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The existence of Bali culinary in Taman Kota Singaraja: Future Bali culinary opportunities and challenges

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Abstract---The existence of a community is related to the existence of products produced by that community. The more products a community exists, the more the community exists. The products of the Balinese community in the culinary field, have lost their existence in the Taman Kota of Singaraja Bali. What community products exist in Taman Kota Singaraja? Why do community products exist in Taman Kotas? What are the opportunities and challenges of Balinese community products at the Singaraja Bali Taman Kota? The method used is descriptive qualitative with the type of data used in this study being qualitative data. The data sources used are primary data, namely data obtained from informants and secondary data, namely in the form of literature as supporting primary data. Determination of informants is done by snowball sampling technique. This data collection technique used several techniques, namely documentation study techniques, observation, and interviews. The process of data analysis in an interactive form. Mapping of culinary existence in Taman Kota Singaraja uses a social praxis approach, through three Pierre Bourdieu approaches, namely, by paying attention to 1) the ability of traders to read and respond to market tastes, 2) habitus and social capital of traders in Singaraja Taman Kota, 3) the dialectic of the culinary arena in the Taman Kota of Singaraja Bali. Ready-to-eat culinary, factory production made from noodles, exists in the Taman Kota of Singaraja Bali. This product is practical in serving, and affordable in terms of price, according to the contents of the pockets of Taman Kota visitors. Balinese cuisine, which has medicinal properties, has a chance to exist in the future. This opportunity arises after the public understands, and feels the negative impact of the chemicals contained in preservatives and ready-to-eat culinary

seasonings. Ready-to-eat cuisine is a challenge for Balinese culinary specialities in the Taman Kota of Singaraja Bali.

Keywords---Bali, challenges, community, culinary existence, opportunities.

Introduction

The development of the world of tourism opens up opportunities for the development of the culinary industry. In the context of the world of tourism, culinary is part of a tourist destination that cannot be ignored, because culinary is one of the basic human needs, especially in human life traveling. In some tourism destinations, culinary can be a special attraction, especially when someone decides to visit a tourist destination for culinary considerations. Not a few tourism destinations that make culinary as a tourist attraction. For this reason, culinary delights have emerged in various forms, flavors, and packaging, based on local wisdom and attractive to tourists; both domestic and foreign tourists. In fact, it is not uncommon for culinary to become an icon of tourism destinations.

Atiek, (2018) stated, Bali tourist destinations are famous for Taliwang chicken, peleceng kangkung, Balinese pia, Balinese salak; even though this Taliwang chicken actually came from Sumbawa Island, then it became exist and became a culinary icon of Bali tourism destinations. Kintamani Bali tourist destination is famous for its nyat-nyat tilapia fish. The culinary destinations of Borobudur Temple (Magelang) found are tofu kupat, getuk trio, salak pondoh, palm sugar, rengginan. Jatim Park tourist destinations (Batu, Malang) are famous for poor apples, apple cider, cingur salad, rawon devil, tempe chips. Taman Kota Singaraja is a local tourism destination, located in the heart of Singaraja city. In their daily life, especially in the morning and evening, this Taman Kota is quite crowded with visitors from the local Singaraja community. At this Taman Kota destination, East Java is famous for its culinary delights, in the form of fresh native chicken, pecel catfish. This cuisine is served practically, when compared to Balinese cuisine, at a relatively cheap price. Even though cooking oil is used many times to fry chicken or catfish, until it looks black, this shop is still full of visitors.

Myra (2003) says that in developing culinary arts, efforts must be made to maintain the authenticity and uniqueness of each region; both maintaining the cooking method, the way of serving and the serving device. The ability to maintain authenticity, uniqueness, how to cook and how to serve, makes this fresh vegetable stall exist, even being able to beat the existence of Balinese culinary in Taman Kota Singaraja. The persistence of authenticity, the persistence of uniqueness, and the persistence of the way of cooking each region and the persistence of the way of serving culinary delights while at the same time maintaining the resilience of the community supporting the culinary itself. Thus, the existence of culinary can be used as a basis for determining the existence of the culinary support community itself. Of course, other factors can maintain the existence of a society, apart from its culinary existence.

The question that arises is, why does East Javanese cuisine, pecel catfish, or chicken wings exist in Bali, especially in the Taman Kota Singaraja? Even beat Balinese cuisine? How did this culinary emerge and exist so that it can exist in the Taman Kota of Singaraja Bali? On the other hand, why does Balinese cuisine not exist in Taman Kota Singarajas? How is the process of existence, or the process of the existence of Balinese culinary so far? The answer to this question is important, so that it can be used as a basis for predicting the existence of a culinary supporter in an area.

Discussion

Overview of Taman Kota Singaraja

Taman Kota Singaraja which is intended in this study is located in the heart of Singaraja city. The park is located approximately 400 meters, on the left side of the road, towards the sea from the Singa Ambara Raja Monument. As a Taman Kota, this place is filled with very cool green plants, so it is often called Green open space, which is abbreviated as RTH.

The beauty of the garden scenery in the eyes of visitors, and the cool aura of the Taman Kota are the main attraction for visitors to the Taman Kota Singaraja. Not only visitors from around the Taman Kota, people from outside the city of Singaraja also often spend time visiting the Taman Kota Singaraja. Those who come to Taman Kotas for various purposes such as for sports, jogging, as well as children's recreational needs, and others, and some come for the sake of relieving fatigue after doing work. Considering that there are quite a lot of public visits to the Taman Kota Singaraja, the Singaraja City Government provides culinary stands, which can be rented by the community. Through this culinary stand, visitors can fulfill their needs, whether in the form of food, drinks or just a snack.

Culinary Social Practice in Taman Kota Singaraja

Social practice is not the same as social practice. Social praxis is a dialectic between the internalization of the exterior and the externalization of the interior. The culinary arena in Taman Kota Singaraja has its own style, has its own characteristics, has its own trading habits, of course very different between culinary traders in Singaraja. The culinary referred to in this study is the product of cooking activities in the kitchen. Any activity product that involves cooking activities is culinary. In the Big Indonesian Dictionary, it is explained that culinary is related to the science and knowledge of cooking, both methods and cooking techniques. So, the definition of culinary is the process of making food. In English it is called culinary, which means cooking techniques, starting from choosing ingredients, carrying out the cooking process, to preparing dishes.

The term culinary (English) is closely related to the term *culinarius* in Latin. *Culinarius* in Latin means kitchen. From this it can be understood that the term culinary in Indonesian, which is understood as a product of cooking activities, is closely related to the terms culinary and *culinarius* in Latin, namely those related to cooking. The existence of culinary in the Taman Kota singaraja is processed products or cooking activities that are traded in the Taman Kota singaraja. How

did the culinary come to be in the Taman Kota, why? The existence of culinary marketed in the Taman Kota of Singaraja will be seen in the context of challenges and opportunities, considering that the existence of culinary has a close relationship with the existence of the community supporting the culinary. The more culinary behavior, the more people trust the culinary traded. This illustrates that a society will be a benchmark for the existence of its community, meaning that the more culinary a community exists, the more that community exists. On the other hand, the less culinary a community exists, the less the community supporting the community will exist.

The busy menu sold at Taman Kota Singaraja, which shows the togetherness of the menu board, as well as reflects the lack of creativity in the culinary field among culinary traders, can be understood through the menu board below. Looking at the menu boards, Sedana stalls and Ibu Yogi Merta's menu boards above, it gives the impression that these two stalls have relatively the same capabilities in the culinary field. The exact similarities are in the field of offering fried rice, while the difference is in the field of processed chicken, the Sedana stall offers grilled chicken while the Ibu Yogi Merta stall offers *geprek* chicken. In fact, *geprek* chicken and fried rice have become a culinary identity menu in Taman Kota Singaraja. If you pay attention to the menu list at Sari Sedana stall, and Bu Yogi Merta's stall, then the Nasi goreng menu ranks higher when compared to the mixed rice menu, and/or other special menus. Balinese dishes, such as *babi guling* and *lawar*, are barely sold in the Taman Kota of Singaraja.

Of the nine menus displayed on the Sari Sedana stall menu, four are Chinese dishes, three are fried rice menus, the rest are Balinese grilled chicken and fresh fried chicken. Most of the menus sold at Taman Kota Singaraja are ready-to-eat culinary. The ready-to-eat menu is a semi-finished menu such as a noodle-based food menu. The practical impression, and the impression that it is easier to provide services, are the orientation points for culinary traders in the Taman Kota of Singaraja.

If it is viewed from the side of the menu boards that are displayed on almost stands at Taman Kota Singaraja, almost all culinary stands in Taman Kota Singaraja sell almost the same menu, such as warm oranges, warm tea, fried rice, fried noodles, and the like. There are several possibilities that are reflected in the appearance of the menu board like this, namely: 1) the traders lack the initiative in creating a menu of dishes that are most liked by visitors; 2) the profit orientation of such traders is weak; 3) lack of mastery of economic principles, utilizing the least amount of capital to get the maximum benefit;

Only a small part of it sells Balinese dishes such as *lawar dolong*, *jukut kuah*, and *ayam guling*. The lack of creativity in the menus sold at the culinary stands at Taman Kota Singaraja shows that culinary traders at Taman Kota Singaraja are less creative in enriching the menu, especially in terms of developing menus to fulfill the demands of visitors' tastes. The description of the menu offered by the Sari Sedana stall and that offered by Bu Yogi Merta shows a significant similarity. This picture shows the lack of creativity of traders in processing the menu, which has an impact on the weakness of the culinary market praxis in Taman Kota Singaraja. The practice of the market will be monotonous, without inviting the

enthusiasm of visitors to come for the second time. The practice of the market is less moving from the economic principle, namely the desire to get the highest profit, by utilizing the lowest possible capital.

Weak market praxis can also be seen from the weak competitive spirit in seizing future prospects, considered weak in fighting for the future. Various predictions appear, maybe it's because the Hindu community in Bali doesn't have a trading spirit? The lack of an impression of competition between traders was acknowledged by one of the culinary traders named Mr. Made Natha. He is one of the culinary traders said,

"...kalau untuk bayar sewa, atau kontrak tahunan, cukuplah, pada musim-musim sepi seperti ini...kalau musim rame seperti sebelum covid, cukup lumayan omset warung-warung ini..."

"...if it's to pay rent, or an annual contract, that's enough, during low seasons like this... if the season is busy like before covid, the turnover of these stalls is quite good..."

This statement, lacks enthusiasm, lacks a target that is his dream, and does not reflect the spirit as a trader who targets as much profit as possible from the minimum possible capital. Weak market praxis is reflected in the spirit of their presence as traders only to pay rent, or contracts, without paying attention to economic principles, namely, using the least amount of capital to get as much profit as possible. If you look closely, the two culinary menu boards at Taman Kota Singaraja have up to 80% similarity that means, on average, culinary traders in Taman Kota Singaraja sell almost the same dishes.

Culinary Habitus at Taman Kota Singaraja

The term culinary habitus which is intended in this study is the habitus of culinary traders, meaning the habits, and values of culinary traders in the Taman Kota Singaraja. Culinary sword habits or habits will be photographed by sword habits, from preparing food to serving food, especially during cooking activities in the kitchen, including when serving visitors.

In general, the way to cook Balinese culinary traders uses *base genep* (complete seasoning). That is, the spices used are made from a concoction of spices that are built from all types of spice ingredients themselves. Almost all seasoning ingredients are mixed and formulated to produce the desired taste. Made Nata as the owner and trader of candler lawar dolong jukut sauce in the Taman Kota of Singaraja explained

'...pemilihan bumbu genep untuk lawar dolong, didasarkan pertimbangan jangka panjang, apang sing ngeraranin perut pembeli..jika pembeli sehat, dan merasakan dampak dari lawar dolong yang dimakannya, dipastikan mereka akan datang Kembali berbelanja...apakah bapak merasakan harapan saya seperti itu....'

'...the selection of the genep seasoning for lawar dolong is based on long-term considerations, apang sing guarantees the buyer's stomach...if the buyer is healthy, and feels the impact of the lawar dolong he eats, it is certain that they will come back to shop...do you feel my expectation like that....'

The *lawar dolong jukut kuah* trade statement through the quote above, shows how much this trade takes into account in the long term. He is not selfish, traders who are solely profit-oriented, they think more long term, the arrival of the second customer. Each cook has its own uniqueness in concocting spices, adapted to the meat.

Lawar dolong jukut kuwah is a special menu for Mr. Made Natha's stand. It is called a special menu because in Taman Kota Singaraja there is only one stand that sells *lawar dolong jukut kuwah*. When asked whether this *lawar dolong* is a recipe from your father's family that has been passed down from generation to generation? Made Natha explained

'...sejujurnya saya seniman, saya suka bernyanyi. Keputusan menjual lawar dolong jukut kuah, adalah pilihan peluang, artinya karena ada peluang menjual yang spisial di taman kota ini maka saya jual menu lawar dolong jukut kuah...'

'...to be honest I am an artist, I like to sing. The decision to sell *lawar dolong jukut kuah*, is a choice of opportunity, meaning that because there is a special opportunity to sell in this Taman Kota, I sell the menu of *lawar dolong jukut kuah*...'

The innocent statement delivered by Made Natha shows that he does not sell professionalism as a cooking expert. The decision to sell *lawar dolong jukut kuwah* was purely due to opportunity, not professionalism. Not because of the idealism of maintaining the local wisdom of cooking Lawar dolong jukut undik the Balinese version of the tradition which he cooked. The picture below is the owner of the *lawar dolong jukut kuwah* standard. The implicit meaning of the best-selling Balinese culinary is the preservation of the Balinese people themselves. Through Balinese culinary, Balinese people will have job vacancies. The existence of Balinese culinary will be able to open job vacancies for Balinese people, as a short term consideration; and at the same time maintaining the existence of the Balinese people themselves, as a long-term consideration.

The thing that is no less important to reveal is the weakness of the Balinese people in entering selling activities. Balinese people generally have a passive nature in selling. The habits of Balinese culinary traders tend to be passive, not greeting. They surrender completely to the power of God through prayers and hopes that are carried out at the time of opening their wares and during certain holidays.

Balinese Culinary Opportunities and Challenges at Taman Kota Singaraja

a) Balinese Culinary Opportunities at Taman Kota Singaraja

Typical Balinese dishes in the Taman Kota of Singaraja which are the focus of research are *lawar dolong*, *jukut kuah*, and *ayam guling*. The meatball *balung* dish is not in the spotlight because the meatball is not a typical Balinese dish. Although the meatball *balung* is cooked by Balinese cooks, and is intended for consumers from the Balinese community, this type of cuisine is not classified as Balinese cuisine. Thus, the map of Balinese cuisine that has received the spotlight in the context of culinary opportunities and challenges related to the existence of Balinese people in Taman Kotas, only Balinese cuisine.

In order to emphasize the classification of Balinese specialties in this paper, it can be mentioned several types that are classified as Balinese specialties, including: *babi guling*, *ayam guling*, or grilled chicken, *nyat-nyat fish*, *lawar babi*.

After paying attention to the habitus map, the capital in the culinary arena in Tamankota Singaraja, and after observing carefully the habitus of traders between Balinese culinary specialties and non-Balinese traders in Taman Kota Singaraja, indicators can be formulated as a basis for seeing culinary existence in Taman Kota Singaraja. There are several opportunities that can be pursued to maintain the existence of Balinese culinary in the Taman Kota of Singaraja, namely choosing seasoning ingredients to make dishes go fast, as well as medicinal properties is an extraordinary tradition. The selection of spices like this considers efficacy, involves taste. The more sensitive the taste of a cook, the less seasoning will be produced. Of course this is not an easy matter, it takes experience and knowledge to be able to give birth to the least spice, as well as medicinal properties.

The culinary business makes competition very competitive. This business is not enough just to try to maintain quality, but what is no less important is to make interesting food creations to try. Trying various kinds of food is considered enough to ward off fatigue when people's space for movement is limited. With the culinary business trend that continues to grow, of course it requires additional business capital so things need to be prepared in order to keep business development running optimally. There are several strategies that can be chosen to develop the business, namely by expanding the business by opening branches or expanding the capacity of restaurants and cafes. , can also be present in the form of additions to the mainstay menu. Although the culinary business trend continues to grow, in fact there are still types of food and beverages that survive, with favorite dishes in the community. The following are recommendations that can help develop a culinary business, namely:

- 1) Improve product quality; This means that every time the product must be improved, both taste quality as a test to invite the presence of customers, culinary connoisseurs of certain culinary products. In running a culinary business, the quality of products or food ingredients is the first and main thing that must be considered. This is done to maintain the reputation of the culinary business. Therefore make sure you have a good quality product. Maintaining the quality of this product can be started by selecting a supplier who also has a good reputation.

- 2) Observe consumer habits; In order for the culinary business to be better, it is necessary to pay attention to consumer tastes. This can be done by asking directly related to consumer criticism and suggestions, especially for loyal customers. In addition, it is necessary to pay attention to consumer habits, when visiting restaurants or places. A personal touch to consumers is important to keep the relationship going. This can be done by offering their favorite menu first. Although not very significant, at least the act of paying attention to the consumer can make consumers feel valued, cared for, and even touch the customer's heart. Culinary is to continue to open views and opportunities for the presence of new trends in the culinary world. Expertise in finding opportunities, requires a new strategy to be able to compete in the culinary business. Several strategies can be prepared, ranging from more relevant marketing methods. Many things can be done for marketing, including: using social media, and influencers are able to attract a wider range of customers. Another strategy that can be done is to introduce a new menu or thematic menu every month resulting from research on food or beverage trends that are developing in the market.
- 3) Don't forget the expansion. For the culinary business, expansion is very important. This must be done because of the limited ability to manage consumer tastes. When the culinary is not able to manage consumer tastes, consumers will certainly turn to other culinary delights. Therefore, expansion is a separate consideration in order to get new customers in new places. This step is also important to do as a form of cross-subsidies, in order to maintain the existence of a culinary. Expansion is one of the strategies to maintain culinary existence. Although not a recommendation for a culinary business that offers special dishes, this expansion is a good effort to increase brand awareness or to be a testing point when opening a new culinary branch. Generally, expansion is present in a new location, and collaborates with local culinary business activists. Expansion is not only done in the form of moving places, but it can also be done by changing the pattern of culinary production. One of these business models is also usually known as a satellite kitchen.
- 4) A Cloud kitchen is a culinary strategy in the form of a restaurant or stand, or cafe with a concept that only offers food delivery services and does not provide dine-in or dine-in services. The ordering system itself is also usually done via pre-order. By relying on the cooperation with Gojek, Mr. Made as a culinary trader of *ayam guling*, has carried out this expansion pattern. With this expansion, Mr. Made can sell food or drink menus that are typical of his cuisine, as well as collaboration menus with local culinary activists and sell them online. As a new culinary business prospect, this innovation also minimizes massive expenses before expanding or branching out in new locations. This is important because there is no need to pay for rent and other utility costs. So the benefits obtained can be used to add capital to the development of other aspects of the culinary business that is being run. However, to be able to run this business, make sure this business has a system that has good financial management.

To seize opportunities, based on the four steps suggested above, to develop, expand the culinary business, it is deemed necessary to make plans and budgets needed to develop the current business. Make sure the plan is

prepared carefully so that it finds the amount of capital needed and the profit opportunities that will be obtained. Regarding the calculation of capital financing for development, culinary business expansion can be designed for culinary existence based on the existence of the culinary community.

b) Balinese Culinary Challenges at Taman Kota Singaraja

The discussion on the sub-challenges of Balinese cuisine in the Taman Kota Singaraja refers to a critical study of the culinary arena in Taman Kota Singaraja. The object of the study of the culinary arena in the Taman Kota Singaraja is seen based on three things, namely the habitus of traders for each culinary in Taman Kota Singaraja, the social capital possessed by each culinary in Taman Kota Singaraja, and the combination, habitus and capital of culinary traders in Taman Kota Singaraja. Referring to the observation perspective above, and after combining with data on a number of culinary vendors in Taman Kota Singaraja, it can be explained that the challenges of Balinese culinary specialties in Taman Kota Singaraja are that the biggest challenge of culinary business in Taman Kota Singaraja is found in the discipline aspect of performance. The results of the interview with Mr. Made Nata regarding the honesty of his employees, he explained as follows,

'...actually for the increase in visits like in recent months, I need a helper in the field of cooking, but the obstacles that I have faced when I invite cooking helpers are found in discipline and honesty. Several times I monitored secretly, it turned out that my cooking assistant had been dishonest in the financial sector. I'm not accusing but when I found something wrong, then I studied it with a conscience, so I decided not to invite the cooking helper...'

The experience of Mr. Made Nata inviting cooking assistants to his booth in the Taman Kota of Singaraja shows that honesty is one of the big challenges in the culinary business. Although the trading room is simple, it means that it is not too broad, there is always a gap in dishonesty behavior. Another challenge for Balinese cuisine is found in the hard work aspect of the employee's performance. Mr. Made as a Balinese culinary trader, Ayam Guling, found that his employees were less active in carrying out their duties and responsibilities. As if they tend to see the working hours. Without considering the work that must be done, both when opening and closing a culinary stand.

Conclusion

From the description above, a conclusion can be drawn in this study to describe the formulation of the problem as following. The presence of ready-to-eat culinary delights is a challenge for Balinese cuisine in the Taman Kota of Singaraja Bali. It must be realized that fast food tends to contain chemicals, both for flavoring and preservatives, which have an adverse impact on health, often becoming an option for visitors to Taman Kota Singarajas. The practical impression in serving, cheaper in terms of price, and fast in serving is a separate consideration for selling fast food in the Taman Kota of Singaraja. Very different from typical Balinese cuisine, which generally uses natural spices, using candlenut flavoring,

without flavoring, without chemical preservatives. Health risks of consuming Balinese culinary dishes Very small, but less practical in terms of serving. Most of the culinary vendors in Taman Kota Singaraja sell ready-to-eat food, or non-Balinese dishes. The selection is for various reasons, such as easy to manage, more practical to do. In addition, the reason for the affordability of materials for Taman Kota visitors, which are relatively weak economic communities, is estimated to be the lack of existence of Balinese culinary specialties in the Taman Kota Singaraja. In addition, the reason for the cholesterol that has been exhaled by health workers has had no small impact on the sales of Balinese culinary specialties in the Taman Kota of Singaraja. In fact, the cholesterol content in pork has been neutralized by processed genep spices, which are a mixture of various spices. Opportunities for the revival of culinary sales made from pork, as Balinese cuisine, have the opportunity to rise when people realize that the genep seasoning which is the basic ingredient of Balinese cuisine has medicinal properties, which can neutralize bad cholesterol in pork oil. Public awareness is needed to maintain and preserve ancestral local wisdom. The presence of culinary that is more practical in serving, so it doesn't take too long to wait for the presentation process, and the relatively more expensive price is a challenge for Balinese culinary specialties.

Suggestions

Based on the conclusions above, it is necessary to convey some suggestions as an effort towards the development of the existence of the Balinese people through the development of Balinese culinary specialties. The suggestions in question are as follows:

- 1) To the people who love Balinese culinary specialties, it is recommended to always improve the work process towards a more practical and without compromising taste, and without raising prices.
- 2) Utilization of technology such as grating machines, refrigerators and spice blenders or meat blenders is believed to speed up the production process
- 3) The local wisdom of the community, especially in the field of culinary development, needs to be fostered by the culinary support community, so that it does not run out of time.
- 4) Interpreneurship training among Balinese culinary vendors needs to be carried out in order to be able to provide a more friendly service, and create the impression of wanting to go back to shopping.

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