

## PRODUCT DEVELOPMENT OF WEDANG UWUH BEVERAGE TO INCREASE PUBLIC INTEREST IN PLANTING SPICES: A PRACTICE OF REGENERATIVE TOURISM IN IMOIRI, YOGYAKARTA



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### Abstract

Wedang uwuh is a traditional Indonesian beverage made from a blend of local spices. The growing demand for these spices has encouraged the local community to cultivate plants used in the production of wedang uwuh. Beyond its economic benefits, cultivating these spice plants also contributes to regenerative tourism, offering mutual advantages for both the community and the environment. Social media is utilized not only to promote the product but also to enhance tourist interest by showcasing it as a unique local attraction. This study aims to explore the development of wedang uwuh products in Imogiri District. Employing a qualitative descriptive approach, this research seeks to understand and describe the experiences and phenomena encountered by the research subjects through detailed narrative data. The findings reveal that innovation in wedang uwuh product variants has significantly enhanced its branding, making it a stronger tourist attraction for both domestic and international visitors. Imogiri, as the origin area of wedang uwuh, now offers not only its natural beauty but also agro-tourism potential through community-managed spice plantations. This dual function contributes to increasing tourism appeal, improving local economic conditions, and promoting environmental preservation—an embodiment of regenerative tourism principles.

**Keywords:** Wedang Uwuh, Spice Cultivation, Regenerative Tourism

## INTRODUCTION

Indonesia is known as a country rich in natural resources and biodiversity, one of which is spices. Since the colonial era, spices have been a strategic commodity that shaped the nation's cultural and economic identity (Fitri & Pamungkasih, 2022; Demila & Sundari, 2023). In addition to their culinary uses, spices possess significant health benefits and are commonly used in traditional beverages. One such beverage with high historical and cultural value is *wedang uwuh*, which originates from Imogiri, Yogyakarta. This drink is a blend of various spices such as ginger, secang wood, clove leaves, lemongrass, and cardamom, known for warming the body and boosting immunity. Originally served to the royal family of the Mataram Kingdom, *wedang uwuh* has now gained widespread recognition and is favored by both local and international tourists (Karimatulhaji et al., 2023; Sinarsih & Anton, 2022).

However, the development of *wedang uwuh* currently faces several challenges. First, the increasing demand is not matched by an adequate supply of raw materials, especially from local sources in Imogiri. This is supported by statements from entrepreneurs who report difficulties in consistently obtaining large quantities of ginger and lemongrass (Suryaningsum & Hartati, 2018). Second, many home-based producers have yet to obtain PIRT licenses (Home Industry Food Permits), limiting their marketing reach. Third, a lack of innovation in packaging and promotion makes the product less competitive in the tourism market. Fourth, there is low interest among the younger generation in spice cultivation, threatening the long-term sustainability of raw material supply (Jusman et al., 2022; Isbahi et al., 2024).

On the other hand, the potential for developing *wedang uwuh* is enormous—not only as a consumable product but also as an educational medium in the practice of regenerative tourism, a tourism approach that not only sustains but also restores social and environmental ecosystems (Edison & Kartika, 2023). Spice cultivation by local communities, driven by the production needs of *wedang uwuh*, can serve as a model for sustainable and equitable tourism. Based on this background, this study aims to describe how the development of *wedang uwuh* products influences community interest in independently growing spices as part of a regenerative tourism-based development strategy. The research focuses on Imogiri District, Yogyakarta, as the origin region of *wedang uwuh*.

### 1. The History of *Wedang Uwuh*

The history of *wedang uwuh* carries many stories and diverse versions of its origins spread throughout Yogyakarta (et al., 2018). Among the many tales, three versions are most well-known:

#### a. The Story of Sultan Agung of Mataram

The origin of *wedang uwuh* traces back to the time of Sultan Agung, the King of Mataram in Yogyakarta. When Sultan Agung and his guards were searching for a location to serve as the royal family's burial site, they traveled to several places until finally selecting Merak Hill in Imogiri (Bantul) as the most suitable location. Before making the final decision, Sultan Agung meditated at the site to gain clarity. That night, to keep warm during his meditation on the chilly hill, the king requested one of his guards to prepare a warming drink. The guard made *wedang secang* (a traditional herbal drink) and placed it under a tree near the meditation site. As the night progressed, the wind blew leaves and twigs from the trees into the drink. These mixed into the *wedang secang* unnoticed by the king, who drank it in the darkness, unaware of the change.

The next day, the king asked the guard to make the same drink again, saying that it was unlike anything he had ever tasted warm and delicious. Curious, the guard examined the king's cup and discovered the ingredients were different from what he had initially prepared. He studied the mixture, recreated it the following night, and thus, *wedang uwuh* became the king's favorite. Eventually, it was loved by the people of Yogyakarta, who named it *wedang uwuh*, meaning "trash drink" in Javanese, due to its appearance resembling a mix of fallen leaves and twigs.

#### **b. The Story of Mrs. Wajirah**

Another version tells of a woman named Mrs. Wajirah, who had been widowed since 2002 and lived in hardship. She used to help her aunt sell *wedang cengkeh* (clove drink) and *wedang jahe* (ginger drink with rock sugar) near the Imogiri Royal Tomb Complex. After getting married in 1967, she and her husband moved to Jakarta in hopes of a better life, but after nine years of disappointment, they returned to Imogiri and resumed their drink-selling activities.

Following the devastating earthquake on May 27, 2006, her home was severely damaged, forcing her to live in emergency housing. Despite her circumstances, she continued to sell *wedang* and *pecel* (a traditional Javanese salad). Over time, she added new spice ingredients to her drink. Initially, customers doubted the taste of the unnamed beverage, but upon trying it, they found it refreshing and addictive. One day, a journalist covering the post-earthquake situation stopped by her stall and, after enjoying the drink, referred to it as a "trash drink" due to the floating spices resembling garbage. Although Mrs. Wajirah was initially offended, the journalist explained that the "trash" referred to the visual appearance of the herbs floating in the glass. Since then, the drink gained popularity and became known as *wedang uwuh*.

#### **c. The Story of the Mataram Soldiers**

This story is similar to the one about Sultan Agung but with a few differences. It is said that *wedang uwuh* was first created by Mataram Kingdom soldiers. During intense battles that required them to travel in and out of forests, the soldiers sought a concoction to keep them warm. They gathered various ingredients they found along their journey and mixed them into a drink. This concoction later became known as *wedang uwuh*.

#### **d. Composition of Wedang Uwuh**

The health benefits of *wedang uwuh* are attributed to its natural spice ingredients (Ariani, 2020). Generally, it consists of the following components:

1. Ginger (*Zingiber officinale*)
2. Secang wood (*Caesalpinia sappan*)
3. Clove (*Syzygium aromaticum* or *Eugenia aromaticum*)
4. Cinnamon (*Cinnamomum zeylanicum*)
5. Nutmeg leaf (*Myristica fragrans*)
6. Lemongrass (*Cymbopogon citratus*)
7. Rock sugar

## **2. Regenerative Tourism**

Regenerative tourism is an approach in the tourism industry that aims not only to minimize negative impacts on the environment and culture but also to enhance sustainable positive outcomes. It has emerged as a strategy centered on sustainability, social responsibility, and environmental restoration. Regenerative tourism refers to a type of

tourism that seeks to improve environmental preservation and restore ecosystems. Both regenerative and sustainable tourism share the goal of developing tourism that benefits local communities without harming the environment (Edison & Kartika, 2023). However, there is a fundamental difference between these two concepts. Sustainable tourism focuses on the responsible management of natural and social resources to ensure that tourism activities do not cause environmental or social damage in the short or long term. In contrast, regenerative tourism has a more ambitious objective.

Regenerative tourism not only aims to avoid damage but also seeks to improve environmental and social conditions. This form of tourism can be achieved by applying the following principles:

- a. Ecological regeneration Tourism activities must restore or improve the quality of the environment.
- b. Local community well being Tourism must contribute to the welfare and prosperity of local communities.
- c. Biodiversity and cultural diversity enhancement Tourism must promote and enhance both biodiversity and cultural heritage.

This concept emphasizes the recovery and renewal of the natural and cultural resources involved in tourism. Unlike conventional tourism models, which often lead to environmental degradation, biodiversity loss, cultural erosion, and displacement of local communities, regenerative tourism aims to strengthen and revitalize the natural and cultural assets utilized by the tourism industry (Mazaya et al., 2023).

## REVIEW OF LITERATURE

Indonesia is widely recognized for its rich biodiversity and abundant natural resources, including spices that have played a central role in its cultural and economic identity since the colonial era (Fitri & Pamungkasih, 2022). Among various traditional spice-based beverages, *wedang uwuh*, originating from Imogiri, Yogyakarta, stands out due to its historical significance and health benefits. Traditionally served to Javanese royalty, *wedang uwuh* is made from a blend of ginger, sappan wood, cloves, lemongrass, and cardamom ingredients known for their warming and immunity-boosting effects (Karimatulhajj et al., 2023; Sinarsih & Anton, 2022).

However, the development of *wedang uwuh* faces several challenges. Suryaningsum and Hartati (2018) note that increased demand is not matched by sufficient local spice production, with entrepreneurs struggling to source consistent supplies of ingredients like ginger and lemongrass. In addition, many home producers still lack official product certification (e.g., PIRT), limiting their market reach. Limited packaging innovation and weak promotional strategies also hinder product competitiveness. Jusman et al. (2022) further emphasize the low interest among younger generations in spice cultivation, threatening long-term sustainability.

Despite these challenges, *wedang uwuh* holds strong potential not only as a beverage product but also as a driver of regenerative tourism—a tourism approach that aims to restore and enhance environmental and social ecosystems (Edison & Kartika, 2023). Unlike conventional or even sustainable tourism, regenerative tourism strives for ecological regeneration, improved community well-being, and the preservation of cultural diversity (Mazaya et al., 2023). By encouraging communities to cultivate local spices, the production

of wedang uwuh can serve as a model for socially inclusive and ecologically beneficial tourism. This literature highlights the intersection of cultural heritage, product innovation, community empowerment, and environmental stewardship. It provides the foundation for analyzing how wedang uwuh product development can stimulate public interest in spice cultivation and support regenerative tourism in Imogiri, Yogyakarta.

## **RESEARCH METHOD**

### **Research Location**

This research was conducted in Sriharjo Village, Imogiri District, Bantul Regency, Special Region of Yogyakarta. The location was chosen purposively as it is one of the production centers of *wedang uwuh* and has an active community engaged in cultivating local spices. Moreover, the area reflects the potential of culture- and environment-based tourism aligned with the concept of regenerative tourism.

### **Informants and Data Sources**

This research uses two types of data:

- Primary data was obtained through in-depth interviews with five informants, consisting of three *wedang uwuh* entrepreneurs and two local residents involved in spice cultivation. This was complemented by direct observation at the production and distribution sites of *wedang uwuh*.
- Secondary data was collected from supporting documents such as scientific articles, journals, community activity reports, village government archives, and theoretical references related to regenerative tourism, local culture, and traditional culinary product development.

### **Data Collection Techniques**

The data were collected using three main techniques:

- Participant Observation  
The researcher directly observed the production and distribution processes of *wedang uwuh* at the business location. This includes observing the selection of raw materials, production methods, flavor variant innovations, and interactions with consumers and the surrounding community.
- In-depth Interviews  
Semi-structured interviews were conducted with the main informant the owner of “Wedang Rempah Exis” to gather information on product development, marketing strategies, and the business's impact on the local community. This technique allows flexibility to explore issues that emerge spontaneously during conversation.
- Document Study  
Documentation was used to complement and validate data gathered from observations and interviews. Sources include business activity photographs, social media documentation, product brochures, as well as academic literature and policies related to tourism and local product development.

### **Data Analysis Techniques**

The collected data were analyzed using qualitative descriptive analysis, which includes the following stages:

- Data Reduction

Filtering information relevant to the research focus, specifically concerning the *wedang uwuh* product development process and community involvement.

- **Data Presentation**  
Organizing the data into thematic narratives to facilitate the understanding of the phenomena studied.
- **Conclusion Drawing and Verification**  
Drawing conclusions based on emerging patterns from observations, interviews, and documentation, followed by verification with secondary data and relevant theories.

**Factors Examined**

This study explores several key factors based on the conceptual framework of regenerative tourism and theories of local product development, including:

- **Product innovation:** Development of *wedang uwuh* variants to meet consumer preferences and expand market reach.
- **Role of digitalization in marketing:** The use of social media for branding and consumer outreach.
- **Community response to economic opportunities:** The extent to which business development encourages local residents to cultivate spices.
- **Contribution to environmental regeneration and cultural preservation:** Analysis of the business’s impact on conserving natural resources and preserving local cultural heritage.

These factors are identified and analyzed based on theoretical references from Edison & Kartika (2023), Mazaya et al. (2023), and Mustofa et al. (2011), all of whom emphasize the importance of local community involvement and sustainability in culture-based product development.

**Theoretical Framework**

The theoretical basis of this study refers to the concept of regenerative tourism, which is an approach in the tourism industry that not only aims to minimize negative impacts but also actively improves and strengthens social, economic, and environmental conditions. In this context, regenerative tourism serves as a foundation for understanding how the development of traditional products like *wedang uwuh* can not only enhance community income but also promote environmental conservation, local cultural preservation, and ecosystem restoration through spice cultivation.

**Table 1.**  
**Theoretical Framework Diagram**

<b>Component</b>	<b>Description</b>
<b>Regenerative Tourism</b>	A tourism approach that improves and restores social, economic, and environmental conditions
<b>Social Aspect</b>	Preservation of Local Culture
<b>Economic Aspect</b>	Community Income Improvement
<b>Environmental Aspect</b>	Conservation & Ecosystem Restoration
<b>Local Product Development Theory</b>	<ul style="list-style-type: none"> <li>• Innovation and Market Adaptation</li> <li>• Sustainability of Micro Enterprises</li> <li>• Creative Economy Based on Local Wisdom</li> </ul>

Component	Description
Wedang Uwuh Development	Traditional product as an implementation of regenerative tourism through spice-based community empowerment
Final Outcome	Fair, Functional, and Environmentally Friendly Tourism

This concept is reinforced by the theory of local product development, which emphasizes the importance of innovation, market adaptation, and the sustainability of micro enterprises within a creative economy ecosystem based on local wisdom. The synergy between *wedang uwuh* product development and the practice of regenerative tourism serves as a key element in building tourism that is equitable, impactful, and environmentally friendly.

## RESULTS AND DISCUSSION

### Imogiri Yogyakarta Spice Product: Wedang Uwuh

This study aims to describe how the development of the traditional beverage *wedang uwuh* in Imogiri not only impacts market expansion and product variant innovation but also encourages community participation in planting spices as a form of socio-ecological regeneration based on local wisdom. The results of this research are analyzed using a qualitative descriptive approach, combined with the theory of regenerative tourism, which emphasizes community-based sustainable development principles.

#### 1. Development of Wedang Uwuh Products as a Branding Strategy and Market Diversification

Findings from observations and in-depth interviews with business actors indicate that the development of *wedang uwuh* products in Sriharjo Village has been carried out through flavor variant diversification and attractive packaging innovations. The product "Wedang Rempah Exis," which initially only produced conventional *wedang uwuh*, has now expanded into various variants such as spiced coffee, iced *wedang*, *wedang* with milk, *bir jawa* (Javanese spiced drink), and combinations with palm sugar and lemongrass. This development aligns with Jusman et al. (2022), who state that innovation in product variants is an adaptive strategy for MSMEs in the traditional beverage sector to expand market segmentation without abandoning the product's traditional values. Furthermore, Ghiffari (2024) emphasizes the importance of packaging design as a representation of local product identity that can attract consumer interest, particularly among younger generations who are drawn to aesthetically pleasing and informative visual products.

The "Wedang Rempah Exis" packaging now includes detailed information on ingredients, composition, preparation instructions, halal certification, and expiration dates features that were previously not prioritized by most home-based *wedang uwuh* producers. This indicates a paradigm shift from traditional production to a more semi-modern approach that prioritizes product safety, visual aesthetics, and readiness for broader market distribution, including small-scale exports via online orders.

This innovation has proven not only to expand the market but also to strengthen *wedang uwuh*'s position as a regional culinary identity ready to compete both nationally and internationally.



Figure 1.

### Wedang Seger and Spiced Coffee Products

#### 2. Community Involvement in the Production Process and Spice Cultivation

The most significant impact of *wedang uwuh* product development on the local community is their involvement in the supply of spice raw materials, both individually and collectively. Observations indicate that local residents have begun utilizing their home gardens to cultivate spices such as ginger (*Zingiber officinale*), lemongrass (*Cymbopogon citratus*), and cinnamon (*Cinnamomum zeylanicum*), which are the primary ingredients used in *wedang uwuh* production.

This phenomenon shows that the community is no longer a passive cultural consumer but has become an active part of the local cultural product supply chain. This is supported by the findings of Edison & Kartika (2023), who state that involving communities in the cultural tourism product value chain strengthens social bonds, fosters a sense of ownership, and enhances local economic resilience through the use of endogenous resources. Business actors such as Mrs. Menik expressed her preference for sourcing raw materials from the local community rather than from outside the area due to quality and distribution efficiency considerations:

*"If I can get it from around here, it's fresher and faster. And it also helps the neighbors."*  
(Interview, 2024)

This indirectly strengthens social relations among residents and enhances the community-based economic network.

#### 3. Impact on Interest in Spice Cultivation as a Regenerative Effort

The rising demand for raw materials due to product development has led to increased community awareness and interest in cultivating spices independently. Several residents have started transforming their yard spaces into small spice gardens to meet the local production needs of *wedang uwuh*. Although harvest quantities remain small-scale, this initiative marks a cultural regeneration of spice farming practices that had been gradually abandoned by the younger generation. According to Suryaningsum & Hartati (2018), improving the quality of traditional beverage production cannot be separated from the availability of high-quality local raw materials. Therefore, community interest in growing spices may offer a long-term solution to support the sustainability of traditional beverage production.

Moreover, this movement serves as a form of socio-ecological regeneration in which economic activities not only generate economic value but also restore human-nature

relationships and revitalize local knowledge about spice cultivation. This aligns with the principles of regenerative tourism outlined by Mazaya et al. (2023), which assert that tourism activities and products should not only preserve but actively enhance ecosystem quality and social well-being.

#### **4. Wedang Uwuh as a Regenerative Product and Cultural-Based Tourist Attraction**

As a traditional beverage rooted in the historical narrative of Sultan Agung and the local wisdom of the Imogiri community (Sinarsih & Anton, 2022), *wedang uwuh* today serves not only as a consumable product but also as a symbol of cultural identity and a tourism commodity that can be further developed within the concept of regenerative tourism. The business “Wedang Rempah Exis” has even begun utilizing its spice gardens as educational tourism sites, inviting visitors to tour the plantations, learn about various spice plants, and observe firsthand the production process of *wedang uwuh*. This reflects a fusion of cultural conservation, environmental education, and economic empowerment. According to Edison & Kartika (2023), the development of regenerative tourism destinations must integrate ecological preservation, improvement of local welfare, and active community participation in decision-making. In this context, *wedang uwuh* becomes an ideal model of community-based sustainable tourism in Yogyakarta.

#### **Reflection on the Concept of Regenerative Tourism**

Based on the above findings, it can be concluded that the development of *wedang uwuh* products contributes not only to the economy of local entrepreneurs but also has broader impacts, including:

- Increased community involvement in production activities
- Revitalization of local spice cultivation
- Preservation of cultural traditions and historical narratives as unique selling points
- Emergence of spice garden-based educational tourism potential

Thus, *wedang uwuh* is not merely a heritage beverage, but also a catalyst for social, economic, and ecological regeneration at the local level.

## **CONCLUSION**

Wedang Uwuh as a traditional beverage from Yogyakarta, widely favored by locals, domestic tourists, and even international visitors, needs to be properly developed. The innovation of *wedang uwuh* flavor variants enhances branding and serves as an additional attraction for both local and foreign tourists. The rising demand for spices due to product diversification has led to an increase in spice prices, which in turn has inspired local communities to cultivate spices for sale to *wedang uwuh* production houses. As the place of origin of *wedang uwuh*, Imogiri offers additional tourism potential beyond its natural attractions by utilizing spice gardens cultivated by the community. In addition to boosting tourism appeal, the local economy is expected to improve, which also positively contributes to environmental conservation aligning with the principles of regenerative tourism.

The researcher recommends that, beyond selling the product at stalls near tourist areas and promoting it via Instagram, local digital platforms such as village or district websites should also be optimized for marketing purposes. Furthermore, the people of Imogiri are encouraged to educate and engage the younger generation in spice cultivation. Besides supporting the local economy, this initiative serves as a vital effort to preserve cultural heritage and Indonesia’s rich biodiversity through the conservation of native spices.

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