

## Research article

# Implementation of Chef's Gastronomy Knowledge of Bugis Pastries at Hotels in Makassar City

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**Abstract.**

The food we eat has a backstory, which is known as insight. The consumption process necessitates a related mindset. Philosophical values in food can be presented as one of the branches of history. The wisdom of food is founded on the role of food as derived from life's intellectual values. In the gastro-historic framework, Bugis Makassar has an influence on the environment and vice versa. This perspective can reveal the spicy tendencies in South Sulawesi cuisine. There is little understanding of the meaning of the different types of pastries. However, the peculiarity of Bugis Makassar pastries lies in their embedded symbolic meaning. Traditional Bugis Makassar pastries generally taste sweet and savory due to the use of coconut milk and brown sugar (gula merah). In addition, the processing technique used is still simple. However, in the context of branding traditional pastries to be served in hotels, the local chef innovates in the form and presentation of traditional Bugis Makassar pastries without sacrificing their unique flavor.

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## 1. Introduction

The traditional food of the archipelago as a form of culture is essential to remain preserved. Traditional archipelago food is about tastes that invite appetite and as a wealth of local wisdom as a valuable source and handle of life for the people of Indonesia [1]. Similarly, the values behind traditional food need to be interpreted again in the current context so that it is relevant to the lives of Indonesian people. However, this effort is not easy to do. Various ethical issues surrounding traditional culinary archipelago emerged as challenges that need to be faced.

The position of food in culture is an expressive activity that strengthens the bonds of relationships with social life, sanctions, religion, economics, science, technology with various consequences [2]. In other words, eating habits or eating patterns overcome the human body by a meaningful and fundamental role in the identity and nature of

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foodway. Speaking of the concept of food, then food can come from the sea, crops grown on farms, sold in traditional markets but should be to understand, the food is not just about biochemical content, food can be seen as an indication of culture. Cultural symptoms towards food are built because of various views of people's lives.

Through leaders and myths (spread among the citizens), a group of citizens wants to allow its citizens to eat food that can be eaten and food that should not be eaten. "Permission" becomes a kind of endorsement or legitimacy that arises. Preservation and development of traditional food and cakes are wise to maintain traditional food and pastry and improve quality; a shaped civilize among communities better known for generations. Nevertheless, now the consumption patterns of society have begun to change a lot. Moreover, modern food has begun exchanging traditional food consumption roles among the community [3]. However, undeniable about regional specialties are tourist assets for an area and have an essential role as an attraction for tourists, as indispensable nation's wealth in the culinary field.

Every province has exceptional food and pastries. As in other provinces, South Sulawesi province has traditional food like pastries made from local ingredients that should be maintained for generations. [4] Traditional pastries are unique as in other provinces' cultural heritage and are often forgotten but in demand. Although small, the traditional pastry is part of the attributes of Indonesian tradition that needs to be maintained and preserved as a local jewel to advance Indonesian tourism [5]

Food is part of the culture that characterizes the identity of a nation and a region [6]. Food is created and developed by every human group or tribe. Foods grown in their environments led to traditional foods [7]. According to Heddy Shri Ahimsa Putra [8] the term tradition from a traditional word that comes from the Dutch tradition or the English tradition. The word tradition has many meanings can broadly mean action and something subject to action. Consumption of food has now become the process of achieving exciting new experiences in the lives of most of humanity. In addition to fulfilling its function as a hungry reliever, food for humans can also reduce stress (although temporarily). Moreover, food is a part of Lifestyle consumption [9]

Discuss about food, will not neglect the consumption way with high cost. People's high consumption of food represents people's interest in getting pleasure or sacrifice from food. Both pleasure and food sacrifice are the supporting dimensions of tourism activities. It can be said that public consumption of food is an image of the growth of the tourism industry. In addition, it is supported by the shift in the meaning of society towards the 'meaning of holidays,' those holidays become the basic needs of today's society [10]

The spread of modern food was initially able to marginalize the existence of traditional food. Food is simple, seen from the ingredients, equipment, and process and present. Nevertheless, some traditional foods slowly rose from their slumps as time went on. The proliferation of traditional food vendors shows the mall shopping center phenomenon. Local culinary is often treated with two descriptors in sustainable agriculture, namely environmentally friendly and supporting the local economy [11] thus it is expected that the public's interest in traditional culinary, which is the identity of an area and using essential ingredients and supporting materials available in nature and environmentally friendly can support the economy of the local community through the opening of business opportunities. The development of society with the concept of modernization encourages people's interest in consuming western food so that the consequences are increasingly displaced traditional food.

In the current of modernization, culture, especially for minority communities, is often marginalized, and the response is paltry by some parties. [12] According to the Loewe Indonesia psychographic survey [13], traditional food only monitors 20.1% of the Indonesian consumer community. They live in the village and do not have much desire, simple with low socioeconomic levels. To attract established, confident, and strong character groups and realistic consumer groups that constitute 28.7% of all Indonesian consumer communities must be made maximum effort. Traditional pastries are known for their many types and variations. Each region has traditional pastries, most of which are the same. It has different ways of ripening. Some pastries are ripened by baking, oven, steamed, boiled, and fried. All the processes significantly affect the pastries' shape and taste [14]. Each region has different traditional pastries, but most have similarities in shape and taste; it is just that some pastries have different names.

Food and beverage product-produced pastry parts must have quality, cleanliness, price, and time that can be accounted for. In this case, the pastry section can also increase income from the products produced. Even the role of pastry could improve the good image of the hotel if the products produced are quality and can satisfy consumers. According to [15] the pastry section has a duty and responsibility to prepare: special field processing of cakes with all kinds of cake variations makes all kinds of cakes (sweet) for desserts such as cakes, pudding, pies, souffle, roulade, crackers, French pastry fritters and so Make sweet sauces to be served with the cakes served.

In addition to offering a variety of delicious heavy culinary, Makassar also offers traditional pastries that are no less delicious. Surviving from year to year, even now, still hits certainly invite much curiosity. No wonder traditional pastries are always a hunt when setting foot in the land of Makassar. Traditional pastries are one of the essential

components of Indonesian culinary heritage. Not only because traditional pastries taste excellent or unique in color and appearance, but also because traditional pastries are very loaded with elements of symbolism or propagation [16].

In the past, many traditional cuisines had special meanings and became part of the offerings in the passage ceremony (rite of passage, such as pregnancy, birth, birthday, and death). Traditional pastries are richer in symbolic meaning in the customs of the people of South Sulawesi. Market pastries are consistently identified as typical archipelago dishes categorized as moist food. Having a name because initially a variety of pastries was once only found or peddled in the local market only and indeed this type of food is rarely found in malls or large restaurants. However, along with the development of the times and culinary archipelago that is increasingly rising in class, this dish is now easier to find.

## 2. Methods

This qualitative research is conducted independently by researchers—qualitative research. With the approach of cultural themes, all a system of meaning is integrated into some kind of larger pattern [17]. Hancock [18] mentions that research that tries to improve our understanding of why certain things or behaviors exist in our social world and why people act that way is what qualitative research is called.

[19] concludes that qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example, behavior, perception, motivation, action, Etc., holistically (intact), and using descriptions in the form of words and languages, in a particular context that is natural and by utilizing various natural methods.

## 3. Discussion

Amerine understands cooking spices from the perspective of taste and aroma. For him, cooking spices combine flavors and aromas in the mouth. According to him, cooking spices are not the only element in the aesthetics of food (because there is also the shape, color, or texture of food), but cooking spices are one of the essential factors in determining food quality. By looking back at Coff's idea at the beginning of this paper that aroma and taste indicate human intimacy with food, we can understand why the role of cooking spices primarily determines human decisions to like certain foods.

The meaning of food has shifted from biological to cultural. Food regulates our way of thinking; food is an artistic expression while also producing culture. We observe that food is often associated with particular cultural events in everyday life. For example, ketupat is eaten at eid, noodles or tart cake becomes a birthday celebration dish; eggs become a symbol of Easter celebrations; chocolate becomes a sign of affection on Valentine's Day, and so on. Food as a cultural expression also appears in categorizing certain foods in one day that has become a habit. Cereal, for example, becomes a dish eaten in the morning, so we can say that during the day is not the right time to eat cereal. Gado-Gado or rujak is generally consumed during the day, but not in the morning, and so on. Food forms patterns of behavior in order.

Food creates order while producing rules. Now, human activities are adjusted to the eating schedule. Food controls people's time working, taking medication, attending seminar sessions, meetings, lectures, so on. Food for humans became a symbol of civilization. People can choose what they eat. He can also decide how he eats. The type of food and attitude towards food can be a sign that distinguishes animals from humans as civilized creatures. Social attachment to food arises when the food is served at various events felt by people or residents. Events that refer to the human life cycle such as birth, marriage, and death are always brought and obeyed by various rituals complemented by a variety of food and eating together with either family members or friends. Togetherness becomes the core of citizens' attachment when eating together on the ritual.

Changes in society's lifestyle about food are also related to cultural change. Natural food derived from agriculture such as rice, wheat, corn becomes even more attractive if processed more modernly by the era's demands. Fast food categories have become more desirable. It is considered more lightning and practice because it can support the needs of urban residents who are very busy working.

Thus, some people's growth and economic rise also form their eating habits. According to him, the lifestyle change comes as people are more interested in fast food offered in select shopping areas and considered to share added value. In the life of Bugis people, various types of traditional food are usually served as dishes at the wedding ceremony; some of these types of conventional foods contain symbolic meanings by the cultural views of the supporting community.

There is much typical food in marriage ceremonies for Bugis community groups in traditional ceremonial dishes. Traditional pastries are undoubtedly in terms of delicacy. The problem is that sometimes consumers are proud to consume it amid the development of the modernization era as it is today. Marcel Danesi in Message, Sign, and

Meaning [20] states that food is a sign that is infiltrated by meaning. We eat to survive. However, it has affected whether something is to be eaten in a social environment. Denotatively, food is an element to be able to survive.

However, in the semiosphere, food and the act of eating always have broad connotations. We can tell what a particular group eats, how to make it, and what the cuisine reveals about them from the food. The diversity of the culture is *prima donna*, customary norms, and works of art (Syarifuddin, 2017: 10). One culture that develops in the culinary field is traditional, modern, and fusion.

### 3.1. Knowledge of How to Mirror the Peculiarities of Bugis Pastries

Applying chef knowledge to the typical pastries Bugis-Makassar means that it has also participated in preserving south Sulawesi culture by introducing traditional South Sulawesi food through hotels. In this introduction, the most prominent aspect is the name and form element, followed by factors that include taste, aroma, color, texture, and lastly, characteristics of way to process.

Based on the above interview, the composition of the ingredients is adjusted to the cake recipe that will already exist. [21] It is just that there are still chefs who do not understand the raw materials and processing of Bugis-Makassar pastries. It could be due to the lack of familiar traditional pastries in the hotel, so it is not a priority in making it, which results in a lack of chefs who understand it. Even so, some chefs do not understand this composition. According to the informant narration, the main ingredients of the typical pastry's product Bugis-Makassar are coconut, brown sugar, rice flour, and bananas.

Classification of Bugis Pastries; The diversity of traditional pastries in South Sulawesi is undoubtedly one of the traditional pastries: Putu Cangkir" or Indonesian into Putu Cangkir. It has a taste that is very preferred by the people of South Sulawesi and people outside Sulawesi in general. Besides that, the shape and color have also experienced variations. However, the authenticity and purity of the traditional pastries that do not use preservatives and dyes make best-selling sweet cakes do not know the season. It is often unique dishes at event official private, government, welcoming national and international guests.

In one of the activities held by Phinisi Hospitality Indonesia (PHI) at Claro Makassar Hotel in early 2020, Claro Makassar Hotel tried to treat the longing of its guests by presenting typical pastries of a cheap but ambitious market. Claro Makassar served traditional dinner menus with the theme of market pastries. As for the classification of

dishes, are Appetizer, Soup, Main Course, and dessert as the leading dishes in the variety of Bugis-Makassar pastries are divided into pastries served at official activities, and pastries served as breakfast. Bugis-Makassar pastries are generally served at events or meetings, and Barongko most often served.

Most pastry chefs do not know the classification of Bugis pastries; according to him, not all pastries are served daily. Some pastries can only be performed at specific events or ceremonies. In this study, The Traditional dishes Bugis-Makassar in the average star hotel is identical / almost similar, consisting of several menu options. An area or region can be easily famous for its culinary; for example, Yogyakarta is called Gudeg City of Padang, which has Padang rice that is a tourist culinary icon. This situation shows how this area with local cuisine is very closely related. Therefore, people can improve their image through their typical culinary symbolizing this culinary origin.

Knowledge of meaning; The process of eating in humans often protects it with socio-cultural aspects. The business of eating in humans is as simple as putting food in the mouth, as do animals and other living things. The socio-cultural aspect of eating is the function of food in a society that develops by the community's environmental, religious, customary, and educational circumstances. Many religious and magical symbols control food, in Islam, goats' syringe with important events in life. Among them, goats for newborns, sacrificial animals, and so on. In Catholicism, wine is likened to the blood of Christ, while the bread is its body.

Besides that, food also functions as a communication medium because food is an essential medium for humans to deal with other humans. In the family, the warmth of the relationship between members occurs at mealtimes together. Culture forms the essential value of food, but there are times when food is created because of the food itself. Parasecoli (2008:17) says that when they eat and drink, individuals find themselves at the juncture between biological necessity, the world of drives and instincts, the inputs from the outside world, and the tremendous landslide of sensations, feelings, and emotions resulting from uninterrupted brain activities.

Food combines social, economic, and even politically relevant activities. Food, food-way, and types of food are influenced by the relevance of life to power, capital culture, class division, gender distinction, ethnicity, and religious identity. From the study above, it can be explicitly seen that food is shaped with strong contextual. Related to this, today, the formation of food based on the concept of "nyeni" results from the conceptual formation of existing contextual. Maintaining a sense of originality is an important thing done by every chef so that the traditional elements and identity of the pastries are not lost; there are various ways that chefs do in maintain it.

It is essential to pay attention to the original taste of the traditional pastries Bugis-Makassar so that the pastry chef uses the same essential ingredients as the original recipe. The steps used to increase the economic value of traditional pastries served at the hotel are quality raw materials and beautiful pastries. Offering Traditional Bugis Makassar Food to tourists through restaurants and hotels, especially star hotels, you can see in terms of the amount and food served, so it can be divided into two types of serving styles, namely: buffets/buffets that usually include certain events such as international seminars, weddings, and others, and are served in ala carte style.

Chef's knowledge about Bugis-Makassar pastries can be measured by understanding raw materials and tools used. According to the informant, the originality recipe must be done using basic and original raw materials and tools; Raw materials in traditional cake processing have a bond/dependence. These are called properties of each, where each material is different. Because before we make the cake, we must identify the properties and uses of each of these ingredients; the quantity/size must be precise and appropriate. The service and size of larger / smaller and inaccurate ingredients can result in poorer cake results.

Cuisine in Indonesia has some diversity. In general, the cuisine of eastern Indonesia is similar to the art of Polynesian and Melanesian cooking. In contrast, Sumatran cuisine features Middle Eastern and Indian influences, such as curry spices and meat that usually uses goat meat. Lumpia Semarang, Siomay in Bandung, Cap Jahek in Central Java, Yogyakarta, and noodles and meatballs have been Chinese cuisine culture uptake elements.

This product innovation uses additional ingredients such as peanuts and nori (seaweed), food coloring, ornamentation. In addition to using standard raw materials, the results also make excellent packaging to attract tourists. Therefore, today's society looks at the appearance when making food, making these results very interesting when consumed—created the packaging as it is today to give the impression of food now and make it easy to carry before anything else.

The food and beverage served to diners are complex and straightforward raw, pure, post-processing food. At the same time, traditional beverages taste delicious for partners in the traditional dishes Bugis-Makassar. For the community during special events related to traditional and religious ceremonies both for offerings and the general public, traditional Bugis Makassar dishes presented to partners is similar to The Traditional Food of Bugis-Makassar, which is given to guests at traditional and religious ceremonies for the people of South Sulawesi.



To get the taste of traditional food, Bugis-Makassar cannot be separated from the taste of food that includes raw materials and a combination of essential ingredients with spices. To get delicious that suits taste, this combination one is highlighted. The sweetness is generally highlighted for tourists, and the spicy taste is reduced.

The essential ingredients available in a region will significantly determine which food and variety of food are in the place. Irrigation quality, sea level height, soil conditions, planting time, crop rotation scheme, use of fertilization, local consumer preferences, and labor capabilities differ significantly between Java and other regions [22]. For example, in Flores, with its climate and soil character, the agricultural pattern developed is to farm with corn and sorghum as the main result, while the Bugis-Makassar tribes in coastal areas and livelihoods are looking for fish; therefore, there are many variations of cuisine with essential fish ingredients produced from the Bugis-Makassar tribes.

The role of food in culture is an expressive activity that strengthens relationships with social life, trust, economy, technology, and its various impacts. Foodways are biological and physiological, but furthermore, diet plays a fundamental role in the characteristics and nature of eating culture. Unique basic materials are used as a form of originality and authenticity shared with the public. Aside from the authenticity of the material and the basic burning process, its authenticity can also be seen from the exotic look.

This stimulates potential buyers to buy and taste the meal. For example, on the *onde-onde*, attractive colors and decorations give the impression that the cake looks beautiful. Her beauty did not diminish her maker's abilities. The value of art, beauty, and exoticism in *onde-onde* is part of increasing purchasing power.

The most fundamental difference from the tools used in Bugis-Makassar pastries is that the hotel operates a more modern and guaranteed hygiene different from the pastries sold in the market. The equipment used in processing traditional pastries in star hotels is modern equipment that is different from traditional pastries vendors in the market.

## 4. Conclusion

Based on the research results, it is known that the chef's knowledge of traditional Pastries Bugis-Makassar is still relatively low. Understanding the meaning of the type of pastries made is also very little. However, the peculiarity of Bugis-Makassar pastries lies in the symbolic meaning embedded in them. Traditional pastries Bugis Makassar generally taste sweet and savory because they use coconut milk and brown sugar. The processing technique carried out is also still simple. Still, in the framework of

traditional pastries branding to be served in the hotel, the chef innovates in the form and presentation of traditional pastries Bugis-Makassar without eliminating the originality.

Factors that affect the presence of Bugis Makassar pastries in star hotels are efforts to brand traditional south Sulawesi food that has its efficacy. The efforts made by the hotel in branding Makassar Bugis pastries are carried out in several ways. First, Promote through social media. Second, present Bugis-Makassar pastries in every event or large pickle. Third, innovate in terms of presentation and form without eliminating the traditional elements.

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