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## AN EXPLORATION OF TRADITIONAL ENTIL FOOD IN TABANAN REGENCY

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### Abstract

Entil is a unique traditional Tabanan dish made from rice wrapped in Kalingidi leaves, then boiled for 4-5 hours. This specialty food is primarily known to residents of Pupuan and Penebel sub-districts and is traditionally prepared during special occasions such as Ulihan and Nyepi rituals. Beyond its cultural significance, entil represents an untapped potential for culinary tourism development in the region. This research employs a descriptive qualitative method to explore the meaning and philosophy of entil in depth while examining its potential as a culinary tourism attraction. Data sources are divided into primary and secondary data, with collection techniques including literature studies, interviews, and direct observation. Data analysis focuses on qualitative information from literature and interviews using narrative and discourse analysis. The research applies Roland Barthes' food evolution/structuralist theory to understand the formation of philosophical meanings that reflect symbolic and ritual values in food. The results indicate that entil embodies three primary meanings: historical significance, cultural identity, and potential for creative economy development through culinary tourism. In the philosophy of the Tabanan people, entil is believed to be an offering to God during the Ulihan ceremony and is considered a "souvenir" for the god Pitara/ancestors when returning to heaven. This research also highlights how entil can serve as a unique selling proposition for culinary tourism in Tabanan, contributing to sustainable tourism development while preserving local culinary heritage.

**Keywords:** Entil, Exploration, Traditional Food, Culinary Tourism, Heritage Preservation

### 1. INTRODUCTION

Culinary and tourism form a very strong bond and constitute one of the main pillars in the tourism industry. Local cuisine, in particular, has become a powerful attraction for domestic and international tourists exploring culinary tourism in a destination. According to Henderson (2009), food tourism has emerged as a significant subset of cultural tourism, where visitors seek authentic experiences through local cuisine. Hakim (2024) explains that Indonesian cuisine extends beyond mere consumption it embodies philosophical values that reflect local wisdom and cultural heritage.

The relationship between food and tourism has been increasingly recognized as symbiotic. Researchers like Hall and Sharples (2003) suggest that food tourism involves visitation to primary and secondary food producers, food festivals, restaurants, and specific locations where food tasting and experiencing the attributes of specialist food

production regions are the primary motivating factors for travel. Bessière (2013) further argues that traditional cuisines serve as cultural ambassadors, providing tourists with immersive experiences that connect them to the history and identity of a destination.

Traditional regional food is defined as cuisine that has existed, been maintained, and preserved for generations as a symbol or characteristic of a region. According to Marwanti (2000), traditional food encompasses daily folk cuisine, whether staple foods, side dishes, or special dishes passed down from ancestral times. As Sims (2009) notes, with the increasing number of tourists interested in local culture and heritage, traditional food offers one of the best avenues for learning about local culture and heritage. Moreover, Long (2004) emphasizes that culinary tourism provides opportunities for memorable food experiences that contribute significantly to travel satisfaction.

Tabanan Regency, one of the six most densely populated areas in Bali, comprises 10 sub-districts and 133 villages. It is the fourth largest regency among Bali's nine regencies/cities, covering an area of 839.33 km<sup>2</sup>. Known as "*Lumbung Beras di Bali*" Tabanan's leading commodities are rice and paddy, as confirmed by the Central Statistics Agency (BPS) of Bali Province in 2021, which ranks Tabanan first in rice and paddy contribution compared to other regions in Bali. This agricultural abundance creates a natural foundation for developing food-based tourism attractions.

Within Tabanan's rich culinary landscape, several notable local specialties exist, including *Lawar Kuwir*, *Nasi Angin*, *Sambal Bejek Belayu*, and Entil. Of particular interest is Entil, known as Tabanan's traditional "*ketupat*" (rice cake). This unique and authentic traditional food carries significant cultural value and deep philosophical meaning. Made from a mixture of brown and white rice wrapped in special leaves and slowly cooked over coffee wood coals for 4-5 hours, Entil is typically served with Balinese *urap* (vegetable salad), long beans, *sambal* (chili paste), and coconut milk sauce that imparts a distinctive flavor.

The authors are particularly interested in exploring Entil as a traditional Tabanan food for several reasons. First, there is intrigue in witnessing firsthand the extensive 4-5 hour cooking process required for this rice-based dish. Second, Entil exploration research facilitates a deeper understanding of local culture and culinary heritage, where food transcends nutritional value to become an integral part of cultural identity. Third, exploring Entil's potential as a culinary tourism attraction aligns with contemporary tourism development trends that emphasize authentic, place-based experiences.

The objectives of this research are threefold: to thoroughly explore the meaning and philosophy of Entil as a traditional food typical of Tabanan district; to document the traditional process of making Entil; and to examine the potential of Entil as a distinctive culinary tourism attraction that could contribute to sustainable tourism development in Tabanan Regency.

## **2. LITERATURE REVIEW**

Literature review contains a description of the theory, and other research materials obtained from reference materials to serve as a basis for discussion.

### **2.1 Culinary Tourism and Cultural Heritage**

Culinary tourism represents a significant subset of cultural tourism that has gained increasing attention in recent years. As defined by Wolf (2006), culinary tourism involves the pursuit of unique and memorable eating and drinking experiences while traveling. These experiences often connect tourists with the cultural heritage and traditions of a destination through food. Smith and Xiao (2008) further expand this concept by

suggesting that culinary tourism encompasses any tourism experience in which one learns about, appreciates, or consumes food and drink that reflects the local, regional, or national cuisine, heritage, culture, tradition, or culinary techniques.

The relationship between traditional food and cultural heritage preservation is particularly significant. According to Timothy and Ron (2013), traditional foods serve as tangible representations of intangible cultural heritage, embodying historical narratives, social practices, and cultural identities. Bessière (1998) argues that traditional cuisine functions as a cultural marker that distinguishes one region from another, thereby contributing to place identity and destination image.

In the context of Bali, Utama and Mahadewi (2012) have documented how traditional Balinese cuisine contributes significantly to the island's tourism appeal. Their research indicates that tourists increasingly seek authentic culinary experiences that connect them with local traditions and ways of life. This trend aligns with what Richards (2012) identifies as a shift from passive to participatory tourism, where visitors desire immersive cultural experiences rather than mere observation.

## **2.2 Food as Cultural Symbol**

Food symbolism represents a critical area of study when examining traditional cuisines. According to Barthes (1997), food functions as a system of communication that conveys cultural meanings beyond nutritional value. His structuralist approach to food analysis provides a framework for understanding how traditional dishes like *Entil* transmit cultural meanings through preparation methods, ingredients, and consumption contexts.

Mintz (1986) explores how food choices and preferences are deeply embedded in cultural systems, reflecting historical processes, power relations, and social structures. Similarly, Douglas (1972) examines the symbolic dimensions of food, arguing that culinary practices encode and express cultural categories and boundaries.

In the Asian context, Wu and Tan (2001) have documented how rice-based foods carry particular symbolic significance in agricultural societies, often representing prosperity, fertility, and cultural continuity. Their research provides useful comparative perspectives for understanding *Entil*'s cultural significance in Balinese society.

## **2.3 Traditional Food in Tourism Development**

The strategic use of traditional food in tourism development has been explored by numerous scholars. Quan and Wang (2004) propose that food consumption in tourism can be categorized as either a supporting consumer experience or a peak tourist experience, with the latter offering significant potential for destination differentiation and marketing.

Hall et al. (2003) examine how local food systems can be leveraged for tourism development, highlighting the economic benefits that can accrue to local communities through culinary tourism initiatives. Similarly, Everett and Aitchison (2008) document how food tourism contributes to regional development by creating economic opportunities, preserving cultural heritage, and enhancing place identity.

In the Indonesian context, Ernawati (2018) has explored how traditional cuisines can serve as sustainable tourism resources, particularly in rural areas seeking economic diversification. Her research indicates that culinary tourism provides opportunities for community-based tourism development that benefits local residents while preserving cultural traditions. These theoretical frameworks provide the foundation for analyzing *Entil* not only as a cultural artifact but also as a potential tourism resource that can contribute to sustainable development in Tabanan Regency.

### 3. RESEARCH METHODS

This research was conducted in Tabanan district, specifically in the Pupuan sub-district, focusing on Sanda and Pujungan villages. The researchers identified three establishments as primary information sources related to the research objectives: Dedy Entil Sanda stall, Entil Mrs. Sunadi stall, and Entil Nasi Bubuh pork rib meatball stall. The research employs a descriptive qualitative methodology, producing verbal data rather than numerical data (Muhadjir, 1998). Data sources are categorized into two types: primary and secondary data.

Primary data collection involved observation and interviews with traditional Entil food producers, stall owners, and customers visiting establishments that serve traditional Entil food. The researchers interviewed several sources from different backgrounds, including:

- a. Mrs. Nyoman Srinasih, owner of the Dedy Entil Sanda stall.
- b. Mr. I Gede Sunadiarta, manager of Mrs. Sunadi's Entil stall.
- c. Mrs. Ni Luh Dewi Surya Ningsih, owner of the Nasi Bubuh Bakso Iga Pork Entil stall.
- d. Mr. Made Kertadana and Mrs. Luh Putu Riastianti, local Penebel residents who enjoy Entil at Dedy Sanda's stall.
- e. Mr. Nyoman, a resident of Singaraja who also enjoys Entil at Dedy Sanda's stall.

Secondary data, used to complement primary data, was obtained through literature studies and documentation via internet sources, journals, and other publications. This approach provided historical context and theoretical frameworks for understanding Entil's cultural significance and tourism potential.

The data analysis employed narrative and discourse analysis techniques. In the narrative analysis, the researchers first identified the main stories emerging from informants' narratives about Entil, including its symbolic meaning and associated rituals. The story structure was then analyzed to properly understand the philosophy of Entil. Discourse analysis considered the social and cultural context in which Entil is produced and consumed, identifying cultural elements influencing Entil's meaning as well as discourse structures such as language use and symbols containing philosophical significance.

Additionally, to assess Entil's tourism potential, the researchers analyzed visitor experiences and perceptions, documented serving and presentation styles, and examined existing marketing and promotion strategies used by local establishments serving Entil.

### 4. FINDINGS AND DISCUSSION

Roland Barthes in his book "Mythologies" outlines the concept of myth as a way to understand how cultural meanings can be transformed into simpler messages, often without the individual experiencing them realizing it. The second component of Roland Barthes' Structuralist theory is denotation and connotation, denotation refers to the literal or descriptive meaning of a sign. Denotation is the most obvious and easily identifiable aspect of an object or phenomenon.

In the context of Entil as a traditional Tabanan food, denotation refers to the physical and material description of the food. On the other hand, connotation is defined as the additional or symbolic meaning attached to a sign beyond its literal meaning. Connotations are influenced by the cultural, historical and social context in which the sign is used. Entil is not just a food, it also symbolizes various local values and traditions. One of the important holidays for Hindus is Galungan, which is interpreted as the victory of

*Dharma* (goodness) against a *Dharma* (badness), on this day people are grateful for the gift of Ida Sang Hyang Widhi Wasa who has been pleased to create everything in this world.

The Ulihan holiday is included in a series of Galungan and Kuningan holidays in Bali. Before heading to the Ulihan holiday there are 2 series of ceremonies that need to be followed, namely the Umanis Galungan day and Pamaridan Guru. After these 2 ceremonies, then Hindus celebrate the feast day called Ulihan, celebrated right on Sunday Wage Wuku Kuningan. In celebrating this holiday, the people of Tabanan perform ceremonies and make offerings in which one of the offerings has Entil inside and is accompanied by various side dishes.

Based on the Balinese Dictionary, the word “*Ulihan*” means to return and traditionally Ulihan day is believed to be the return of the Gods to Khayangan. Furthermore, a different source, namely the Decree of the Seminar on Unity of Interpretation of Aspects of Hinduism, mentions the day of “*Ulihan*” as a day to give souvenirs to Dewa Hyang, Ancestors when returning to heaven. Therefore, on this day upakara / Banten is presented in the form of spices, snacks, various side dishes, rice and the like. But spiritually, Ulihan day can be seen as a time to remember the services of the ancestors who have preceded us and the current generation has an obligation to continue the steps of the struggle of the ancestors.

Until now, no evidence has been found as to where and when Entil was first made and used. However, when viewed etymologically, Entil comes from the word *buntilan* or *bebuntilan* which means luggage or provisions. This indicates that Entil has long been a food used as a companion in traveling.

Rice, which is the main raw material of Entil, is thought to have existed in Indonesia since the Hindu-Buddhist era, even further back than that. In Bali itself, there are not many written sources that mention rice and paddy other than inscriptions that mention a lot about *subak*, the traditional irrigation system in Bali that grows rice. The oldest written source, Sukawana A1 inscription, is known to contain agricultural practices with irrigation systems dating back to 882 AD where the inscription contains the word “*huma*” which means rice field. Furthermore, in the Klungkung inscription in 1072 AD there is information about efforts in measuring rice fields.

While Entil itself is rooted in the rice produced by *subak* contained in the oldest records, namely in the text Plutuk Pengabenan part 1b and Plutuk Banten Pengabenan part 3b, both of these texts mention one of the most important parts that must exist as provisions for the pitara to nirvana is Entil. In a series of pengabenan ceremonies, nasi angkep saji tarpana in the narpana process contains the element Entil.



**Figure 1.** Plutuk Banten Pengabenan  
Source: Researchers (2024)

Everything has a transcendental element (beyond) as well as meaning which is something important and profound. According to *Saifur Rohman (2013)* meaning is understood as the essence that arises from an object as a result of the reader's efforts to express it. Meaning cannot appear by itself because meaning comes from the relationships between elements inside and outside itself. A unit that points to itself certainly has no meaning because it cannot be broken down into its unit-by-unit relationships.

The meaning that arises in a traditional Entil food is produced from a very complicated and unique process where one of the triggers arises from the interaction and needs of the people of Sanda village for something. When people are nostalgic for their past, which gives rise to memories and actions of how they can fulfill these relationships, historical meanings emerge. It is this complex interaction between history, tradition, ritual, local ingredients, social values and symbolism that then gives rise to the meaning of cultural identity. This process also makes food one of the most tangible ways for people to experience their cultural heritage.

History plays an important role in the process of shaping the meaning of a traditional food. History means a long historical process involving various cultural, social and economic elements that ultimately shape the identity of the food we know today. Entil as an indigenous product of Sanda village has a long historical background starting from the time of land clearing or paddy fields and when the Pupuan area was still a dense forest on the western slope of Mount Batukaru.

Then before Entil was widely known, this food became a reminder and marker of the celebration of religious holidays or important traditional ceremonies, namely on the Galungan and Kuningan holidays in Hindu beliefs. In this context, Entil became a time marker that reminded people of the importance of the event. Thus, Entil functions as a historical reminder and a symbol of collective identity because it is the only time this food exists and is cooked by the community.

Identity can be interpreted as a character that distinguishes individuals or groups from other individuals or groups. Identity also contains two meanings: similarities and differences. Entil as a culinary originating from Tabanan, especially Pupuan and Penebel, is closely related to the natural resources and environmental conditions that shape the culture of its people. Entil becomes a Tabanan cultural identity because it reflects the original culture of the local people who are indeed agrarian in nature.

Entil will become meaningful if this food is seen in terms of its culture and social interaction network. Entil will not be separated from the kalingidi leaves that have become the distinctive identity of this traditional food, which even though entil production has spread throughout Bali, in essence Entil will still be known as the original product / cultural identity of the local community in Pupuan and Penebel sub-districts, Tabanan, especially Sanda village.

Entil is a true testament to the creativity of the community in relying on the natural resources around them. Each serving of Entil carries a story about the history, traditions, and values of Tabanan society. Tourists who enjoy Entil not only gain insight into local wisdom and cultural heritage but also experience Tabanan culture through food, while fulfilling the basic needs of tourists when visiting Sanda village.

The use of kalingidi leaves as a wrapper for Entil contributes significantly to improving the economy of the Tabanan community. Along with the development of tourism in Sanda village, the community is now starting to develop other sectors and utilize the wealth of natural resources around and improve the economic level with a creative economy without leaving their hometown, so that the sustainability of local culture can be maintained due to the reduced number of migration of Sanda villagers for a living. And most importantly, with the presence of a creative economy, the community can develop Entil businesses that are packaged with local brands in the future.

Entil is a dish made from rice, unique in its presentation in that it is wrapped in Kalingidi leaves and boiled until cooked for 4-5 hours, the leaves are believed to only be



found in the Pupuan area of Tabanan and are wild plants commonly found on the slopes of Mount Batukaru.

Entil is actually only a limited food known by the people of Pupuan and Penebel sub-districts and is made on special moments and days such as during the Ulihan and Nyepi rituals. But nowadays, Entil can be enjoyed in various places in Pupuan sub-district besides Sanda village because it is incomplete if tourists come all the way from different backgrounds but do not try this one traditional food.

Here are some locations that can be visited to enjoy Entil can be seen in the picture below:



**Figure 2.** Dedy Entil Sanda Stall  
Source: Researchers (2024)



**Figure 3.** Entil Ibu Sunadi Stall  
Source: Researchers (2024)



**Figure 4.** Entil Nasi Bubuh Bakso Iga Babi Stall  
Source: Researchers (2024)

Its pillow-like shape and dense yet soft texture when eaten are characteristics that can be observed and identified directly. The word “Entil” or “Entel” comes from the Balinese language, specifically “kentel” which means “firm” or “solid”. So Entil is symbolized as a confirmation of grace before the ancestors return during Rahina Ulihan.



**Figure 5.** Entil at Dedy Entil Sanda Stall  
Source: Researchers (2024)

Through the results of interviews that have been conducted with the five informants and validating the data with information from the internet, a conclusion can be drawn that Ulihan is a series of Galungan Kuningan holidays. In wewaran, Ulihan falls on Redite (Sunday) Wage, on this day Hindus perform prayers to Sang Hyang Widhi with all its manifestations. Reporting from the book Hari Raya Galungan by Ni Made Sri Arwati, Ulihan is the day when the gods “return” to heaven.

On that day, Ida Sang Hyang Widhi and its manifestations witness, bless and give grace to the sedharma people for various worship and offerings given sincerely, Hindus will give offerings in the form of rice, sequences and various spices. Through this basis, Entil, which is basically a food made from rice, is believed by Hindus to be an offering to God at the Ulihan ceremony as a “souvenir” to the *Pitara* god / ancestor when returning to heaven.

This section will mention and explain what tools and raw materials are needed in the entil production process and how the process of making traditional entil food in Pupuan sub-district, Tabanan district. The tools needed in the production process include a large pot, kuskusan/dandang, small knife, nyiru/bamboo bin. Meanwhile, the raw materials required are white and brown rice as the main components of making entil, kalingidi leaves, and bamboo rope/rafia.

In essence, entil side dishes can be divided into two types, one traditional and the other modern. The existence of these traditional side dishes can only be seen on certain days, such as during the ulihan ceremony and before nyepi, such traditional side dishes include jerky, smoked sequences, pork crackers, and sweet potato leaf tum.

However, in modern times, entil side dishes have developed with several innovations in order to attract customers. At present, especially at Dedy Entil Sanda's stall, the side dishes for entil are shredded grilled chicken, urap pakis vegetables, coconut milk chicken stew, pindang eggs, and taro chips, which are the main points. Here are some pictures that can be seen related to the form of serving entil at Dedy's Entil Sanda stall and Mrs. Sunadi's Entil stall.





**Figure 6.** Entil at Dedy Entil Sanda Stall  
Source: Researchers (2024)



**Figure 7.** Entil at Mrs. Sunadi Stall  
Source: Researchers (2024)



**Figure 8.** Take Away Entil from Dedy Sanda Stall  
Source: Researchers (2024)

But in addition to the ulihan ceremony, it turns out that entil is also used for other purposes, namely when there is a grief. The grief event is named the nutug katelum ceremony, which is precisely the ceremony that is carried out 3 days after the person concerned dies. At this moment the community will visit the “setra” before 6 am or sunrise and will bring banten containing entil.

The meaning of entil in the ulihan ceremony and the nutug katelum ceremony is different, where in the nutug katelum ceremony the meaning of entil focuses on the act of purification without expecting the gift of purity in return. It is said that the purpose of purification here is so that the “numadi” in the gross body can be accepted to “ngayah” in the prajati temple so that it can be free from worldly ties (Christina, 2023).

From the results of the study, it was concluded that Entil is a unique food typical of Tabanan district, made from rice and in the process of making it using kalingidi leaves as a wrapper. Basically, entil is a food that is used as a lunch as a companion on a trip. Based on history, entil has existed since the 11th century through several lontar such as Plutuk Pengabenan and Plutuk Banten Pengabenan.

The philosophy of entil is also interpreted by the Tabanan people as the return of Sang Hyang Widhi and its manifestations to the niskala realm, the Tabanan people really respect and appreciate the blessings that have been given by the gods so that in return on this Ulihan holiday as an offering the community offers entil as “provisions” to be taken home to nirvana. Each region certainly has its own customs and traditions but nevertheless entil will be a food that reminds the people of Tabanan as a form of gratitude for everything that has been bestowed by God.

## 5. CONCLUSION

From the research results, it can be concluded that Entil is a unique traditional food from Tabanan district, made from rice and wrapped in kalingidi leaves during preparation. Historically, Entil originated as travel food. Based on historical records, Entil has existed since the 11th century, as documented in ancient palm leaf manuscripts such as Plutuk Pengabenan and Plutuk Banten Pengabenan.

In Tabanan philosophy, Entil is interpreted as symbolizing the return of Sang Hyang Widhi and its manifestations to the niskala (spiritual) realm. The Tabanan people deeply respect and appreciate the blessings bestowed by the gods; thus, on Ulihan day, they offer Entil as "provisions" for the deities to take back to nirvana. While each region certainly has its own customs and traditions, Entil remains a food that reminds the people of Tabanan of their gratitude for divine blessings.

Beyond its cultural and historical significance, this research has identified Entil's substantial potential as a culinary tourism attraction that could contribute to sustainable tourism development in Tabanan Regency. The unique preparation method, cultural significance, and authentic flavor of Entil create a distinctive culinary experience that aligns with contemporary tourism trends emphasizing authenticity and cultural immersion.

The research findings suggest several avenues for developing Entil-based culinary tourism:

- a. Creating more structured and marketed culinary experiences centered around Entil, including demonstrations, workshops, and food trails
- b. Integrating Entil into broader cultural tourism promotions for Tabanan Regency
- c. Developing sustainable harvesting or cultivation practices for kalingidi leaves to ensure continued availability
- d. Establishing community-based tourism initiatives that ensure equitable distribution of benefits from Entil tourism

Additionally, the research highlights Entil's role in both preserving cultural heritage and creating economic opportunities for local communities. As noted by Du Cros and McKercher (2020), such dual benefits are essential for sustainable cultural tourism development. In conclusion, Entil represents not only a valuable cultural heritage asset but also a promising culinary tourism resource that could contribute significantly to sustainable tourism development in Tabanan Regency. By carefully balancing preservation with promotion and ensuring community involvement in tourism

development, Entil could emerge as a signature culinary attraction that distinguishes Tabanan in Bali's competitive tourism landscape.

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