



## Analysis of Local Gastronomy to Become the Positioning of Tourism Destination (Case Study of Merangkat Chicken in Bilebante Tourism Village, Central Lombok)

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### **Abstract**

Local gastronomy has become one of the tourist attractions so that it can be the positioning of a destination. The aims of this research are (1) To identify the philosophical and community's social values contained in Merangkat Chicken Dishes in Bilebante Green Tourism Village; (2) Investigating the realization of the philosophical and social values that are believed by the community in the Merangkat Chicken dish in Bilebante Green Tourism Village; (3) Analyzing the potential of locality as an indicator of determining the positioning of tourism destinations in Bilebante Green Tourism Village. This research uses a qualitative approach with a case study method. The sample or informant selection technique was carried out using snowball sampling, namely the technique of taking informants with a small initial number and gradually became many as needed. The data analysis technique used is triangulation technique, namely by checking back with the informant. The results showed that Merangkat Chicken is a typical food from the Sasak tribe of Lombok which is served when a man has taken a girl who will be his wife to run away with him (locally called Selarian, a traditional procession of marriage/Merari belongs of Sasak Tribe) or commonly known as mangan merangkat as a dish of gratitude and joy to welcome and accept the presence of new family members. The local values contained in Merangkat Chicken dish are reflected in local gastronomic attractions, including raw materials, processing (cooking process) the distinctive flavors of the dish, food serving/Begibung using a tray, and shown by ethics, manners and hospitality services to guests. The Merangkat Chicken dish has an authentic, iconic, unique and distinctive characteristics with the locality of the local community being a competitive advantage to be the positioning of the tourism destination of Bilebante. This culinary quality needs to be improved through gastronomic tourist attractions with the support of the government and all stakeholders so as to bring in more tourists.

**Keywords:** *Local Gastronomy; Positioning; Tourism Destinations*

## ***Introduction***

Today, the development of tourism industry is racing with the era of globalization which is seen as having many negative impacts. Buhalis (2001) said that tourism development has supported and accelerated the process of globalization. Nalayani (2016) also shows that the massive and uncontrolled development of tourism has caused environmental degradation and resulted in socio-cultural losses for the local community. In addition, Wells et al. (2001) stated that globalization is very threatening to the culture, the environment, the health, the safety and the employment opportunities as well as wages of local communities in tourism destinations. This implies that tourism development in the era of globalization can strengthen and perpetuate the development of mass tourism which has a negative impact on socio-economic, cultural and environmental aspects (Utami, 2017).

Not only that, Mooiji (2004) also reminded that advances in communication technology which are very easy and fast to spread and popularize the western and other cultures to the world have resulted in the tastes and consumption patterns of tourists becoming centralized (converging) and they also have unified the fashion, food, entertainment, and the lifestyle of people around the world. This means that it is a very big threat to the continuity of the socio-cultural and traditions of the local community in a tourism area (Nasrallah, 2015).

Responding to the said phenomenon, the emergence of negative impacts of the development of the tourism industry, demands a more responsible development and encourages tourism development to continue to be developed with a holistic approach, emphasizing the balance of all aspects of life and sources of livelihood in the area in order to achieve sustainable development goals (Hunters, 1995). The concept of sustainable tourism is also a solution in ensuring the availability of resources in the tourism sector and being more responsible for the aspects of its development. The socio-cultural aspect of the local community is one aspect that must be considered and protected and also ensured its sustainability in the tourism sector.

On the other hand, tourists do not expect a cultural generalizations to life style as stated by Mooiji (2004). Andereck (2009); Reichel, Uriely and Shani (2008) mention that there has been a change in the behavior of tourists who now have a trend of visiting and liking adventure activities that give an impression and experience and have an orientation to protection or conservation of nature and culture. This change in behavior must be realized by tourism industry players and made into a new market segmentation. It also strengthens the concept and implementation of sustainable tourism. And conservation oriented is a principle in sustainability (Sulistiyadi et al., 2019; Noor, et al., 2016) which shows the locality of an area or a tourism destination (Hadinata, et al., 2021).

Pramono (2008) describes locality as a sense of community sentiment which is an emotional connection in a community or society to the area where they live for their life experiences and livelihood. On the other hand, Barata (2016) describes locality as an area where people independently act and behave to support local culture. So that it is closely related to local wisdom, a cultural identity which is defined as the identity and personality of a region. This shows that the culture and traditions of the community are very authentic and build an image of the living environment that distinguishes it from other regions (Ayatrohaedi, 1986).

The existence of community's culture and traditions as a distinguishing element in an area which is shown in the behavior and lifestyle of the local community is a great opportunity to continue to be developed as a tourism attraction. Amira (2009) reveals the best way to seize opportunities and create tourism product differentiation is through a local perspective or by supporting product localization. Hall and Mitchell (2000) also reveal that tourism product differentiation is based on the uniqueness and distinctiveness of a place, no longer on low-value products that have many similarities. This will certainly affect the perspective of tourists in the global era to be able to see and appreciate the diversity of local

cultures and traditions in an area (Andereck, 2009; Reichel, Uriely and Shani, 2008). This context leads to a tourist attraction in the cultural tourism sector which encourages the emergence of rural tourism or tourism villages that emphasize local wisdom (Athar, 2020).

The cultural uniqueness of the community has been manifested and contained in the way of life of the people in their environment, traditions and culture, snacks, buildings, arts, games and philosophical values in social life and so on (Azhar, et al., 2018). Dursteler (2014) states that food is the main benchmark used by tourists to assess differences or distinguish tourism destinations. Maulida (2021) adds that food is an important component as an attraction and as an image of a destination. The same thing was expressed by Sharples and Hall (2014) that the motives of tourists in choosing tourism destinations that provide travel experiences in an area that have different gastronomy skills, the purpose is for recreation which includes primary and secondary visits to food producers, gastronomic events, rural markets, culinary events, and in general activities related to food and beverages. Tourist attractions like this are defined as local gastronomic tourism (Smith and Xiao, 2008; Pavlidis and Markantonatou, 2020).

Sims (2013) states that consumer demands for local food or traditional food are understood as related to the search for authenticity. The authenticity of the food is the authenticity of local food, the symbol of the place and a kind of description of the local culture. Authenticity is one of the most important aspects of gastronomic tourism. Zhang, Chen and Hu (2019) add that culinary experiences describe cultural phenomena related to chefs, restaurants, recipes, and cuisines that allow visitors to integrate local culture and spirit. Authenticity is seen as an expression of cultural attraction, local food expresses traditions, legends, stories and symbols, which in turn associates local cuisine with its authenticity. And the elements to determine the authenticity of this gastronomic product include (1) raw materials, (2) cooking process, (3) taste, (4) presentation, (5) ethics and manners, (6) history, philosophy, community traditions, (7) Knowledge/understanding of nutrition, (8) Uniqueness of food, and (9) Learning experience (Lilhot, 2015; Pullphothong and Sopha, 2013; Soeroso, 2014).

The authenticity of traditional food must also be able to give the impression of the distinctiveness or uniqueness of a culture in a tourism destination. It shows the linkage of differentiation through authenticity of local food for competitive advantage and gaining market positioning. Positioning is a marketing management strategy that uses information to create an impression on the product in accordance with the wishes of the target market or its own market (Swastha and Irawan, 2008). Positioning of a product becomes very important because consumers will always compare between similar products. With clear positioning, a destination will make it easier for tourists to remember the name of the destination, besides that it will also make it easier for the authorities in this case the government to develop, manage and promote the destination (Al-Ries and Jack Trout, 2001).

In the research of Ellis et al (2018); Ozturka and Akoglu, 2020; and Roustia (2020), it was stated that the subject of culinary tourism or the close relationship between culinary and tourism has become a concern and area of tourism research that has been seen during the last three decades and is believed to be able to play an indispensable role by preserving traditional culture, attracting tourists, and supporting the regional economy. This is certainly a great opportunity for the development of tourism products in rural tourism or tourism villages. One of the tourism villages that seized this opportunity was Bilebante Green Tourism Village, Central Lombok, West Nusa Tenggara.

Bilebante Green Tourism Village is a tourism village that has rapid development and growth in West Nusa Tenggara and in Indonesia in general. Bilebante Green Tourism Village has received various awards since it first started operating until it became a pilot village in Indonesia for Sustainable Tourism Village certification. In general, Bilebante Green Tourism Village has superior tourism products including Fishing Markets, Cooking Classes, Bike Tours, Fitness Therapists, Homestays and Herbal Gardens and recently the tourism products offered have developed, namely the Ricefield Culinary Tourism product.

Related to the tourism products found in Bilebante Tourism Village, namely the Ricefield Culinary Tourism product and the Cooking Class which presents Merangkat Chicken menu, it can be used as a superior product and can be a differentiator from other Tourism Village destinations in Lombok.

### ***Literature Review***

#### **Sustainable Tourism and Gastronomy**

Sustainable tourism highlights socio-cultural and environmental preservation, high levels of community involvement and plans of taking into account the present and future uses (Liu, 2003). Then it is hoped that it will fully contribute to the economic stability of the community or the destination's community in the tourism destination. This shows that sustainable tourism has a fundamental goal of obtaining economic benefits by using, utilizing the cultural and environmental richness of the destination (Amira, 2009).

The same thing was also expressed (Saufi, et al, 2014; Sharpley, 200; Zolfani, et al, 2015). The main goal of sustainable tourism is to strike a balance between the needs of local communities and a tourism environment that meets the needs of tourists. Efforts to achieve these goals are through a holistic integration of economic, socio-cultural and environmental aspects. The socio-economic aspect focuses on the economic growth of the local community. Environmental aspects include conservation and protection of resources. A grassroots approach through strong community engagement is a very important and actionable engine. This is in accordance with the sustainable principles proposed by Sulistyadi et al (2019), namely: Community Based Tourism; Conservation Oriented; and Carrying Capacity.

Jupir (2013) mentions that the potential assets to support sustainable tourism development are the local wisdom of the local community. The cultural uniqueness of the community has been manifested and contained in the way of life of the community in its environment, traditions and culture, street food, buildings, arts, games and philosophical values in social life and so on (Azhar, et al., 2018). Dursteler (2014) stated that in the development of tourism, food is the main benchmark used by tourists to assess differences or distinguish tourism destinations. Maulida (2021) adds that food is an important component as an attraction and as an image of a destination. For this reason, one aspect that can be considered in the development of sustainable tourism is the importance of local gastronomy. Local gastronomy has become an important resource and is now a cultural heritage (Gastronomical Heritage). This causes Local Gastronomy to become the key to assessing cultural heritage destinations (Bjork & Kauppinen, 2014) which gives the uniqueness of the attraction of tourism destinations for tourists.

Gastronomy is any vacation trip that is carried out exclusively for the food and beverage experience in a tourism destination (Travel Industry Dictionary, 2014). Furthermore, gastronomy is the main motive for choosing a tourism destination. This is then defined as gastronomic tourism which is a travel experience in an area that has different cooking skills and aims for recreation which includes primary and secondary visits to food producers, gastronomic events, rural markets, culinary events and in general food and beverage-related activities (Pavlidis and Markantonatou, 2020) that gastronomic tourism refers to tourists' journeys to experience, learn, appreciate and enjoy local gastronomic products.

In addition, the opinion of Lilhot (2015); Manolis (2010); Pullphotong and Sopha (2013); Santich (1996); Shenoy (2005); Soeroso (2014) also suggests that Gastronomy can be said to be an art and science that studies food which is influenced by nine factors, namely: (1) Raw materials, (2) Cooking process, (3) Taste, (4) Presentation, (5) Ethics and manners, (6) History, philosophy, community traditions, (7) Knowledge / understanding of nutrition, (8) Uniqueness of food, (9) Learning experience.



Figure 1. Gastronomy (Turgarini, 2018 processed from Shenoy, 2005; Manolis, 2010; Santich, 1996, Pullpothong & Sopha, 2013; Soeroso, 2014)

Gastronomic tourism has become one of the fundamental elements in the selection of tourism destinations and this tour is a new model in tourism that can become a potential tourism activity that can attract tourists. This is because gastronomy has a close relationship with cultural tourism which sees food as a manifestation of the cultural traditions of the people in tourism destinations. And it has been mentioned as the main motive for tourists to determine tourism destinations. Gastronomy refers to the experience of seeking and exploring new flavors and using food as a means of getting to know different cultures, traditions and lifestyles. This offers a uniqueness of originality and authentic cuisine of a place or tourism destination (Pavlidis and Markantonatou, 2020).

### **Authenticity of Traditional Food and Positioning Destination**

Consumer demands for local food or traditional food are understood as a link to the search for authenticity. The authenticity of the food is the authenticity of local food, the symbol of the place and a kind of description of the local culture. Authenticity is one of the most important aspects for gastronomic tourism. Culinary experiences describe cultural phenomena related to chefs, restaurants, recipes and cuisines that allow visitors to integrate local culture and spirit. The authenticity of the way of cooking and the uniqueness of the way of eating are the main motivations for gastronomic tourists (Sims, 2013; Zhang, Chen and Hu, 2019).

Wang (2000) has divided the concept of "authenticity" into four main streams, namely: (1) Objectivism, emphasizing the authenticity of objects visited by tourists; (2) Constructivism, is the result of social construction of objective things. It is the authenticity projected by a tourist or travel producer on a target according to his or her goals of imagination, expectations, preferences, beliefs, and abilities. Therefore, the same object will form different authentic experiences, and the authenticity of an object is its symbolic authenticity; (3) Postmodernism, describes the nature of culture that constantly creates new content; and (4) Existentialism. Emphasizes the subjective experience of tourists from the authenticity of the attraction. This means authenticity of existence refers to the potential state of life that tourism activities require to activate. And in the context of traditional food, it is a reflection of the beauty of constructivism. Sims (2013) adds that the concept of existential authenticity in constructive authenticity is related to the formation of the identity of service providers or tourism destinations including food and beverages.

Bessiere (1998) has explored and revealed the relationship between traditional food and the perception of authenticity that can facilitate and support the development of sustainable tourism in rural areas or Tourism Villages. Sims (2003) also said that local food has strong potential and plays a central role in sustainable tourism activities. This authenticity is a uniqueness or distinctiveness that can attract and encourage tourists to visit.

The authenticity of traditional food is able to give the impression of the distinctiveness or uniqueness of a culture in a tourist destination. It shows the linkage of differentiation through authenticity of local food for competitive advantage and gaining market positioning. In accordance with the opinion of Swastha and Irawan (2008) which states that product positioning is a management strategy that uses information to create an impression of the product in accordance with the wishes of the target market or its market. Product positioning also involves important changes to the goods or services themselves or changes in approaches to positioning.

### **Merangkat Chicken of Bilebante Green Tourism Village**

West Nusa Tenggara is one of the provinces in Indonesia. This province consists of various tribes that have an extraordinary culture. One of them is the Sasak Tribe. The culture that Sasak Tribe is still preserving is the Merariq tradition. The southern part of Central Lombok Regency is one part of the Sasak Tribe which still strongly holds the Merariq tradition. Merariq is interpreted by the local community as the final series of the process of finding a mate to get married.

In the Sapte Linggih Apakrame, traditional marriages in the Sasak tribe have several stages that must be passed, first is Midang, then the second is Merariq Merangkat, the third is Sejati Selabar, the fourth is Nuntut Wali (demanding a marriage guardian) and the fifth is Abot Enteng. The Abot Enteng process talks about the completion process, whether it's primary, intermediate or yasa, that's the level, and surely major is the highest. The sixth process is Nyongkolan or Aji Krama and the seventh is Bales Onas Nae or Napak Tilas (Mamiq, 2021)

Muhid (2018) said that Mangan Merangkat / Boak Mangan Merangkat is one of the cultures carried out by the Sasak Tribe when a young man has taken a girl who will be his wife. The residents in the young man's village have prepared all the equipment for the implementation of Mangan Merangkat (Eat Merangkat). As soon as the bride and groom arrived at the young man's house, some of the residents in this man's village, especially the families of the man, came with rice, chicken, sugar, coconut and so on as a form of their concern for their new prospective residents. All of them will be cooked at the groom's house and will be eaten together or locally called Begibung. Socio-cultural values are very closely related to this procession. Therefore, Mangan Merangkat symbolically shows that all elements have agreed (the bride, the groom, the relationship between the bride and groom) with the witnessing community and parents. So in other words Mangan Merangkat is a togetherness between the bride, groom and the community that there will be a social event and there will be a new family in the area.

In serving the Mangan Merangkat ceremony, there is one dish made of chicken which is a symbol of a very special main course menu as the Sasak people think that chicken dishes are usually served for special guests. This chicken dish served at the time of Mangan Merangkat is then known as the term "Ayam Merangkat/Merangkat Chicken" (Sasak traditional leaders, 2021).

The Merangkat Chicken is a symbol of the Mangan Merangkat ceremony tradition by the people of Lombok, especially in the Central Lombok Regency area, so the fragments and designations are evidence that the Lombok people must continue to preserve the existing culture by the next generation because of the many moral messages contained in the Sasak tradition. Roasted Chicken is a must in this event. The livestock symbol symbolizes prosperity because in the Sasak community it is believed that by

having a lot of livestock, their life shows a fairly good economy (most of the village people are livestock farmers (Muhid, 2018).

Religious values at the Mangan Merangkat event do not only look at the material values brought by the community, but there are things that are far more important, namely being obedient to Allah, the existing leadership and rules. The existence of basic cooperation is a form of community concern for others. This is in line with Allah's command in the Qur'an: "Please help each other in good and taqwa and do not help in bad things". This is reflected in the Mangan Merangkat activities. Without being asked, the people with full awareness will come and work together or usually in the Sasak language we give the term "Beriuk Tinjal" (Muhid, 2018).

Meanwhile, Mahendra (2015) said that the philosophical value in Merangkat is the obligation for men to bring chickens, meaning that as a husband it is obligatory to make a living for his wife and fulfill all the needs for household survival, while the obligation of women to carry rice has a philosophical meaning that women as a wife is obliged to prepare everything her husband needs before and after work, for example preparing food. In Sasak custom, it is obligatory for a woman to have skills in cooking and the philosophical value of building a stove symbolizes the cooperation of husband and wife in building a harmonious household. In one household, they should work together and not rely on only one party.

The uniqueness of this Merangkat Ceremony tradition lies in the time the joint meal (Berayan) is held at midnight at around 12 am as it takes quite a long time to prepare the Merangkat Chicken, where the chicken has to be roasted and rice has to be cooked first. After everything is cooked, then all residents eat spiced chicken dishes and grilled rice with salt (Mahendra, 2015).

The Merariq process was also carried out in Bilebante Green Tourism Village, which is located in the East Tapon, Central Lombok Regency. Mangan Merangkat is carried out by the community in Bilebante Village before carrying out the Merariq ceremony series.

Like a tourism village on the island of Lombok in general, Bilebante Green Tourism Village in addition to presenting a unique natural scenery of the village in the form of rice fields and culture, Bilebante Village also has superior tourism products including Fishing Market, Cooking Class, Bike Tour, Fitness Therapist, Homestay and Herbal Garden. One of the tourism products currently being developed is the Ricefield Culinary Tourism Product and the Cooking Class.

The fishing market is the main attraction for tourism products offered by the Bilebante Green Tourism Village. The Fishing Market tourism products serve or sell a variety of typical culinary delights including Ebatan, Olah-Olah, Clove Sauce, Traditional Snacks, various processed Seaweed products, Herbal Herbs and other culinary products. In recent years, there have been new tourism products offered, namely the Ricefield Culinary Tourism product where there is one type of special dish that is served as the main menu in every culinary package offered to visitors or tourists. And besides that, Merangkat Chicken is also a special menu for Cooking Class tourism products class.

## **Research Methods**

The research method of Gastronomy as Positioning for Tourism Destinations in the Green Tourism Village of Bilebante, Central Lombok is to use a qualitative approach with a case study method. A case study is a study in which researchers explore a certain phenomenon (case) in a time and activity (program, event, process, institution or social group) and collect detailed and in-depth information using various data collection procedures over a certain period (Cresswell, 2013).

The activities carried out in the research planning stage are seeking information from various sources such as research journals related to local culinary, Tourism Villages and Positioning which is then found a research gap. Based on the research gap found, related objects and subjects are identified to see the latest phenomena in the field through preliminary observations which can be used as a basis for raising these problems as a focus in the research plan which then can be used to form of an outline.

The information obtained from the data interpretation stage is then poured in the form of brainstorming and continued in the form of a transcript. In the process of writing the transcript, the researcher was involved in interpreting the data, which could not be separated from brainstorming the results as well as a personal assessment of the abilities and experiences possessed as a practitioner and academic in the culinary field. After that, the coding process was carried out on the results of the interviews. The most relevant terms or sentences that appeared during the interview process were codified to form the research themes. Theme classification is done by looking at the extent to which meaning is related to the research objectives. This classification aims to form categories and which are then analyzed and searched for relationships with one another. The results of the coding found ten topics that appeared and were accumulated into four themes. Furthermore, the related themes were analyzed so that two categories were found that became indicators of supporting Tourism Destination Positioning.

The next step is to classify and analyze the data according to the data analysis method that has been categorized according to Miles and Huberman (2009), namely data reduction, data presentation, verification and drawing conclusions. In the process of drawing conclusions, we can use tools in the form of tables to classify the data findings into topics, themes and sub themes, categories, and drawing conclusions.

The sampling or informant selection technique was carried out using the Purposive Sampling technique in which the technique of collecting data sources was with certain considerations and the Snowball sampling technique (informant collection techniques with a small initial number and gradually became many). The criteria for this consideration were determined because the informant had in-depth knowledge and understanding of the history/legend of the Merangkat Chicken, understood in detail the technique of selecting materials, processing and presenting them, and besides that, the informant was actively involved in program planning activities and tourism development in the Central Lombok region, as well as visitors/tourists who want to enjoy tourism products in Bilebante Green Tourism Village. Informants in this study were Tourism Village Trustees, Community Leaders, Chief and Managers of POKDARWIS, visitors/ tourists, local government agencies that handle tourism problems.

Data Analysis and Interpretation Techniques consist of 6 steps, namely: preparing and organizing the resulting data for analysis; explore the initial data and mark it with coding; use coding results to develop and describe a description or theme to a more general state; present findings into narrative and visuals; make an interpretation of the meaning of the findings by personal reflection as a result of the findings with the literature that may provide findings; and finally, create a strategy to validate the accuracy of the findings (Creswell, 2008).

In this study, the triangulation technique used includes checking back to participants or informants. Information obtained through interviews with these informants was asked to other informants who are still related to each other. The use of this triangulation method is done to get a clearer answer.

## ***Results and Discussion***

### **Result**

In the results of this study, the development of Merangkat Chicken Local Gastronomy in the Green Tourism Village of Bilebante consists of a Food Story, Food Assessment and Food Presentation that reflects the local values of the local community.

### **Food Story**

The Food Story referred to in the findings of this study is the history and value of local community traditions embedded in Merangkat Chicken products in Bilebante Green Tourism Village. Food Story is related to Gastronomy as quoted from Hotelier-Indonesia (2019), namely studying the relationship of food as the central axis in relation to historical and cultural knowledge in which there is a story. Likewise, on the Merangkat Chicken food menu, "Because it (Merangkat Chicken) has its own story that the people here know" (Ika, 12/12/21).

#### *The History of Merangkat Chicken*

The order of social life in the Bilebante Green Tourism Village is inseparable from the local wisdom of the local community which is the embodiment of the behavior of social life, based on the experience and life journey of the ancestors. Thus, the culture and traditions of the community are also influenced by human civilization and the long history of the Sasak people, especially in Bilebante Village, Central Lombok.

Mangan Merangkat, one of the cultural heritages and traditions that are still maintained and preserved by the people of Bilebante in the marriage procession of the Sasak people, Lombok. Mangan Merangkat is a culture of the Sasak people in the form of eating together (Begibung/ Bekele) when a young man has run away with the girl who will be his wife (Selarian, Merariq traditional procession/marriage of the Sasak Tribe) (Muhid, 2018). This tradition is carried out by and at the residence of the prospective groom's family, which is attended by relatives and neighbors. "The Bekele Merangkat (Mangan Merangkat) event is like a celebration of releasing single people (Ika, 12/12/21). The component / attribute in this tradition is the Merangkat Chicken menu as the main dish.

The Mangan Merangkat tradition in Bilebante community has provisions in its implementation, namely the selarian process has been known and accepted by the families of both parties (prospective groom and bride). The selarian process is a traditional custom in the marriage of the Sasak tribe, which has stages such as Nyenyeboq, Masejati, Nyelabar, Nuntut Wali (demanding guardian), Marriage Contract, Bait Bande, Lampak Nae (Raden Rais, 2018).

#### *The Symbolic of Merangkat Chicken*

The Mangan Merangkat procession covers a single unit of traditional ritual events. The arrival of the prospective bride from hiding (nyenyeboq) will be welcomed by relatives, relatives and neighbors who also bring chickens and other supporting needs.

First, this chicken will be used as the main component in the ritual. The chicken brought by the visiting guest is a live chicken, it is not allowed to bring chicken that has been slaughtered or that has been processed/cooked. This is intended as a symbol of announcement of the notification about the people who will get married.

Second, the cooking process together. In general, the youth and relatives of the prospective bride and groom will bring chickens, while other relatives and neighbors will bring other materials such as rice, eggs, oil, water and the like. Including plates and cooking utensils.

Third, after the process of cooking together is complete, it is followed by a procession of eating together or also known as mangan/bekele merangkat. The main menu provided includes white rice, egg, merangkat chicken (one whole chicken) and moringa. To start this meal together, the bride must start by breaking the eggs that have been served. The breaking of the egg by the bride indicates her readiness to navigate the household ark with the groom. This egg is also a symbol of fertility for women (Muhid, 2018).

### *Community Value*

The local wisdom of the community cannot be separated from efforts to instill social values that are embedded and reflected in social life. These values are believed and obeyed by continuing to practice and preserve them from time to time to become a local cultural tradition. As well as being a place marker and describing the characteristics of the local community.

“This Merangkat Chicken is a dish to welcome the bride and groom and as a notification to neighbors and relatives that the prospective bride will come as a new family member, and finally the youths in the village will roll up bringing chickens which are then handed over to the bride and groom as a sense of solidarity and kinship. Then the chicken is roasted and cooked and then eaten together” (Pahrul, 02/12/21)

The Mangan Merangkat tradition with the main menu in the form of Merangkat Chicken is held together as a form of joy from family, relatives and neighbors. This tradition illustrates an attitude of solidarity and a strong sense of kinship so that this procession is carried out with each individual's awareness and working together in preparing until the procession is complete. This shared responsibility also upholds the value of friendship or brotherhood between communities in Bilebante Village.

### **Food Assessment**

Food Assessment which is meant in this finding is the act of identifying the components in the Merangkat Chicken dish. Hotelier-Indonesia.com (2019) describes food assessment from the point of view of a panelist/supervisor as an assessment measure focused on the quality of food. Meanwhile, in the context of this research, it is seen from the point of view of the manager (producer) in identifying the components of Merangkat Chicken to meet the criteria as Local Gastronomy. This component covers the raw materials (ingredients), processing and the distinctive taste of cuisine.

### *Raw Materials (Ingredients)*

The main ingredient used in the Merangkat Chicken dish is fresh chicken. The criteria for the selected chickens must be young, not mated males or females that have bred. It was chosen because it has a softer meat texture. “The chickens used are young chickens. Describing young people who are married” (Ika, 12/12/21). In addition, balanced also with eggs and vegetables. Generally these vegetables are Moringa, vegetables that are easily found around the village environment.

Furthermore, the ingredients for the basic seasoning include cayenne pepper, garlic, salt, shrimp paste and jeleng oil (coconut oil that is processed manually). This seasoning can be developed based on the ability and taste of the family. Not infrequently also found the use of spice variants such as using additional candlenut, coconut milk, or brown sugar. In Bilebante Green Tourism Village itself, the Merangkat Chicken seasoning does not use any additional ingredients such as flavoring or MSG.

### *Cooking Process (Processing)*

Cooking process of Merangkat Chicken carried out by many people so that the roles are divided at each stage. The process such as slaughtering, cleaning to burning is carried out by men. While the process of preparing rice, preparing spices, final cooking to serving is carried out by a group of women.

The process of cooking merangkat chicken in Bilebante Green Tourism Village is carried out in two stages. First is grilled chicken. This grilled chicken is half cooked by grilling chicken over charcoal or to get more effective and efficient using modern grills such as a Teflon-coated grill until the chicken looks brown and has released oil. Second, final cooking. At the second stage, the chicken that has been burned and mixed with the prepared spices then cooked again with coconut milk until the spices seep and look greasy.

### *The Taste of Dish*

The distinctive taste of this Merangkat chicken dish describes the spicy taste which is the identical taste of Lombok. "The original taste is very spicy. Because many assumed that everyone can enjoy it even if they only get the spices" (Ika, 12/12/21). In addition to the spicy taste, the merangkat chicken in Bilebante Village has a distinctive moist texture obtained from the addition of coconut milk.

### **Food Presentation**

The presentation process is sorted by designation. Merangkat chicken for the bride and groom is served with a shared plate model accompanied by an egg and Moringa vegetables. "In this place, chicken is served with moringa vegetables, one egg, and one plate of rice for two" (Ika, 12/12/21). The food for guests is served with a begibung serving model using a tray. Meanwhile for young people it is generally served with a begibung model using banana leaves with the Merangkat Chicken position placed in the middle.

"Merangkat Chicken is also available in several villages in Lombok, but each village has its own characteristics in terms of how it is served, how to cook it, it's different. Here (in Bilebante) the spices use are the same basic spices but we add coconut milk. Usually in other places it's just grilled chicken with chili sauce" (Ika, 12/12/21).

The people of Bilebante Village believe that the Merangkat Chicken is an eating (mangan) tradition.

Merangkat is a typical food of the Sasak tribe of Lombok. However, it does not deny that there are differences in tastes in every village on the island of Lombok which are indicated by differences in taste, cooking method and presentation, while the differences in the presentation are conveyed by one of the informants "I just saw it in Bilebante. The tradition of this merangkat chicken is only found in central Lombok (Nur, 12/12/21)

The belief in the values embedded and reflected in the Mangan Merangkat process remains the same, nothing has changed. And in Bilebante Village itself, it has its own uniqueness in terms of processing Merangkat Chicken according to regional conditions or the community environment. One of the characteristics shown by the people of Bilebante Village is by optimizing their natural resources and considering the nutritional value of balanced foods, namely carbohydrates, proteins, fats, and vitamins in their presentation.

### *Local Hospitality*

Components of service efforts from managers and local communities in Bilebante Green Tourism Village reflect the local wisdom of the local community naturally in the Merangkat Chicken as Local

Gastronomy attraction. The local community services include Story Telling, Cooking Class, and natural local ambiance.

The local service referred to in the findings of this study is the provision of services that reflect the local values of the community in Bilebante Green Tourism Village. The local value of the local community is a reflection of the identity and characteristics of the community in an area or residential area.

The findings of this study illustrate that the Local Service provided in the Local Gastronomy Chicken Merangkat attraction is inseparable from the ethics of implementing the Mangan Merangkat tradition which has been obeyed from generation to generation and is currently still preserved.

### *Local Feels*

The Green Tourism Village of Bilebante offers a panoramic view of the countryside surrounded by fertile agricultural land, as well as the former C mining area which has been transformed into a soothing plantation area. This panorama provides a natural rural feel and conditions with the daily lives of local people who still uphold local wisdom and continue to preserve local cultural traditions. The panorama and the natural hospitality of the local people are able to provide a tourist experience that is hard to forget.

“Before there was the green tourism village of Bilebante, no one knew Bilebante, only dust and sand mining, and in 2015 I began to identify, currently the menu served at Bilebante is rather varied and the taste is also quite interesting and presented well. If there is a combination of culinary and presentation techniques in the art of culinary and I see it's pretty good, they don't use conventional ones, instead (they use) traditional ones, using pottery, Banyumulek pottery, so it's combined with the tradition of Bilebante village” (Basuki, 24/11/21)

This potential continues to be developed with various attractions that describe the daily life of the local community, one of which is the Merangkat Chicken culinary. The Merangkat Chicken Culinary Tourism attraction is lifted from the traditions of the local community and served with the local community with locations in residential areas and in the ricefields. "When presenting to guests of the Ricefiled Culinary package, we always tell the story to visitors" (Pahrul, 02/12/21). This Merangkat Chicken culinary tourism attraction is able to give a memorable impression for tourists because it is part of a tradition that is rich in local values, enjoyed on the side of a beautiful wide rice field and accompanied by a story about Merangkat Chicken.

In addition, commercially, the Merangkat Chicken dish is divided into two culinary packages, namely the Original Merangkat Chicken package and the Complete Package. The Original Merangkat Chicken Package is a menu that is a dish for the prospective bride and groom in the Merangkat tradition which includes white rice, merangkat chicken, eggs and moringa vegetables which are eaten together. While the Complete Package places Merangkat Chicken as the main menu served with other Bilebante traditional local dishes.

“We usually serve this Satay Pusut Lombok, Bebalung Sasak during begawe and Maulid events, but I am innovating how to make the customer more interested in the presentation. This one is called olah-olah. Olah-olah, or here called dates-eel olah-olah which is made from ferns. Because there are many ferns in the villages that grow in every flow of the river, there must be one. So that's what we take. We cook this with coconut milk. Cucumber salad and tumbek. Tumbek snacks are usually served when people are at weddings or circumcision ceremony, here there must be some Tumbek snacks. This tumbek snack is made from rice flour, bananas, coconut milk and half-aged coconut” (Ika, 12/12/21).

These two packages are also served with ancient people's eating utensils, namely pottery covered with banana leaves. This culinary package really elevates local snacks from the traditions of the local community. And this makes tourists closer to the people of Bilebante Green Tourism Village.

#### *Cooking Together (Cooking Class)*

In the Mangan Merangkat tradition, it is described that the cooking process of Merangkat Chicken is carried out together by dividing roles among each other. The description of this tradition is put in the Cooking Class package. "In the cooking class package, guests are invited to cook while we tell the story of the origin of this merangkat chicken dish." (Pahrul, 02/12/21). Apart from learning about the art of cooking this Merangkat Chicken, tourists can also experience the enthusiasm and atmosphere that has been built in the Mangan Merangkat tradition firsthand. Starting from the atmosphere of happiness and joy of the community as well as pride for the youth who has successfully carried out the selarian process (marriage). The atmosphere of mutual cooperation and helping each other to make the event a success. Of course, it is still accompanied by stories and explanations at each stage of the process of cooking the Merangkat Chicken menu.

The process of cooking together in this Cooking Class is guided by a chef who has been trained for cooking Merangkat Chicken. The atmosphere looks and feels so real as if a tradition is actually taking place because it is located directly in the middle of a residential community. So that interaction with the local community is naturally established, it just flows naturally. Interaction with the community can still be established until it is time to eat together (begibung). This can increase curiosity about the traditions and daily life of the local community.

#### **Story Telling**

In general, Culinary Tourism is enough with tourists tasting a food, whether they like it or not, to show satisfaction or dissatisfaction with the quality of a culinary product, including traditional or local food, but a different offer is given by Bilebante Green Tourism Village in the culinary dish of Merangkat Chicken. The Merangkat Chicken dish is not only given a spicy and distinctive seasoning, a moist texture and an attractive appearance. Instead, it is served with a mix of history and social values that are embedded and reflected in the dish through Story Telling. Story Telling in this context, the activity of telling stories that can motivate listeners to get information and knowledge as well as a learning process about the tradition, culture and art of cooking Merangkat Chicken in Bilebante community. "We want to show something different and have historical value, a story that we tell to visitors who have nothing like this in their place" (Zaenab, 02/12/21).

In general, people in Bilebante Green Tourism Village have the same understanding and storyline in telling the Merangkat Chicken dish. First, in presenting the dish, the story begins with an affirmation of the name and definition of the Merangkat Chicken dish. The second is a brief explanation of the marriage customs that overshadow the Mangan Merangkat tradition with the main menu of Merangkat Chicken. Third, the elaboration of the philosophy of giving the name Merangkat which implies symbols and moral values of the community. The fourth, discusses the components in the Merangkat Chicken dish. The ingredients used are obtained from the surrounding environment and use very simple basic spices. Fifth, the elaboration of ethics and the cooking process. Sixth, an explanation related to the presentation process. And seventh, closed with a straightforward delivery of the meaning contained and reflected in the Merangkat Chicken dish, which is a dish to welcome the arrival of a new family member. This is in line with the tagline "Come as a guest, go home as a family. So, Alhamdulillah, tourists who have visited here continue to be connected and want to keep coming back because they feel like family." (Ika, 12/12/21)

## **Discussion**

### **Local Gastronomy**

In identifying local values embedded in Merangkat Chicken dish in the Green Tourism Village of Bilebante, the results of the analysis show that the Merangkat Chicken dish is a typical food from the Sasak tribe in Lombok which is served in Mangan Merangkat tradition. This tradition is one of a series in the traditional Merariq/Selarian procession (wedding/marriage procession). This dish was developed as a tourism product in the Local Gastronomic Merangkat Chicken attraction. The development of traditional or local food is in accordance with the opinion of Zang (2019) which defines local food as authentic products that clearly show local culture and traditions. The authenticity of local food makes it a key component of the tourist experience (Sims, 2008) and is an important part of the tourism system.

The selection of the concept of Local Gastronomy as a form of cultural tourism attraction developed for the Merangkat Chicken dish is the right choice to be able to preserve the tradition of promotion and cultural introduction and to be able to explore the tourism market. This is supported by the opinion of Ellis et al (2018) which states that the concept of gastronomy has the perspective of the host community related to culinary culture (the art of cooking traditional dishes) and the lifestyle of the local community. This also shows the efforts of managers and the community in the Tourism Village in facilitating the needs of gastronomic tourists as stated by Pavlidis and Markantonatou (2020); Sharples and Hall (2014) and Smith and Xiao (2008) that Gastronomy provides travel experiences for recreation, learning, appreciating and enjoying the art of cooking traditional cuisine to food producers, culinary markets and in general related to food and beverages.

Local supporting components of Merangkat Chicken Gastronomy in Bilebante Green Tourism Village include history, philosophy, symbolic, moral values, materials used from the local environment, ethics, manners and cooking procedures, have ethics and manners in serving dishes, balance nutrition in the dish, has a distinctive and unique taste, and can provide a learning experience about the cultural traditions of the local community. These components are in accordance with the factors that influence the realization of the concept of gastronomy according to Lilhot (2015); manolis (2010); Pullphothong and Sopha (2013); Santich (1996); Shenoy (2005); Soeroso (2014).

The same thing was also stated by Zang (2019) that local food also demonstrates traditions, legends, stories and symbols that are closely related to local food and are believed by the local community. This illustrates the form of authenticity of the Merangkat Chicken product which can be grouped into three factors that determine authenticity, namely Food Story, Food Assessment, and Food Presentation.

### **Local Hospitality**

Based on the analysis that has been carried out, the local values or localities identified in the Merangkat Chicken dish in the Green Tourism Village of Bilebante are also reflected in the manners and hospitality of the managers and the community in facilitating and serving tourists. This illustrates the attitude of local people's obedience to the life principles of community contained in the social order of local wisdom that remains valid. This attitude is supported by the opinion of Pratama, Busaini, and Saufi (2020) who mention the values in local wisdom as a way of life and form a lifestyle that is shown by natural hospitality attitudes such as friendliness, honesty, politeness, tolerance and prioritizing family attitudes. This attitude is also reflected in the selective attitude in processing/producing and consuming a product that complies with the provisions or isn't a taboo or prohibited.

Adherence to this view of life which is reflected in this daily lifestyle shows the closeness and attachment of the community to the social order that was built together in the area where they live. This

then shows the characteristics of the local community as a marker or thing that is easy to remember and hard to forget. This strengthens the service in cultural tourism attractions in the Merangkat Chicken dish.

Ellis et al (2018) and Zang (2019) also stated that the service quality of local gastronomic experiences plays an important role in overall tourism. Service quality is not only a subjective concept but also a comparative concept of the gap between the expectations of tourists and the actual acceptance of services so that information about the needs and motivations of tourists in traveling is important to know and be considered by managers in packaging local gastronomy.

The manager of Bilebante Green Tourism Village already has information and knowledge about the needs and motives of tourists in doing local gastronomic tours. This is a reference and encourages managers to make improvements and innovations to strengthen Merangkat Chicken dish products. Improvement of the dish is done by adjusting the spicy taste according to the tastes and requests of tourists. The presentation is combined with other traditional cuisine menus that can be determined by tourists. And the presentation procedure can be served with separate spices or with more spices. The manager provides flexibility in this matter but still makes Merangkat Chicken as the main menu and the values contained in it are maintained. In addition, innovations were made in terms of service such as flexibility in determining the view for eating Merangkat Chicken dishes. They provide services that provide hands-on experience to cook together according to the tradition through the Cooking Class package. And each service is accompanied by a story telling about the history of the Merangkat Chicken dish.

Improvements and innovations in service are in line with Zang's opinion (2019) that quality attributes such as food quality, service quality, and the physical environment (view/decoration) have an important role as an illustration of the authenticity of local food that can increase tourist interest and satisfaction. Mossberg and Eibe (2017) also emphasized that story telling in culinary tourism greatly contributes to the development of destinations as indicated by the large number of visitors, open spaces for collaboration or business partners and increasing media attention for promotion.

### **Local Gastronomy and Local Hospitality as The Positioning of Tourism Destinations**

The analysis that has been carried out on the interrelationships between the categorization of research findings shows that Local Gastronomy and Local Hospitality are built on local community values and strengthen the locality of Merangkat Chicken products in the Green Tourism Village of Bilebante. The locality of Merangkat Dish reflects a dish of gratitude and joy served in order to welcome and accept the arrival of a new family member. Every tourist who comes to visit the Bilebante Green Tourism Village will be considered and treated like a family member. The locality of the product is in line with the brand image or tagline carried by the Bilebante Green Tourism Village, namely "Come as a Guest, Return as a Family." This means that the attraction or dish of Merangkat Chicken can become a tourist icon in Bilebante Green Tourism Village. This is supported by the opinion of Tang et al (2009) that historical culture and government support are the determining factors for tourist attraction icons. Sims (2008) also found that traditional food is an iconic product that is able to create the image of a destination. The existence of icons from traditional culinary can carry cultural values and be identified as a representation of the destination.

Merangkat Chicken dish is a typical Lombok food that is packed with local facilities and attributes of the people in Bilebante Green Tourism Village. This dish provides authenticity of local food developed and served. It is in accordance with Zang's research (2019) that the authenticity of local food is the main key in the framework of quality, satisfaction and loyalty to local culinary tourism. This is supported by the opinion of Ellis et al (2018), that locality has a relationship with sustainable tourism which emphasizes regional identity and cultural conservation as a competitive advantage. Likewise, Viskovi and Komac (2021) stated that local gastronomy presents the uniqueness and cultural diversity of

local communities as a competitive advantage in the tourism industry. This again confirms that the Merangkat Chicken dish is a competitive advantage that Bilebante Green Tourism Village possess.

The existence of Merangkat Chicken culinary products in Bilebante Green Tourism Village has strong potential to be developed as a competitive strategy to gain a strong market positioning. This is inseparable from the characteristics of Merangkat Chicken which are authentic, iconic, unique in their locality and become a differentiator with similar products. Obviously this is a great power to be able to determine the positioning of a destination (Baker, 2007); Tang et al (2009) and to win the increasingly competitive market competition in the tourism industry. So with that positioning, it can improve the image of the Bilebante Green Tourism Village Tourism Destination.

Merangkat Chicken as an iconic culinary can also be the identity of Bilebante Green Tourism Village and can be used as a potential vehicle to explain cultural history, cultural identification, identity markers and tools to communicate tourism destinations. Then for the promotion process of its destination, Merangkat Chicken as an iconic culinary plays an important role in the development of name/brand identity. It helps to raise the position/ranking so that the features are logical, emotional, and beneficial to be accepted by potential travelers. It also makes a big contribution in introducing the brand, while the brand can show the close relationship between iconic cuisine and destinations. So if people think about iconic culinary, they immediately have an image of a particular destination in mind, and vice versa (Prihantini, 2019).

## **Conclusion**

Based on the results of the study, it can be concluded that:

1. The philosophical and social moral values contained in the Merangkat Chicken Dish at Bilebante Green Tourism Village
  - a. Merangkat chicken is a typical food from the Sasak tribe of Lombok which is served when a young man has taken a woman who will be his wife (selarian, Merari traditional procession/marriage of the Sasak tribe) or commonly known as mangan merangkat, and is seen as a dish of gratitude and joy to welcome and accept the presence of a new family member.
  - b. Merangkat chicken is interpreted as a symbol of the determination of a man to get married, is a chicken raised by the community in their houses which is interpreted as a symbol of prosperity and welfare. The chicken brought by the guest is an alive chicken, it is not allowed to bring chicken that have been slaughtered or that have been processed / cooked. This is intended as a symbol of the announcement about the people who will get married.
  - c. The moral values of the community, namely, describing an attitude of solidarity and a strong sense of kinship, so that this procession is carried out with individual awareness and work together in preparing until the procession is complete, it is a shared responsibility to uphold the value of friendship or brotherhood between communities in Bilebante Village.
2. The local values contained in Merangkat Chicken dish are reflected in the local gastronomic attraction, which includes:
  - a. The raw materials (ingredients) are young chickens that describe young people who are married.
  - b. Processing (cooking process) that is done together by many people.

- c. Distinctive taste of cuisine. The spicy one is the identical taste of Lombok Island.
  - d. Presentation. The presentation process is sorted by designation. Merangkat chicken for the couple is served with a shared plate model. The designation for guests is served with begibung presentation model using a tray. Meanwhile, for young people, it is generally served with begibung model using banana leaves with the Merangkat Chicken placed in the middle.
  - e. Shown by ethics, manners and hospitality to guests.
3. Merangkat Chicken dish has authentic, iconic, unique and distinctive characteristics with the locality of the local community becoming a very potential competitive advantage to support the positioning of the tourism destination of Bilebante Green Tourism Village.
- a. Local feels. This is done by providing a chicken menu at each event, becoming an attraction because it is served with the local community located at residential areas and the side of rice fields.
  - b. Providing cooking class tour packages (how the process of making chicken starting from the beginning to the presentation process, and all is done together)
  - c. And story telling so that it can motivate listeners to get information and knowledge as well as become a learning process about traditions, culture and the art of cooking Ayam Merangkat Chicken in Bilebante community.

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