon* system, the meanings of *wuku*, and the philosophical foundations of the herbal formulations, renders the tourism experience educational and interpretative. Consequently, *Jamu Pawukon* offers not only health benefits but also a profound cultural experience, clearly categorizing it as a form of gastronomic tourism, rather than merely culinary tourism or a traditional healing practice.

The folklore approach employed in this study demonstrates that *Jamu Pawukon* constitutes a form of living heritage, in which traditional health knowledge is transmitted through manuscripts (non-oral folklore), narratives and experiences of practitioners (oral folklore), and inherited preparation and consumption practices (partially oral folklore). The active involvement of local communities, including cultural practitioners, *jamu* formulators, and women farmer groups, indicates that the development of *Jamu Pawukon* contributes to cultural preservation, community empowerment, and the strengthening of destination identity in Sidorejo Tourism Village. Theoretically, this study contributes to

tourism and gastronomy scholarship by introducing the concept of calendar-based herbal gastronomy as a framework for understanding how manuscript-derived knowledge can be transformed into experiential wellness tourism grounded in intangible cultural heritage. Practically, the findings provide insights for destination managers and cultural tourism developers in designing wellness tourism products that integrate local knowledge systems, community participation, and heritage interpretation to achieve sustainable tourism development. Overall, this study underscores the relevance of Javanese manuscript-based knowledge in the development of sustainable, local wisdom-based contemporary wellness tourism.

Based on the research findings, several practical recommendations can be proposed. First, local governments and cultural institutions are advised to establish a formal manuscript preservation program for the *Serat Pawukon Kiai Jotirto*, including systematic documentation, digital archiving, and community-based training in manuscript reading. These actions will ensure that the knowledge foundation of *Jamu Pawukon* remains accessible and sustainably transmitted to future generations. Second, managers of Sidorejo Tourism Village should design standardized interpretative guidelines for presenting *Jamu Pawukon* to visitors. This can be implemented through (1) training local guides in *pawukon*-based storytelling, (2) developing educational audio-visual materials on *wuku* determination and jamu preparation, and (3) integrating these narratives into structured tour packages. Such measures will improve visitor engagement and strengthen *Jamu Pawukon*'s identity as a distinctive wellness gastronomy attraction. Third, local community groups and jamu practitioners are recommended to expand the cultivation of family medicinal plants (TOGA) by establishing community herbal gardens linked directly to tourism activities. These gardens can function simultaneously as raw material sources, educational spaces for tourists, and community empowerment initiatives supporting ecological sustainability. Fourth, cultural and tourism agencies should initiate collaborative programs between researchers, cultural practitioners, and tourism developers to monitor visitor experiences and assess the economic impact of *Jamu Pawukon* tourism. Regular evaluation will support evidence-based improvement of tourism products and community benefit-sharing mechanisms. Finally, future research is encouraged to conduct comparative and interdisciplinary studies on calendar-based herbal gastronomy in other Indonesian regions to build a broader theoretical framework for manuscript-based gastronomic tourism development.

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