



Gegeplak as Local Food Acculturation of Betawi and Sunda in the Hajat Bumi Tradition in Hegarmukti Village

Marsindi^{1*}, Dewi Turgarini¹, Heni Pridia Rukmini Sari²

¹Faculty of Social Sciences Education, Universitas Pendidikan Indonesia, Indonesia

²Institute of Social Management Sciences, STIAM I Jakarta, Indonesia

*Correspondence: E-mail: marsindi15@student.upi.edu

ABSTRACT

Bekasi Regency is an area that is directly adjacent to DKI Jakarta so that it can be seen that Sundanese culture in Bekasi Regency is acculturated with Betawi culture, especially in food, ranging from local food offerings to the Hajat Bumi tradition. The Hajat Bumi tradition is a tradition that is carried out every year after the harvest period as a form of gratitude for the harvest. The purpose of this study is to identify local foods that are acculturated with Betawi and Sundanese cultures in the Hajat Bumi Tradition. The method in this study is a descriptive qualitative method utilizing an ethnographic approach with data collection methods of interviews, observations and literature studies. The results of this study show that the main factor in the occurrence of acculturation is because Bekasi Regency is dominated by Sundanese and Betawi tribes, facilitating the easy influence of culture, especially food, each other. The main difference between *gegeplak* Kabupaten Bekasi and *geplak* Betawi is in the name and function. *Gegeplak* in Bekasi Regency is used as part of *Sasajen* or food offerings while in Betawi it only exists at moments such as Eid al-Fitr. The difference between *gegeplak* Bekasi Regency and *gegeplak* Karawang lies in the shape and color, *gegeplak* Karawang is given a variety of colors and smaller shapes compared to *gegeplak* Bekasi Regency.

© 2023 UPI Journal and Publication Office

ARTICLE INFO

Article History:

Submitted/Received 1 Jan 2023

First Revised 12 Feb 2023

Accepted 15 May 2023

First Available online 20 June 2023

Publication Date 20 June 2023

Note: Edited by the Editor

Keyword:

Acculturation of Food; Hajat Bumi; Betawi; Sundanese; Gastronomy.

1. INTRODUCTION

Food is one part of culture that cannot be separated from people's lives. The study of food is further explored through the science of gastronomy. (Turgarini, 2018) conducted studies on gastronomic aspects, including practical gastronomy (transforming raw materials into food dishes), theoretical gastronomy (science), technical gastronomy (performance, performance, system evaluation), food gastronomy (product development), and molecular gastronomy (physio-chemical transformation of food). Based on this theory, gastronomy can be explained as the study of the relationship between culture and food, where gastronomy studies various cultural components with food as the center (culinary arts).

Bekasi Regency is an area that is directly bordered by Bekasi City and DKI Jakarta to the west, the Java Sea to the west and north, Karawang Regency to the east and Bogor Regency to the south. According to data from Bekasi Regency Open Data, in 2020 there were 916,552 tourists visiting Bekasi Regency attractions and increased in 2021 to 1,730,651 tourists visiting tourist attractions in Bekasi Regency.

Bekasi Regency is directly adjacent to DKI Jakarta so that Sundanese culture in Bekasi Regency is acculturated with Betawi culture, especially in food. This can be seen from the food offerings in the Hajat Bumi tradition. Hajat Bumi is one of the cultures that is maintained and continues to be preserved. The Hajat Bumi tradition is a tradition that is carried out every year after the harvest period as a form of gratitude for the harvest. This tradition is carried out in Situ Rawa Binong which is a leading tourist attraction in Hegarmukti Tourism Village. However, many people in Bekasi Regency are not aware of the Hajat Bumi tradition and the local food offerings resulting from acculturation of Betawi and Sundanese culture.

2. LITERATURE REVIEW

2.1. Tourism

Tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, entrepreneurs, government, and local governments (Indonesia, 2009) While etymologically, tourism comes from the word tourism which means traveling. A tourist is someone who travels tourism (Kharisma Pradana, 2019).

According to Heliany (2019) Tourism is an activity with the aim of enjoying travel and fulfilling desires for oneself in a temporary time without any activities related to work activities in the place visited. According to Prasetyo et al. (2022) The increasing number of tourists entering to country, foreign and domestic tourist, will positively impact in the region/country, especially by increasing the country's economic growth, creating employment opportunities, and reducing poverty as well as unemployment.

2.2. Acculturation

According to Syarbaini & Rusdiyanta (2009) acculturation is a social process that arises when a human group with a certain culture is faced with cultural elements from a foreign culture in such a way, so that the elements of the foreign culture are gradually accepted and processed into their own culture without causing the loss of their own cultural personality.

The condition for the formation of the acculturation process is homogeneity, such as new values digested due to the similarity of levels and patterns of culture. Then the functional requirements, such as new values that are absorbed only as an unimportant benefit or just a display, so that the acculturation process can take place quickly. Thus, a value that is right function and beneficial to culture so that it will have long durability. The characteristic of the acculturation process is the acceptance of foreign cultures that are processed into their own

culture without losing the personality of the original culture (Mutia, 2018)

According to (Koentjaraningrat, 2014) the elements that must be considered in acculturation process research are as follows:

- a. The state before the acculturation process
- b. Carriers of foreign cultural elements
- c. The channels through which elements of foreign cultures enter the receiving culture
- d. Affected parts of the receiving community
- e. Reactions of individuals exposed to elements of foreign cultures

Food, like culture, is such an integral part of human beings that many people tend to consider it genetically inherited or hereditary (Susanti, 2013). According to Hermawan & Winoto (2022) acculturation food is food produced through interaction between two or more culturally different communities. In such interactions, there will be compatibility whether from the combination of spices, changes in seasonings, changes in cooking methods, addition of cooking methods, reduction of fillings or addition of fillings. In this case, usually both parties or one party agrees on the differences that occur because they are considered suitable or compatible.

2.3. Local Food

According to Rahma et al. (2017) food it can be interpreted as everything related to the kitchen or cuisine. Food is anything derived from biological sources and water, both processed and unprocessed, that is intended for human consumption as food or drink (Agung et al., 2021). Meanwhile, according to Indonesia (2012) local food, food consumed by local people is in accordance with local potential and wisdom. According to Novita Perdani et al. (2017) food is everything that can be eaten, or that is put into the mouth which is then digested in the digestive system, so that it can produce energy for the body.

According to Muliani & Krisnawati (2022) in addition to local traditions and activities, one of the cultural elements that attract tourists is traditional culinary. Local food has unique and varied characteristics, because it is influenced by geography and local culture. Each region has distinctive characteristics attached to its food, the most prominent of which is taste (Ningrum et al., 2021). According to Luh et al. (2020), the development of tourism village potential sourced from traditional / local food is one of the efforts to increase tourist attraction and preserve traditional food as a form of regional wealth that must be maintained.

According to Hall et al. (2003), there are three forms / variants of food tourism carried out by tourists:

- a. Rural/ Urban Tourism,
Activities in restaurants / restaurants during travel, local food festivals because they vary which is reflected in the need to eat and drink during tourist activities. Interest in local food is relatively low, because the main purpose is not to enjoy local food but to travel.
- b. Culinary Tourism
Activities visit traditional markets / local restaurants, local food festivals and visit tourist destinations. Interest in local food is considered medium or medium because enjoying local menus is part of tourism activities.
- c. Gastronomic Tourism/Cuisine Tourism/Gourmet
Tourism Activities / trips to an area that are carried out specifically to enjoy local food, local food festivals, or learn about local food. Enjoy/learn about local food as the main destination/attraction of travel activities, and have a high interest in local food.

2.4. Gastronomy

According to [Guzel & Apaydin, \(2016\)](#) the word '*gastro*' comes from the word '*gastros*' which means stomach and '*gnomos*' which means science and law in Greek. *Culinary* is defined as a country or a place where food is served or prepared. According to [Ningsih & Turgarini \(2020\)](#) gastronomy is something related to the enjoyment of food and drink. While [Turgarini \(2018\)](#) revealed studies on gastronomic aspects, namely practical gastronomy (converting raw materials into food dishes), theoretical gastronomy (science), technical gastronomy (performance, performance, system evaluation), food gastronomy (product development), and molecular gastronomy (physio-chemical transformation of food).

Gastronomic wealth owned each region is very rich and diverse and it is not impossible to be closely related with regional identity and even State ([Ramadhan et al., 2017](#)). Gastronomy can be explained as the study of the relationship between culture and food, where gastronomy studies various cultural components with food as the center (culinary arts). According to [Turgarini et al. \(2021\)](#) culinary process still becomes a part of each gastronomic culture stage. Cooking itself is a food processing process from level one to five on gastronomy product. However, culinary area is only around kitchen. This is different from gastronomy which adopts all food ecosystem starts from foodshed to foodscape and dining tables even post enjoying the served dishes. According to [Sari et al. \(2019\)](#) tourism will never be separated by the existence of gastronomy can be used as a tourist attraction that is available at any time. According to [Astuti et al. \(2023\)](#) the relationship between gastronomy and tourism is a good place to serve food but also a way to provide good service according to foreign standards at banquets. The following are nine elements of gastronomic components according to [Turgarini \(2021\)](#):

1. Cooking or culinary, related to the management of raw materials into a dish
2. Raw materials, are ingredients used to make a dish.
3. Tasting, is the process of tasting dishes in the form of the physical appearance of food, taste and texture.
4. Serve, related to the presentation of a food.
5. Studying, researching and writing food, related to the education and science of a food.
6. Unique experiences, related to the experience of tourists in consuming a food
7. Nutritional knowledge, related to the content of nutrients in a food
8. Philosophical, historical, traditional, and social, related to the meaning contained, history and tradition related to the food.
9. Ethics and etiquette, related to the rules and regulations that cannot and can be done in eating a dish.

3. METHODS

The research design used in this study is qualitative research method. According to [Anggito & Setiawan \(2018\)](#) qualitative research is a research method with a data collection system in a natural setting with the intention of interpreting the phenomena. In this approach, researchers act as key instruments, sampling data sources are carried out purposively and snowball collection techniques with triangulation (combined), data analysis is inductive/qualitative and the results of the study emphasize meaning in generalization.

This research is a type of ethnographic qualitative research. According to [Sujarweni \(2021\)](#) ethnographic research examines the behavior that occurs in cultural groups with the aim of understanding these cultures.

The method of data collection in this study is by interview, observation and documentation methods. According to [Sujarweni \(2021\)](#) an interview is a process to obtain information by

means of face-to-face questions and answers between researchers (as interviewers with or not using interview guidelines) with the subject under study. Observation is a data collection technique to obtain information on the real picture of an event. In this technique, researchers collect data directly from the field to get data that is in accordance with field conditions. Documentation studies can be obtained through documents, photos, statistical materials. In this study, the documentation study looked for and studied documents related to the acculturation of Betawi and Sundanese cultures in the Hajat Bumi tradition as a gastronomic tourism attraction of Bekasi Regency.

Test the validity of the data in this study by triangulation and member check. According to Emzir (2016) triangulation is the examination of data obtained from various different sources through observation data collection techniques in the field, interviews with sources, and documentation so as to obtain appropriate information. Triangulation can also be interpreted as checking data from various sources in various ways and at various times. Triangulation is divided into three namely source triangulation, engineering triangulation and time triangulation. Meanwhile, according to Fadli (2021), member check is the process of checking the interview data confirmed back to the informant to read or correct or strengthen the results of the data that has been displayed by the researcher. In this study, researchers conducted a member check to validate the data, this process was carried out by concluding descriptions to informants to check whether the interview results or data were accurate. If the data found by the researcher is agreed by the source, then the data is credible or valid.

4. RESULTS AND DISCUSSION

4.1. Acculturation of Gegeplak

Bekasi Regency has a unique culture, this culture is mostly influenced by Betawi and Sundanese culture. Acculturation occurs because of the location of Bekasi Regency which is in Sundanese and Betawi cultures so that these cultures influence each other. Yahya on May 15, 2023 revealed

"First, we have needs, those needs are what determine that we produce it, well besides that, there are different races and regions, and that's what makes it mixed, acculturated so those two things are the most important how the culinary then affects each other"

This explanation is supported by the residents of Bekasi Regency which is dominated by Sundanese and Betawi tribes. These two tribes cannot be separated from Bekasi Regency. Ulung Endi Suryadi on May 18, 2023 explained that the origin of tribes in Bekasi Regency if studied historically was far back in the royal period. In ancient times there was the kingdom of Salakanagara in South Banten, then this kingdom changed to Tarumanegara which was then divided into two, namely the kingdom of Galuh and the Sunda work. Therefore, the Bekasi Regency area is included in the Sunda region, while the Betawi tribe was born from the results of cultural acculturation. People living in the Kalapa Port area or known as Sunda Kalapa are influenced by other cultures that meet at Sunda Kalapa Port and at this time there is a mixture of cultures. If we look closely, the Bekasi Betawi language is different from the Jakarta Betawi language because from a lingua point of view, the phrase used is Sundanese which is Malayized. This statement is supported by Raden Ade Faried who revealed

"Sunda, because basically the history of Bekasi comes from Tarumanegara in the 3rd century. Tarumanegara is the oldest kingdom and its location includes Bekasi. Then Tarumanegara was destroyed and divided into two, there were Sunda Sumbawa and Galuh Pakuan. In Galuh Pakuan there was a cross-marriage between the crown prince of Galuh Pakuan and Sunda Sumbawa became the kingdom of Padjajaran. ~~bicara~~ Language spoken in Bekasi was originally Sundanese because it was basically Galuh Pakuan and Sunda Sumbawa but because

of the development of the times so there was a process of assimilation many immigrants who urbanized from outside mixed because of marriage, customs and traditions arose many tribes..."

Researchers seek information through literature studies, according to Maulana (2023) the Bekasi Regency area is part of Salakanagara's working power, this is stated in the Walangdakerta manuscript section "Pustaka Rajya I Bhumi Nusantara" found in the 1970s. In addition, other sources that support the manuscript are contained in the Cihunjuran site, Lebak Kosala site, Lebak Cibeduk site and Ganesha archa statue in Pandeglang. This is supported by the Batu Jaya archaeologist site which explains the territory of the Tarumanegara kingdom consisting of regional kingdoms, the royal power of part of the Tarumanegara kingdom was then restored to the Sunda kingdom in 932 AD (Munawir, 2019)

One of the foods served in the Hajat Bumi tradition and is the result of acculturation of Betawi and Sundanese cultures is cake. Historically, there have been no studies examining when these cakes were acculturated. Geplak cake has been around for a long time and there is no specific record of when this cake was acculturated. Yahya as a gastronomy expert on May 15, 2023 assumed that in the 12th or 13th century West Java was controlled by the Padjajaran kingdom and in the 1500s there were manuscripts that told of artisans who prepared food but it is uncertain that at that time acculturation occurred.

The difference between gegeplak Bekasi Regency and Geplak Betawi lies in giving a name, besides that Geplak Betawi is usually served at the moment of Eid while gegeplak in Bekasi Regency is part of Sasajen which must be served on certain occasions. Yahya as a gastronomy expert on May 15, 2023 revealed

"Geplak in Betawi has two models, namely gegeplak bakar and geplak kukus, then the ingredients are the same. Some are cut as needed, some are cut into small pieces to make it more attractive than the cake, the most distinguishing thing is geplak bakar and geplak kukus" While the difference between gegeplak Bekasi Regency and gegeplak Karawang lies in the shape and use of dyes. gegeplak Karawang is given green, red or yellow color and its shape is smaller when compared to gegeplak Bekasi Regency.

4.2. Gastronomy Components of Gegeplak

Researchers sought information and analyzed nine gastronomic components of gegeplak cake by interviewing nine stakeholders according to the theory of Nona Helix.

4.2.1. Cooking

Gegeplak is one of the cakes that looks easy to make but in the process requires special skills to create attractive shapes and delicious tastes. The main ingredient of this cake is rice flour. Researchers are looking for information about how to cook gegeplak. The following is information that has been researchers summarize:

- a. Prepare tools and materials. Tools that must be prepared to make gegeplak are pans, pots, spatulas, sieves
- b. Sift the rice flour so that there are no lumps
- c. Roast rice flour, transfer to container
- d. Put it on the roof of the house overnight, this process is known as *ngibunkeun*
- e. Roast the coconut until it looks stiff and does not change the color of the coconut
- f. Dissolve white sugar with enough water add pandan leaves as an aroma, this dissolution should not boil (half a bush) mix roasted coconut
- g. Turn off the stove

- h. Add the coconut flour that has been roasted and blended into the sugar and coconut dough, mix slowly and continue stirring
- i. Once everything is well mixed, prepare a round container to mold the gegeplak into large circles

The process of cooking gegeplak is fairly fast, on average one and a half hours to two hours, it is just that the process of cooking is quite long, but some people today have not gone through this process. *Ngibunkeun* aims to make gegeplak taste more delicious because the texture of the flour used produces crispy gegeplak. The difference between the way of cooking in ancient times and today lies in the *ngibunkeun* procession. Kairah on May 5, 2023 revealed "*In the past, the gegeplak makers still include ngibunkeun in the making process. Nowadays ngibunkeun is rarely done because in the past people were not easily disgusted, nowadays they are afraid the flour would be peed by animals*"

In addition to the *ngibunkeun* process, a very prominent difference lies in the use of cooking utensils that make it easier such as stoves, in ancient times people cooked using *hawu* and firewood.

In the Hajat Bumi tradition, people voluntarily work together to cook when one of them makes gegeplak as a mandatory dish in the Hajat Bumi tradition.

4.2.2. *Ingredients*

The ingredients for cooking gegeplak are ingredients that are easily found and available throughout the season so that these ingredients are always available throughout the year, people can easily find these ingredients sold at stalls or traditional markets. Yahya on May 15, 2023 explained that culinary in an area describes commodities in the surrounding area, these abundant ingredients are divided into various dishes.

The following are the raw materials for making gegeplak

- a. Rice flour, the people of Rawa Binong make gegeplak cakes using homemade flour made from rice and ground by themselves, this flour is believed to provide a more delicious taste than instant flour
- b. Grated coconut
- c. White sugar
- d. Pandan leaves

4.2.3. *Tasting*

Gegeplak has a sweet taste with a dense but crunchy texture (*ngepruy*). Gegeplak is very delicious consumed with warm coffee or tea. Tea and coffee are the right compulsion when enjoying this cake. There are no specific rules in tasting gegeplak, but Asam Soemantri on April 8, 2023 revealed

"There is no special way, but if you eat, gegeplak sometimes sticks in the teeth and don't talk while talking because it is easy to choke"

4.2.4. *Serves*

This component is done by providing good service, creating interesting and educational tourist activities, so that they can become stories and memories for tourists (Ichsan et al., n.d. 2023). Serving gegeplak cake there are two types according to certain moments, gegeplak as food at traditional ceremonies is served in whole circles while for food offerings it is cut into pieces according to fit. Gegeplak can be served on banana leaves or plates. Gegeplak can be found at the moment of celebration, Circumcision, 4 monthly and 7 monthly pregnancy events and Hajat Bumi. In the Hajat Bumi tradition, gegeplak is part of the sasajen or food that must be there. Ulung Endi Suryadi on May 18, 2023 revealed

"At the celebration event because at the celebration there will be gegeplak, this is the requirement, there is as a dish placed in a special room called the pangkeng room, well it is usually placed there and there is another one that is for delivery, if what is served to the invited guests is now rare except in moments that are not wedding celebrations, for example, if there is a Mawlid moment"

Gegeplak is one part of *sasajen* consisting of gegeplak, uli, wajit ngora, and dodol. Those food are considered a special food as an offering food.

4.2.5. Study, Research and Write the Food

Knowledge about gegeplak has not been written in a structured manner, there are no books and journals that discuss gegeplak. The existence of gegeplak will gradually be displaced with other foods if knowledge about gegeplak is not passed on to the next generation. Raden Ade Faried on May 3, 2023 revealed

"Yes, a sense of nationality can be built so that people still maintain food and traditions. His heavy duty should be to promote this. The most important thing is how we socialize so that people's love for traditional food grows again".

4.2.6 Unique Experience

According to Pratiwi (2021) gastronomy is able to create unique experiences that can elicit several levels of response, for example psychologically and attitudes, psychologically the emergence of appetite, wanting to try food as well as attitudes to buy, eat or recommend food.

The unique experience that can be felt by someone who enjoys gegeplak cake is that this food is a food that is only found at certain moments, some people feel that gegeplak cake brings back memories. Yahya on May 15, 2023 revealed that gegeplak reminded him of childhood memories because when he was a child gegeplak was often brought when he went to recite or given to loved ones. In the Hajat Bumi tradition, this food is one of the contested foods so that people are able to get a unique experience when eating gegeplak.

4.2.7. Nutrition knowledge

One of the nutritional content contained in gegeplak is to fulfill the source of carbohydrates because gegeplak is made from rice flour, carbohydrates are also able to increase stamina. In the tradition of Hajat Bumi gegeplak, it is expected to be able to bring grace and prosperity. Researchers calculated the nutritional content contained in gegeplak, the following nutritional content has been calculated based on the table.

Table 1. Gegeplak Nutrient Content Table

Nutritional Content of 100gr Gegeplak	
Energy	777,8 kcal
Protein	8,82 g
Fat	2,08 g
Carbohydrates	177,03 g
Fiber	0,2 g
Calcium	154,96 g
Phosphorus	9.461 g

Source: Data processed, 2023

4.2.8. *Philosophy, History, Tradition and Social*

Gegeplak is a cake that is believed to be one of the special cakes, this cake is always found on certain occasions that are food offerings. Gegeplak is part of the sasajen consisting of gegeplak, dodol, wajit ngora and uli. These offerings have certain symbols and meanings. Uli cake and gegeplak cake represent white which is a symbol of the father while dodol and wajit represent the red color which is a symbol of the mother. The *sasajen* symbolizes the harmonization of father and mother or harmonization between heaven and earth. Viewed from the point of view of taste, there is a sweet, salty, tasteless taste symbolizes in responding to life.

Gegeplak is a food that symbolizes prosperity, this food is made from flavored flour as the main ingredient. Rice flour is a symbol of Dewi Sri as the goddess of rice, as a sign of gratitude for the abundant harvest the community made gegeplak which was then used as food offerings. Raden Ade Faried on May 3, 2023 revealed

"The basic ingredient of gegeplak is from rice, so we appreciate a grace from God that rice is abundant, how we apply gegeplak is made as a form of gratitude. The name is also different, gegeplak is Sundanese, geplak is Betawi but the ingredients are the same, only the shape, color and way of presentation are different but the essence is the same from rice flour too."

4.2.9. *Etiquette*

The process of making gegeplak and in consuming gegeplak there are no special rules but the community sticks to etiquette. The manufacturing process is carried out in polite clothing, maintaining cleanliness and begins with prayer. Ancient people when taking rice from *Pandaringan* (rice place) had to use kemben to cover their chests even though they were dressed. This was explained by Ulung Endi Suryadi on May 18, 2023

"There is nothing actually, there is nothing to note that our society, our ancestors in particular are the people who cling to civilization the most. So they usually do something, there is an ethic, maybe children now, if they want to take rice, *just take it*. However, if my mother, my grandmother took rice from the rice place in Pandaringan, they had to use kemben first, even though they were dressed they covered their chests with cloth, used kemben first, there was a prayer. Even later when washing the rice, there is a prayer again, the rice in the tanak they have rules, well included in making Geplak also those ethics that are used actually from the health side also do not let sweat spurt there, it will affect the quality of taste"

Yahya on May 15, 2023 explained that ethics in maintaining cleanliness will certainly also affect the results of making gegeplak cakes. Geplak cake made by maintaining cleanliness then the results will be able to last longer.

5. CONCLUSION

Based on the results of the study, it can be concluded that the main factor of gegeplak acculturation is due to the mixing of Betawi and Sundanese cultures in Bekasi Regency. This acculturation is estimated to have occurred since the 1500 as evidenced by manuscript defects depicting artisans cooking, but there are no official records that record the year of acculturation. The difference between gegeplak Bekasi Regency and geplak Betawi lies in giving a name, besides that geplak Betawi is usually served at the moment of Eid while gegeplak in Bekasi Regency is part of Sasajen which must be served on certain occasions. While gegeplak Bekasi and gegeplak Karawang lies in the shape and use of dyes. Gegeplak Karawang given green, red or yellow color and its shape is smaller when compared to gegeplak Bekasi.

6. ACKNOWLEDGMENT

Thank you to all parties involved in this research, especially to the resource persons and residents of Hegarmukti Village who have helped in the data collection process. Thank you to all lecturers and the academic community of Universitas Pendidikan Indonesia for their guidance and knowledge.

7. REFERENCES

- Agung, A., Putra, G., & Dalem, K. P. (2021). Local Specialty Food as Tourism Potential. *The Journal Gastronomy Tourism*, 8(1), 50–56.
- Anggito, A., & Setiawan, J. (2018). *Metode Penelitian Kualitatif* (E. Deffi Lestari (ed.)). CV Jejak.
- Astuti, Y., Soeroso, A., & Isdarmanto, I. (2023). Kolaborasi Tradisi Begibung Dalam Upaya Pengembangan Daya Tarik Wisata Gastronomi Di Desa Sedau Kabupaten Lombok Barat. *Ulil Albab: Jurnal Multidisiplin*, 2(7), 2863–2877.
- Emzir. (2016). *Metodologi Penelitian Kualitatif Analisis Data*. Raja Grafindo Persada.
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika*, 21(1), 33–54.
- Guzel, B., & Apaydin, M. (2016). Gastronomy tourism: Motivations and destinations. *Global Issues and Trends in Tourism*, 394.
- Hall, C., Michael, S., Mitchell, M., & Brock C. (2003). *Food Tourism Around the World: Development, Management, and Markets*. Butterworth-Heinemann Elsevier Ltd.
- Heliyani, I. (2019). Wonderful Digital Tourism Indonesia Dan Peran Revolusi Industri Dalam Menghadapi Era Ekonomi Digital 5.0. *Destinesia Jurnal Hospitaliti Dan Pariwisata*, 1(1), 21–35. <http://ojs.stiami.ac.id>
- Hermawan, B., & Winoto, S. W. (2022). Akulturasi Perkembangan Makanan Ringan Tiongkok di Kota Surabaya. *Seminar Nasional Ilmu Terapan*, 6(1), B01–B01.
- Ichsan, T. N., Ihalauw, J. J. O. I., & Soeroso, A. (n.d.). 2023. Makanan “Bubur Diniyohu” Sebagai Daya Tarik Khas Wisata Gastronomi Di Kota Gorontalo. *Jurnal Darmawisata*, 2(2), 36–42.
- Indonesia, U. U. R. (2009). Undang Undang Republik Indonesia. *Undang Undang Republik Indonesia*, 2(5), 255.
- Indonesia, U. U. R. (2012). Undang Undang Republik Indonesia. *Undang Undang Republik Indonesia Nomor 18 Tahun 2012 Tentang Pangan Lokal*. Sekretariat Negara. Jakarta
- Kharisma Pradana, G. Y. (2019). *Sosiologi Pariwisata* (D. Lestari (ed.)). STPBI PRESS.
- Koentjaraningrat. (2014). *Pengantar Antropologi I* (9th ed.). Rineka Cipta.
- Luh, N., Pibriari, P. W., & Made, I. (2020). Pemetaan Potensi Kuliner Lokal Dalam Menunjang Pengembangan Desa Wisata Blimbingsari Kabupaten Jembrana. *Jurnal Perhotelan Dan Pariwisata Juli-Desember, 2020*(2).
- Maulana, W. I. (2023). Polemik Salakanagara : Meninjau Kebenaran Bukti Historis Salakanagara dalam Pentas Sejarah Kuno di Indonesia. *Diakronika*, 23(01).
- Muliani, L., & Krisnawati, I. (2022). Development Model Of Special Interest Tourism Packages Through The Exploration Of Local Wisdom In Desa Wisata Wates Jaya. *The Journal Gastronomy Tourism*, 9(2), 56–67.
- Munawir, A. (2019). Korelasi kebencanaan terhadap awal serta akhir fase pembangunan kompleks percandian batujaya. *Manajemen Bencana Di Era Revolusi Industri 5.0*, 232–240.
- Mutia. (2018). Akulturasi Nilai-Nilai Budaya Lokal dan Keagamaan dan Pengaruhnya terhadap Perilaku-Perilaku Sosial. *FOKUS : Jurnal Kajian Keislaman Dan Kemasyarakatan*, 3(2).
- Ningrum, F. C., Turgarini, D., & Bridha, R. L. (2021). Pelestarian Tradisi Nyeruit Sebagai Warisan Gastronomi Kota Bandar Lampung. *The Journal Gastronomy Tourism*, 1(2), 85–95.

- Ningsih, C., & Turgarini, D. (2020). Pelestarian dan Pengembangan Kampung Nikmat Cigugurgirang sebagai Destinasi Wisata Warisan Budaya Gastronomi Sunda. *Tourism Scientific Journal*, 5(2), 265–275.
- Novita Perdani, E., Endang Nikmawati, E., & Ai Mahmudatussa, dan. (2017). Pengetahuan “Peralatan Pengolahan Makanan” sebagai Kesiapan Praktik Kerja Industri Siswa SMK Pariwisata Telkom Bandung. *Media Pendidikan, Gizi Dan Kuliner*, 6(2).
- Prasetyo, A. H., Saga, P. A., Mokodongan, T., & Turgarini, D. (2022). Preservation of Traditional and Local Foods of Blora Regency as a Gastronomic Tourist Attraction. *The Journal Gastronomy Tourism*, 9(2), 68–81.
- Pratiwi, I. (2021). Estetika Gastronomi Nusantara Dalam Media Digital. *Jurnal Budaya Nusantara*, 4(2), 248–257
- Rahma, N., Susilowati, I., & Purwanti, E. Y. (2017). Minat Wisatawan terhadap Makanan Lokal Kota Semarang. *Jurnal Ekonomi Dan Pembangunan Indonesia*, 18(1), 53–76.
- Ramadhan, D. R., Priatini, W., & Indriasari, I. (2017). Potensi Sayur Besan sebagai Daya Tarik Wisata Warisan Gastronomi Betawi di DKI Jakarta. *The Journal Gastronomy Tourism*, 4(2), 89–105
- Sari, P. A., Turgarini, D., & Handyastuti, I. (2019). Gastronomic Tourism Attractions in the Kapau Village, Agam Regency, West Sumatra. *The Journal Gastronomy Tourism*, 6(1), 29–41.
- Sujarweni, W. (2021). *Metode Penelitian*. Pustaka Baru Press.
- Susanti, A. (2013). Akulturasi Budaya Belanda dan Jawa (Kajian Historis pada Kasus Sup dan Bistik Jawa Tahun 1900-1942). *Avatara, e-Journal Pendidikan Sejarah*, 1(3), 450–460.
- Syarbaini, S., & Rusdiyanta. (2009). *Dasar-Dasar Sosiologi*. Graha Ilmu.
- Turgarini, D. (2018). *Gastronomi Sunda Sebagai Atraksi Wisata Di Kota Bandung* (Doctoral dissertation, Universitas Gadjah Mada).
- Turgarini, D. (2021). The Salapan Cinyusu (Nona Helix) as a “creativepreneurship” support model for gastronomy tourism in Bandung city. In *Promoting Creative Tourism: Current Issues in Tourism Research* (pp. 429–437). Routledge.
- Turgarini, D., Pridia, H., & Soemantri, L. L. (2021). Gastronomic Tourism Travel Routes Based On Android Applications In Ternate City. *The Journal Gastronomy Tourism*, 8(2), 57–64.