

Analysis Characteristic of the Giant Lopis Symbolism Cakes in the Celebration of Syawalan the Village Culture Sumbawan Pekalongan



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ABSTRACT: Sumbawan Cultural Village is one of the cultural village in the city of Pekalongan. Sumbawan Cultural Village has an icon that is known by the wider community namely Lopis giant cakes that exist only during the celebration of Syawalan, so that this giant lopis pastry Carnival is one of the cultural attraction for the city of Pekalongan. The purpose of this research is to determine the characteristic of the symbolism of giant lopis cakes at the celebration of Syawalan in Sumbawan Cultural village of Pekalongan. This activity has received MURI Award in the year 2000. The research method was used a descriptive method with a quantitative approach to describe the characteristics of a giant lopis symbolism. Data collection was collected in 2 ways, namely primary and secondary data. The primary Data was obtained from the observation, interviews and dissemination of the questionnaire to 100 respondents who were the committee and participants of the Syawalan celebration in Sumbawan Cultural village and performed in June 2019. The result of the research above was stated as below: 1) culinary as a symbol; Has an average value of 4.46 that's means a good efforts; supported by togetherness between residents of Sumbawan Culture village had involved the celebration of Syawalan each year, 2) culinary as a sign of fellowship; Having an average value of 4.31 can be seen from the community that always serve Lopis to the guests when they cross into the village culture Sumbawan, 3) culinary as a status marker; Has an average value of 4.27 as a form of reverence and also an expression of gratitude to Allah SWT, 4) culinary as an icon; Has the highest average total value of 4.50 signifying a giant lopis not only popular in Sumbawan Cultural village itself even to the outside of Pekalongan and registered as a MURI record in 2000.

KEYWORD: characteristics, symbolism, giant lopis, Sumbawan.

INTRODUCTION

Pekalongan is an area famous for Pekalongan batik culture. Pekalongan has several traditions in celebrating holidays. The tradition of Giant Lopis Pekalongan City originated in the KUA working area of North Pekalongan District, which consists of 10 Sub-districts, namely: Kranyak Lor, Kranyak Kidul, Panjang Wetan, Kandang Panjang, Kraton Lor, Dukuh, Degayu, Bandengan, and Panjang Baru.

The giant lopis cake in Sumbawan Cultural Village has earned a MURI record in 2000 as the biggest lopis maker, besides that the government also supports these cultural activities and this giant lopis cake will be an annual tourist destination in the city of Pekalongan.

The culture in Sumbawan is very unique and is related to the culinary specialties of the area. However, researchers want to find out more about the giant lopis character which is used as symbolism cakes in the event of syawalan. This uniqueness can be a tourist attraction, so it needs to be preserved and spread to other communities.

I Gusti Bagus Rai (2016: 19), tourism Law No.10 of 2009 article 1, tourism is a travel activity carried out by a person or group of people by visiting certain places for recreational purposes, personal development, or studying the uniqueness of tourist attractions, which are visited in a temporary period.

The types of tourism according to James J. Spillane (1987: 29-31) (in Setiawan, 2016: 12), namely: (1). Tourism to enjoy the trip (Pleasure Tourism), (2). Tourism for recreation (Recreation Tourism), (3). Tourism for culture (Cultural Tourism), (4). Sports tourism, two categories: (a). Big sports events, i.e. major sports events and (b). Sporting tourism of the Practitioners, namely sports tourism for those who want to practice themselves, (5). Tourism for trade business affairs (Business Tourism), and (6). Tourism for convention (Convention Tourism).

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It can be concluded that tourism is a trip undertaken by individuals or groups temporarily from the place of origin to the destination with a view to enjoying travel, recreation or to meet diverse needs without any element of coercion, and does not intend to earn a living (work) or settled in the place visited. Law No.10 of 2009 explains that tourist attraction is everything that has a uniqueness, beauty, and value in the form of diversity of natural wealth, culture and man-made products that are the target or destination of tourist visits.

According to In skeep in Chang, Lai (2009) for Caribbean Tourism Organization, there are three types of tourist attractions: (a) natural attraction, which consists of natural resources and the environment, (b) cultural appeal, consisting of activities created by people in the form of entertainment and (c) unique attraction, an area or place can only be a tourist destination if it becomes a tourist attraction. There are three capital attractions that attract tourist arrivals, namely: (1) Natural Resources (natural) such as: climate, mountains, lakes, beaches, forests, and hills, (2) Cultural tourism attractions such as: traditional house architecture in the village, archeological sites, art and craft objects, cultural rituals or ceremonies, cultural festivals, daily activities and community life, hospitality, food and (3) Artificial tourist attractions such as: sports events, shopping, exhibitions, conferences and music festivals. It can be concluded that the tourist attraction must have a variety of elements which can make tourists interested in visiting the tourist attraction.

Culinary is a part of life that is closely related to daily food consumption because everyone needs food that is needed daily. While the term culinary itself is cuisine or in the language of the kitchen has the same synonym / meaning with the term cuisine. Literally, culinary is a word commonly used to refer to something related to cooking or the culinary profession. The culinary profession itself can be interpreted as a profession for cooking or preparing food products, such as chefs, restaurant management, dietitians, nutritionists and nutritionists. Food products are the result of processing raw materials into food ready to be served through cooking activities.

Ismanto (2009:4), Pekalongan culinary tourism products include nasi megono (megono rice), Soto tauto, and nasi kebuli (kebuli rice). Megono rice can be found in various restaurants, food stalls, even small stalls in the center of the crowd, like the city square.

Wolf (2004) culinary tourism is about food, exploring and discovering culture and history through food and food related activities in creating memorable experiences. (Keberadaan Spot Wisata Kuliner di Kota Medan - <https://repository.usu.ac.id>)

Hall and Mitchell (2005: 74) cited in Tikkanen (2007: 725) as "visits to primary and secondary producers, food festivals, restaurants and specific locations to taste food and / or feel for themselves the attributes of the destination which are the main drivers of tourists to make travel. Culinary is one type of tourism that promotes local food, which has an important role and will become a new experience for tourists. New experiences that can be obtained by tourists in the form of unique tastes, use of traditional herbs, and ways of processing and packaging are traditional.

Food is a tradition, because in the beginning food had a role in various rituals and traditional ceremonies and from generation to generation in processing food passed down from generation to generation continuously. Food is not just for consumption, but is a media in establishing relationships between humans and God or ancestral spirits, fellow humans, and nature. Food can also be seen as a form of mixing of more than one culture. Furthermore, traditional foods are foods and drinks that are usually consumed by certain people, with distinctive flavors that are accepted by these communities. In making traditional food the role of culture is very important, namely in the form of skills, creativity, a touch of art, tradition and tastes. The higher the culture of a community, the wider the variety of forms of food and the more complex ways of making it and the more complicated the way it is presented.

Meliono and Budianto (2004:68), the symbolic characteristics of food will certainly relate to existing culture such as the existence of ceremonies or rituals carried out in an area where the food has its own meaning. Food divided into foods that can be eaten and foods that should not be eaten has another implication, namely the emergence of symbolic aspects. Through the symbolic elements of food for example in the form of types of food at various events or ceremonies performed by humans, the shape and color of food, food ingredients and so on.

Syariffudin (2018:58), events that refer to the human life cycle such as birth, marriage, and death are always present and are marked by various rituals that are complemented by a variety of foods and meals together with family members or friends. Togetherness becomes the core of public interest when eating together at the ritual. Foster and Anderson suggested there are four symbolic roles of food (as cited in Maryetti, 2007), namely: (1). Food as Expressions of Social Bond, (2). Food as an expression of group solidarity, (3). Food as a Giver of Serenity in Conditions That Cause Stress and (4). Food as a Language Symbolism.

METHODOLOGY

Based on the title "Analysis of the Characteristics of Giant Lopis Cake Symbolism at Celebration in Sumbawan Cultural Village, Pekalongan City" this study uses a descriptive method with a quantitative approach. The unit of analysis taken in this study is the

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Syawalan committee related to the Giant Lopis Cake event at the Syawalan celebration in Sumbawan Cultural Village, Pekalongan City. The variables used in this study are independent or independent variables, namely symbolism characteristics.

RESEARCH RESULT

Pekalongan City is located in the lowlands of the north coast of Java Island, with an elevation of approximately 1 meter above sea level with a geographical position between 6 50 '42 "to 6 55' 44" South Latitude and 109 37 '55 "to 109 42' 19" East Longitude and with fictitious coordinates 510.00 518.00 Km longitudinally and 517.75 - 526.75 Km transversely, while the administrative boundaries are North Java Sea, East Batang District,

Profile of Sumbawan Cultural Village

The tradition of Giant Lopis Pekalongan City originated in the KUA working area of North Pekalongan District, which consists of 10 Sub-districts, namely: Krpyak Lor, Krpyak Kidul, Panjang Wetan, Kandang Panjang, Kraton Lor, Dukuh, Degayu, Bandengan, and Panjang Baru. Sumbawan Cultural Village is located in Krpyak Kidul alley 8, Krpyak Village, North Pekalongan District, Pekalongan City. This village is one of the oldest villages compared to other villages in Pekalongan City. The Krpyak region an area of the north coast of Java Island, which in the past had a strategic role because it was crossed by a river that became a water transportation route to Pekalongan. At that time the trade of the archipelago was by sea and into Pekalongan through this river which is now known as the Kupang River. Kupang River is the main river that divides the City of Pekalongan. Sumbawan Cultural Village has a lot of diverse tourism potentials ranging from batik weaving craftsmen to cultural and culinary side which is associated with various kinds of celebrations carried out by Islam, because indeed the majority of Sumbawan Cultural Village residents embrace Islam. Every celebration that is done must have a special food that is always there every year. The annual events that are always carried out by the Sumbawan Cultural Village community are: (1). Sya'banan, which by the residents of the Sumbawan Cultural Village or Krpyak has significance for the religious life of the local community because the Sya'banan tradition cannot be separated from the role of the great scholar Syech Muhyidin bin Yahya, a wealthy merchant who came from outside Krpyak. The name Sya'banan was first introduced by Syech Muhyidin bin Yahya in the 1800s. Sya'banan comes from the word Sya' Ban one of the months in the Islamic calendar. Sya'banan itself takes place before the Eid al-Fitr, precisely in the middle of the Sya'ban month, (2). Pungkasan Wednesday is the last day of the month of Shafar. Rebo means the name of the day in Javanese, namely Wednesday in Indonesian. While wekasan is Javanese, which means the final or final. So Rebo Wekasan is a language last Wednesday. But as a famous tradition term, it means the last Wednesday of the month of Safar, which is the second month of the 12 months of the Islamic calendar because this tradition is very thick with Islam. The Rebo Wekasan tradition is a tradition commemorating the last Wednesday of the month of Safar. The purpose of the warning is to refuse disaster, divorce. Therefore many traditions are performed or rituals that aim to ask for protection from Allah SWT so as to avoid various disasters and disasters that might occur. And there is a special characteristic that almost all residents in the Sumbawan Cultural Village, Krpyak Kidul will make Coro Cakes and are distributed free of charge to people who come to visit and (3). Syawalan, comes from the word Shawwal, the name of the month in the Islamic calendar. The difference from this Syawalan with another annual event is that there is a Giant Lopis Cake which has earned a MURI record in 2000 given to the Sumbawan Cultural Village community, Krpyak Kidul Gang 8, Pekalongan City as the biggest Lopis Cake maker.

Asmarani (2018:92), the act of giving the slices of the giant Lopis freely to the audience (city government officials, local people, domestic tourists) represents the tradition of "silaturahmi" (good relationship) among the Islamic people, showing the happiness after successfully fasting for a month, as well as the spirit of entertaining the coming guests, as said by the chairman of the giant Lopis feast.

Kirab Giant Lopis Cake at Celebration Celebration

The giant lopis tradition of Pekalongan City cannot be separated from the moment of Eid al-Fitr. However, there are various opinions about the relationship between the giant lopis tradition and the tradition of the poets which first appeared in Krpyak. KH Zaenudin Ismail, a local community leader who stated that the tradition of lopis cannot be separated from the fasting of romadhon, 1 Shawwal and Fasting Shawwal, which was started by the elders of Krpyak at that time. Syawalan tradition has been routinely held by the Sumbawan Cultural Village community, Krpyak Kidul Gang 8, Krpyak Village, Pekalongan Utara District since around 1885. The Giant Lopis Cake Kirab activity at the Syawalan celebration which is held every year was originally only carried out in the Krpyak Kidul Gang 8 Village or now known as the Sumbawan Cultural Village around the Darunna'im Mosque. Syawalan or Krpyakan in Pekalongan, some even refer to the term "lopisan", is used as a medium of friendship, while enjoying a special dish of sticky rice cake provided by residents in each house. In addition to the lopis cake provided at the giant lopis cake parade, residents also provide a small size (normal) to be served to every guest who visits his house or some who deliberately make it to be sold to visitors who want to bring souvenirs as evidence of witnessing the Syawalan at Krpyak and peddled along Jlamprang road. This year, the City of Pekalongan made a Jlamprang Kultur event where in the event there was a Giant Lopis Cake Kirab activity on Friday, June 22, 2018 at the Sumbawan Cultural Village, Krpyak Village, Pekalongan Utara District, Pekalongan City. The implementation of the giant lopis cake parade or the tradition of syawalan requires considerable preparation.

Giant lopis cake carnival activity at the celebration of shingles has now become an icon as well as a tourist destination for the Government of Pekalongan City. Even in 2000 the Indonesian Record Museum (MURI) gave awards to the people of Sumbawan Cultural Village, Krpyak Kidul Gang 8, Pekalongan City as the biggest lopis maker.

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Lopis cake made from glutinous rice is a symbol of strong faith. Without a strong rigging, making lopis fail. Likewise, it is depicted in domestic life, the faith must be strong between husband and wife. Similarly, in social life. If they are equally strong, as symbolized by the lopis strap, it will be easy to reach beauty in the household. In addition, lopis cake wrappers that use banana leaves have their own meaning. Banana tree has a great meaning which always leaves good for other creatures. New banana trees experience death or after providing benefits to humans or are only cut down after fruiting. This philosophy is transmitted and is expected to be imitated by humans in navigating their lives which is to benefit the good of other creatures.

Typical of the giant lopis cake carving activity at the celebration of syawalan in the Sumbawan Cultural Village, Krapyak Village, Pekalongan Utara District, Pekalongan City is the serving of food in the form of lopis, a kind of snack made from sticky rice. Why is lopis not rhombus? Because as a sign that distinguishes between 1 Shawwal and 8 Shawwal. In addition, local community leader, KH Zaenuddin Ismail, revealed that lopis is made from the basic ingredients of glutinous rice which has a strong adhesive power, so this food is likened to a symbol of community unity. The total time for making giant lopis takes 3 days and 3 nights. Starting from one day after Eid (H + 1) until H + 3. On the first day, Sunday, June 17, 2018 starting at 07.00 WIB, approximately 100 residents and the committee carried out cleaning activities in the Lopis Giant kitchen. They work hand in hand to clean the floor, clean the giant cormorers, clean the little cages, and arrange hundreds of banana leaves with biting (prick like sticks), clean giant kronjot and other small things. The activities of making giant lopis are carried out on D + 2, Monday, June 18, 2018 until Tuesday, June 19, 2018 by cooperating to carry out activities such as preparing the furnace for a giant cage, washing and most respondents based on age 13-21 years with rinsing glutinous rice, pounding half-cooked glutinous rice from small cormosers, pounding glutinous rice was then put into giant lopis kronjot to form a giant lopis, boil giant lopis to make sure the fire stays burning with wood fuel from shipbuilding which has high heat for 24 hours, then flips the lopis giant, boiling again for 24 hours, after finishing the giant lopis was lifted from a giant cage, made a giant lopis stage and finally the committee and young people from the Sumbawan Cultural Village and one of the guests present were actor Feri Anggara and the team made the transfer of lopis a giant that has matured from the kitchen of making it to my cutting location e Giant Lopis.

This year the giant lopis that has been made weighing 1.4 tons with a height of 205 centimeters and a diameter of 237 centimeters and also making this giant lopis consumes 450 quintal of sticky rice, 250 banana leaves and 48 bamboo sticks. The weight of the giant lopis is also heavier than the previous year which was 1.2 tons. The Giant Lopis Cake Kirab Activity at the Festival of Shawya falls on Friday, June 22, 2018 at the Musholla Darunna's yard in the Sumbawan Cultural Village Krapyak Kidul Gg.8, Krapyak Village, Pekalongan Utara District, Pekalongan City. The event was attended by approximately 2000 people who came to see and get lopis which came directly from the Giant Lopis. All Pekalongan City Muspida and North Pekalongan District Muspida attended the event. The Mayor of Pekalongan is Mr. Saelany Machfudz, S.E. giving remarks and prayers led by KH Zaenuddin Ismail. After the ceremonial commemoration of Syawalan, lopis was then symbolically cut consecutively by the Mayor, Chairperson of the DPRD, Dandim 0710 Pekalongan City, Pekalongan City Police Chief as well as representatives from the District Prosecutors and the District Court. After finishing, then Lopis Giant was given in an orderly manner to the thousands of visitors who had arrived from the morning assisted by the committee as well as young people who were included in the committee of Syawalan celebrations which immediately ran out within an hour.

Respondents were more male by 64% or 64 people compared to female respondents by 36% or 36 people, because it is traditional for men to do more physical activity and because this study uses purposive sampling so the respondent is a committee of the Syawalan celebration a percentage of 46%, and ages 31-39 years with a percentage of 20%, this proves that most of the people who participate in the committee of Syawalan are people whose age is classified as young, more active and especially the making of this giant lopis requires a lot of energy in making so that physical activities are handled by young people.

Based on Residence Status

Respondents based on living status of 86% of residents living in North Pekalongan and 14% of residents living outside North Pekalongan are residents who come from Sumbawan Cultural Village and live in Sumbawan Cultural Village, but have another house outside Sumbawan Cultural Village.

Based on work

Responden based on work is dominated by students with a percentage of 31% and entrepreneurs with a percentage of 28%, because most respondents are a group of young people.

Based on the Amount of Participating in Kirab's

Respondents based on the number of participants taking part in the Giant Lopis Kirab event at the Festival of Syawalan are dominated by residents who have participated more than three times with a percentage of 63%, it can be said that the majority of the population in the Sumbawan Cultural Village always follow and participate in helping the Lopis Giant Giant which is held every year at the Syawalan celebration.

Giant Lopis Cake served symbolizes a sense of togetherness among residents

Percentage of 93% of respondents, then the results of the giant lopis responses that symbolize a sense of togetherness among residents is agreed that the Giant Lopis which is always present at the Syawalan celebration symbolizes a sense of togetherness between residents, can be seen during the cooking and preparation process, gathering all residents from young too old to work together in order to produce Giant Lopis, not only that with the Giant Lopis that every year there makes relatives visit the Sumbawan Cultural Village to make friends with one another.

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Giant Lopis Cake at Islamic Shades celebration

Of the total percentage of responses agreeing to 93%, that the Giant Lopis Cake is not only a form of togetherness between citizens, it also has an Islamic nuance where the majority of people in Sumbawan Cultural Village embrace Islam. Based on the tradition of Giant Lopis Cake, it cannot be separated from the fasting of romadhon and 1 Shawwal and Fasting Shawwal, which was started by the elder Krapyak at that time. Syawalan tradition has been routinely held by the Sumbawan Cultural Village community since around 1885, so that all Sumbawan Cultural Village communities realize and know that these activities cannot be separated from religion.

Lopis Cake as a form of Ritual Manifestations that must be presented

The percentage of responses agree 89% because every year the celebration of their Syawalan will present Lopis Cake which they make themselves with grated coconut to guests who come to the house.

Lopis Cake as a form of Ritual Manifestations that must be eaten

The percentage of agreed responses of 93% can be said that the people of Kampung Budaya Sumbawan are aware that Lopis Cake is a compulsory food that must be served and eaten for guests who come to the community's house to meet with friends at Syawalan because it is a tradition every year in Sumbawan Cultural Village.

The Giant Lopis Cake in Sumbawan Cultural Village is Identical to the Celebration of Syawalan

The percentage of respondents amounting to 95% gave an agreeing response, this shows that the people in the Krapyak area already know that every Syawalan celebration there is always a Giant Lopis cake that makes a lot of people outside Java come to the Sumbawan Cultural Village because only at the Syawalan celebration there is only a dish Giant Lopis cake.

Culinary as a Status Marker

The percentage of respondents who accounted for 91% agreed, this shows that each tradition would be carried out annually as a form of respect for ancestors, as well as giant lopis which forms a form of public respect for Islamic scholars at the Syawalan celebration where we as humans still follow and carry on the traditions of their predecessors.

The Ritual Performed at the Giant Lopis Cake Carnival at the Syawalan Celebration as an Expression of Gratitude

The percentage of 88% respondents agreed, this shows that it is indeed a tradition of the Sumbawan Cultural Village community that after the Idul Fitri they will fast for six days because they follow one of the habits of the famous ulama in Krapyak and as a form of their expression of gratitude to Allah SWT because they have succeeded in fasting during the month of Ramadhan.

The Activities of the Giant Lopis Cake Kirab at Syawalan are Universal

The percentage of respondents who accounted for 90% agreed that this shows that in the tradition of lopis, it reflects the attitude of tolerance between religious communities where between the populations is reflected in acts that show people respecting each other, respecting and others. This includes respecting the religion and faith of others, not looking at differences like rich and poor and others so that anyone who comes to this event is allowed both from Java and those from outside Java to come to the Syawalan celebration in the Sumbawan Cultural Village.

Culinary As an Icon Giant Lopis Cake Is a Symbol of the Peak at the Celebration of Syawalan in the Sumbawan Cultural Village

The assessment and agreed responses stated by respondents were 94% and showed that it is indeed a tradition that every Krapyak community has succeeded in fasting for six days after the Eid celebration, the peak at the time of Syawalan with the activities of the Giant Lopis Cake carnival where the event distributed giant lopis free of charge to the people present.

The Giant Lopis Cake Kirab Activities Must Be Present at the Festival of Syawalan

The percentage of respondents who accounted for 92% agreed to agree, this shows that it is indeed a tradition of giant lopis cake activities carried down from generation to generation by the people of Sumbawan Cultural Village, besides the giant lopis cake is an icon of the Syawalan celebration which has been supported by the government and will be made into a tourist destination. And also the giant lopis has received an award from the Indonesian Record Museum (MURI) in 2000.

CONCLUSIONS

The result of the research above was stated as below: 1) culinary as a symbol; Has an average value of 4.46 that's means a good efforts; supported by togetherness between residents of Sumbawan Culture village had involved the celebration of Syawalan each year, 2) culinary as a sign of fellowship; Having an average value of 4.31 can be seen from the community that always serve Lopis to the guests when they cross into the village culture Sumbawan, 3) culinary as a status marker; Has an average value of 4.27 as a form of reverence and also an expression of gratitude to Allah SWT, 4) culinary as an icon; Has the highest average total value of 4.50 signifying a giant lopis not only popular in Sumbawan Cultural village

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