



ROLLING TRADITION: A REINTERPRETATION OF WONOCOLO'S NASI GULUNG AS INTANGIBLE CULTURAL HERITAGE

Oktavianus Cahya Anggara¹, Dinda Nur Safitri², Mustika Ayu Aprilia Susanti³,
Siti Alfiana Dzakia⁴, Hafidh Ash Shodiqi⁵
^{1,2,3,4,5}Universitas Bojonegoro, Indonesia
Email: oktavianuscahya@gmail.com

Received
20 August 2025

Revised
15 November 2025

Accepted
3 December 2025

Abstract

This study aims to analyze the reinterpretation of Nasi Gulung Wonocolo as an effort to preserve intangible cultural heritage in the midst of modernization and changing tastes within the community. The study employs a descriptive qualitative approach that includes participatory observation methods, in-depth interviews, and documentation conducted in Wonocolo Village, Bojonegoro Regency. The results of the study show that reinterpretation through innovation in taste, packaging, and promotional strategies is able to maintain traditional values while adapting them to the needs of modern society. Nasi Guroll's integration into the edutourism concept of the Wonocolo Geopark effectively strengthens local cultural identity, increases community participation, and encourages the growth of a culinary-based creative economy. This research contributes to the development of ethnoculinary studies and adaptive cultural preservation, as well as provides practical recommendations for tourism managers and local governments in optimizing the potential of traditional culinary as a sustainable tourism attraction. Further research is suggested to review aspects of digital marketing and cross-sector collaboration to expand the reach of local culinary promotion.

Keywords: culture; nasi gulung; wonocolo; traditional culinary

INTRODUCTION

Intangible cultural heritage is a representation of practices, knowledge, skills, and expressions passed down from one generation to another. It is a continuous process of internalizing past experiences, resulting in unconscious patterns of thinking. This continuous process of inheritance shapes the identity of a group or community, which ultimately results in local wisdom (UNESCO, 2003). Each region's diverse natural, cultural, and culinary riches reflect the local wisdom of that area. Thus, local wisdom is not merely a cultural heritage but also an important part of building social and environmental sustainability in the future. As an archipelagic country stretching from Sabang to Merauke, Indonesia has a wealth of ethnoculinary traditions that serve as a gateway to understanding the culture and traditions of its people. Regional cuisine is not merely Maziyah et al., (2023) a means of satisfying food needs but also a representation of cultural and social identity, as well as a tourist attraction for domestic and foreign visitors (Hany Eliza et al., 2024).

Cuisine has long been an important part of historical, cultural, and social studies. More than just fulfilling the need to eat, cuisine reflects the identity and traditions of a

region, preserving stories from recipes passed down from generation to generation to adaptations in taste following developments in public preferences (Wijaya, 2019). Cuisine is an easily recognizable cultural element and a reflection of a community's uniqueness (Utami, 2018). One region that has a distinctive cuisine is Wonocolo Village, Kedewan District, Bojonegoro Regency. This village is renowned for its Wonocolo-style Nasi Gulung, which not only serves as a traditional food but also reflects the cultural values and customs of the local community.

Wonocolo Nasi Gulung represents a blend of local flavors and cultural practices passed down through generations. Made from rice, wrapped in rolled banana leaves, and served with chili sauce, this dish was once commonly used by the local community as a staple food for traditional oil miners in the Wonocolo area. Its simple form and portability allowed the local community to carry enough food to satisfy their hunger, even when accompanied by only basic side dishes (Pramudita, 2022). However, the threat to traditional cuisine is growing. The rise of globalization and modernization has made people's tastes more uniform, and more and more young people prefer modern foods over traditional dishes (Briantama Yanuar et al., 2019). Nasi Gulung Wonocolo has not received adequate attention, either in terms of recognition, promotion, or innovation. The lack of exposure makes it difficult to compete with other, more popular cuisines. If this situation continues, there's a growing concern that the marginalization of this culinary heritage could lead to its eventual disappearance in the face of changing times.

Ethnoculinary studies are a critical scientific field that aims to understand the correlation between food and cultural identity (Wachidah et al., 2025). Ethnoculinary studies encompass research on the interaction between food, culinary traditions, and culture, as well as their impact on individual behavior and lifestyle patterns (Hany Eliza et al., 2024). Through this approach, researchers seek to uncover the story behind Nasi Gulung, a dish that is not merely a meal but also a reflection of the cultural spirit of Wonocolo. Nasi Gulung has long been a living heritage, representing the spirit of simplicity and togetherness that was so strong among the mining community of Wonocolo in the past. This dish recounts memories, values, and bonds. In addition, this research is expected to invite us all to see how a culinary dish can become a regional identity and revive tourism in Wonocolo Village. More than just research results, this study is a concrete step to preserve traditional culinary heritage so that it is not lost in time. Recently, the preservation of traditional cuisine in Indonesia has become a focus and needs to be prioritized, as evidenced by previous research conducted by Maziyah et al. (2023), which documented the unique cuisine of Central Java to prevent it from becoming extinct. Although this documentation is highly beneficial, the study did not examine how reinterpretation and innovation can keep traditional cuisine popular in the modern era.

Following up on this, this study attempts to fill the gap in previous studies by exploring more deeply the social meaning, cultural values, and role of traditional Wonocolo Nasi Gulung cuisine in the context of modernization and regional tourism development. The gap found in previous studies lies in the lack of comprehensive discussion on the relationship between the preservation of traditional cuisine, cultural reinterpretation, and the potential for community-based edutourism. Therefore, this study offers a novelty through the application of an ethnoculinary and reinterpretative approach that integrates cultural, social, and creative economic dimensions. Another innovation is evident in the effort to link traditional culinary heritage with the concept of Wonocolo Geopark edutourism, which serves to preserve traditional values and optimizes the

economic potential of the community and strengthens local cultural identity. Thus, this study provides conceptual and empirical contributions to the development of strategies for preserving traditional cuisine as part of an adaptive and sustainable intangible cultural heritage amid modernization.

LITERATURE REVIEW

Intangible Cultural Heritage (ICH)

According to [UNESCO \(2003\)](#), the category of intangible cultural heritage includes various cultural practices, representations, knowledge, skills, and even tools, such as artifacts, instruments, or cultural spaces, that are recognized by the community as their identity. This heritage can take the form of oral traditions, arts, social activities, celebrations, knowledge about nature, and traditional crafts. In Indonesia, Law No. 5 of 2017 on Cultural Advancement places traditional knowledge, including regional cuisine, as part of ICH that should be preserved and protected for sustainability ([Salsabilla, 2024](#)). Law No. 5 of 2017 concerning the Promotion of Culture emphasizes the importance of intangible cultural heritage. This regulation categorizes traditional knowledge as a crucial element that requires preservation and empowerment. One tangible manifestation of traditional knowledge is regional cuisine. Cuisine is not merely present to fulfill food needs but also serves as a medium for representing identity, a symbol of togetherness, and a reflection of the local wisdom of the community ([Hakim, 2021](#)). Moreover, traditional cuisine is considered a cultural expression that can bridge relationships between generations and has great potential to be developed as a creative economic resource. Thus, traditional cuisine must not only be preserved but also be protected and managed sustainably so that it continues to contribute to strengthening national identity, empowering local communities, and developing a culture oriented towards sustainability.

Traditional Cuisine as Cultural Identity

Culinary traditions are not merely eating activities but also a means of conveying symbols, social values, and philosophies that strengthen the identity of a community. The statement that traditional foods reflect the harmonious relationship between humans, the natural environment, and culture reinforces this view. Furthermore, [Maziyah et al. \(2023\)](#) highlight the importance of culinary inventory in preserving traditional cooking knowledge so that it does not become extinct. Therefore, the existence of unique cuisines such as Nasi Gulung Wonocolo is not only gastronomically valuable but also serves as a local identity that preserves the collective memory of the community. Culinary traditions are not merely eating activities but also cultural means that are rich in symbols, social values, and philosophies that can strengthen the identity of a community. From a cultural perspective, traditional foods are considered a reflection of the harmonious relationship between humans, the natural environment, and culture, because every stage, from the selection of ingredients to the method of preparation and presentation, is always linked to local values that have been passed down from generation to generation. The effort to inventory traditional cuisine is important to preserve cooking knowledge that is at risk of being lost due to the rapid pace of modernization and globalization. Thus, the existence of unique cuisines such as Nasi Gulung Wonocolo is not only gastronomically valuable but also preserves local identity, strengthens the collective memory of the community, and becomes part of a cultural heritage that needs to be preserved and developed to remain relevant across generations.

Cultural Reinterpretation

In cultural studies, reinterpretation is understood as the process of reinterpreting traditional practices or expressions to keep them in line with current social developments while maintaining their value (Yuniarti et al., 2025). Yuniarti et al. (2025) state that innovations in the form of presentation, packaging, and promotional strategies for traditional cuisine can attract the interest of younger generations while expanding the market segment. Therefore, reinterpretation can be considered a vital strategy in maintaining the sustainability of traditional cuisine amid globalization (Prima Yudhistira & Aditiya Pratama Daryana, 2025). We can also view reinterpretation as a form of cultural innovation, aiming to unite tradition and modernity while preserving the essence of local values. Through this process, traditional cuisine is preserved as cultural heritage and given space to adapt to the needs of today's consumers, such as preferences for practicality, visual aesthetics, and health aspects. Thus, reinterpretation does not merely focus on changing the physical form of food but also includes more creative marketing strategies, the use of digital technology in promotion, and collaboration with the tourism industry. These steps open up opportunities for traditional cuisine, including Nasi Gulung Wonocolo, to appear more relevant, be accepted across generations, and even be able to compete at a global level without losing the local identity that is the root of its strength.

Culinary, Tourism, and Creative Economy

Traditional foods are not only culturally valuable but also play an important role in the development of tourism and the creative economy. Sasono (2023) emphasizes that local cuisine can become a tourist magnet when repackaged through festivals, creative promotions, and integration with tourist destinations. Therefore, the reinterpretation of Nasi Gulung Wonocolo can be integrated with the Geopark edutourism concept to strengthen the image of local culture and open up space for new economic growth. Traditional food is not only culturally valuable but also plays a strategic role in supporting tourism development and fostering the growth of a creative economy based on local wisdom (Nafiyah et al., 2023). Attractively packaged regional cuisine can become a tourist attraction while enriching visitors' experiences through the presentation of authentic flavors that are difficult to acquire elsewhere (Levyda & Maulana, 2024). In the context of cultural promotion, local cuisine has the potential to become a tourist magnet when combined with festivals, creative promotions, or direct integration with tourist destinations that already have a strong identity (Resmi et al., 2023). Therefore, the reinterpretation of Nasi Gulung Wonocolo can be optimized through the geopark edutourism concept, which strengthens the image of local culture and provides an educational experience about the history, environment, and traditions of the local community. With this strategy, traditional cuisine not only functions as a preserved heritage but also becomes an instrument for community empowerment while opening space for new sustainable economic growth (Amanah et al., 2024).

RESEARCH METHODS

This activity uses empirical research with a descriptive qualitative approach, as it focuses on in-depth exploration of cultural phenomena by reviewing the social and historical contexts as well as the values that underlie them. This approach is considered the most relevant for comprehensively understanding the practices and meanings of the Nasi Gulung Wonocolo tradition as carried out and interpreted by the local community. Qualitative research allows researchers to obtain a complete picture of social and cultural

realities through observation, interaction, and interpretation of the community's experiences firsthand ([Nursalam, et.al.,2024](#); [Fauzi, 2025](#)). The research was conducted in Wonocolo Village, Kedewan District, Bojonegoro Regency, East Java Province, which was purposively selected because it has strong cultural characteristics and local potential, particularly the culinary tradition of Nasi Gulung, which is part of the community's identity and supports the development of Wonocolo Geopark edutourism (Public Relations – Geological Survey Center, 2025).

The data sources in this study consist of primary and secondary data. Primary data was obtained through participatory observation and in-depth interviews with key informants, such as traditional leaders, culinary practitioners, PKK mothers, and members of the Tourism Awareness Group (Pokdarwis) who understand the Wonocolo Nasi Gulung tradition. Meanwhile, secondary data was obtained from documentation in the form of activity photos, local archives, field notes, and literature relevant to the research theme. The main research instrument was the researcher himself (human instrument), who played a role in compiling interview guidelines, recording observation results, and interpreting field data objectively. Data analysis refers to an interactive model that includes three stages: (1) data reduction, (2) data presentation, and (3) drawing conclusions. To ensure data validity, this study applies source and method triangulation techniques by comparing the results of observations, interviews, and documentation. Data analysis refers to the qualitative analysis model according to [Palazzolo \(2023\)](#), which includes three stages, namely data reduction, data presentation, and conclusion drawing. To ensure data validity, source and method triangulation techniques are used, namely by comparing information from observations, interviews, and documentation. Through these stages, this study is expected to provide a comprehensive and in-depth empirical understanding of the practices, values, and reinterpretation of Nasi Gulung Wonocolo as an intangible cultural heritage and its potential in supporting Wonocolo Geopark edutourism.

DISCUSSION

Nasi Gulung is a local culinary specialty of Wonocolo Village, Bojonegoro Regency, which has high cultural value and has become the identity of the local community. Its uniqueness has made this culinary dish increasingly popular since 2018, thanks to the initiative of Ummi Gigi Ati, one of the pioneers in introducing Wonocolo Nasi Gulung to the wider community. Based on interviews with local residents, Nasi Gulung is not only seen as food but also as a symbol of local wisdom that reflects the traditional values and history of the Wonocolo community.



Figure 1. Nasi Gulung

Theoretically, traditional cuisines such as Nasi Gulung serve as a medium for preserving the culture and social identity of a community ([Hany Eliza et al., 2024](#); [Nurhikmah, 2025](#)). The historical value contained within them reveals the close relationship between food, the environment, and the social systems that have developed in local communities. These findings are in line with the views expressed in [Harjanto \(2023\)](#), which emphasizes that traditional cuisine plays an important role in shaping local identity while strengthening the image of national culture. Additionally, the use of banana leaves as wrappers demonstrates the application of sustainability principles in traditional culinary practices, aligning with the eco-cultural concept that emphasizes balance between cultural preservation and environmental conservation. Thus, Nasi Gulung Wonocolo is not only part of culinary heritage but also a concrete representation of sustainable cultural adaptation amid the tide of modernization.

History of Nasi Gulung

The history of Wonocolo Rice Rolls has its roots in a period of struggle and adaptation. During the Dutch colonial era, Wonocolo was known as a center for traditional oil mining. The harsh working conditions in the mines required miners to have efficient and practical provisions. This was the beginning of Rice Rolls. The miners needed food that could provide sufficient energy but was not cumbersome to carry and prepare. They rolled rice with simple side dishes, often just vegetables or salted fish. Its compact shape made this food easy to put in a bag or pants pocket, so miners could eat anytime and anywhere ([Pramudita, 2022](#)). This practicality is crucial. They don't have time to stop for long, let alone search for a decent place to eat. With Nasi Gulung, they can save time and energy, which are invaluable in the midst of exhausting work. Its simple side dishes make Nasi Gulung economical, allowing miners to eat properly despite their limited income. According to [Wachidah et al. \(2025\)](#), traditional food not only serves as a physical necessity but also as a social symbol representing the way of life and cultural values of a community. This aligns with the perspective of [UNESCO \(2003\)](#), which recognizes intangible cultural heritage as practices and expressions that form part of a community's identity. Over time, Nasi Gulung has become not only a staple food but also a symbol of resilience and local wisdom. The people of Wonocolo, who are mostly miners

and their families, have found ways to adapt to their limitations. They make food and create solutions (Yusriadi, 2025).

To this day, Nasi Gulung remains popular. Although times have changed, the values behind it remain alive. It reminds us of the importance of practicality, economy, and resilience in the face of challenges. Nasi Gulung is not just food but a narrative of life about the history of Wonocolo and the struggles of our ancestors. With every bite, we can feel the local wisdom passed down from generation to generation, making Nasi Gulung a culinary dish rich in historical meaning (Pugra et al., 2025).

Profile of the Pioneers of Nasi Gulung

Nasi gulung is a typical Wonocolo dish made from rice, wrapped in banana leaves, and served with sambal teri (anchovies), a culinary heritage from the ancestors of the local community. This dish began to gain widespread recognition in 2018 thanks to the initiative of Mrs. Ummi Gigi Ati and her husband, a former traditional oil miner. Mrs. Ummi successfully revived Nasi Gulung as a culinary heritage of the ancestors. Thanks to their persistence, this Wonocolo specialty is now increasingly popular and widely recognized.



Figure 2. Pioner of Nasi Gulung



Figure 3. UMKM interview visit

How It's Made

To make Nasi Gulung, the ingredients needed are relatively easy to locate. The ease of obtaining these ingredients is in line with the simple method of preparation, making it straightforward to practice even for tourists. The main ingredients are only rice and banana leaves (Sari et al., 2024). The steps to make it are also easy, starting with cooking the rice until it is done using a steamer (dandang). After the rice is cooked, take enough and wrap it using three layers of prepared banana leaves. Roll and compact the rice to form a cylinder, then tie it with string so that it does not come apart. Finally, steam the rice rolls again for about an hour to make the texture denser and fluffier. The issues outlined in the introduction regarding the marginalization of traditional cuisine due to the rapid pace of modernization, changing tastes among the younger generation, and a lack of attention to preservation and promotion can ultimately be addressed through the results of this study (Apriyanto et al., 2025; Tamphu, 2024). These findings show that preserving traditional cuisine requires both maintaining its original form and adapting it to the times. In addition to playing a role in preserving cultural heritage, innovation in culinary traditions also opens up opportunities for the development of sustainable edutourism in the Wonocolo Geopark area.

The reinterpretation of Wonocolo Nasi Gulung has proven to be an effective strategy in addressing these challenges because it combines traditional values with innovations relevant to the current era. Innovations in taste, presentation, packaging, and promotional strategies not only preserve the authenticity of local flavors but also make this cuisine more acceptable to modern society, especially the younger generation, who tend to have different preferences from previous generations. Thus, reinterpretation is not only a form of adaptation but also an effort to reaffirm local identity through a creative and contextual approach. Furthermore, the integration of Wonocolo Nasi Gulung into the Geopark's edutourism concept shows that traditional cuisine has the potential to transform into a medium for education, a tourist attraction, and a driver of the creative economy (Ardiansari et al., 2020; Sabaruddin, 2023). Through this approach, distinctive cuisine is not only preserved as a symbol of cultural heritage but also developed into a strategic regional asset that can attract tourists, strengthen the local image, and empower the local community. Thus, this study proves that threats to the preservation of traditional cuisine can be overcome through innovative, measurable, and sustainability-oriented reinterpretation. This effort ensures that Nasi Gulung Wonocolo can continue to thrive, be recognized, and be passed down to future generations, while also serving as a model for the preservation of traditional cuisine in Indonesia.

CONCLUSION

Nasi Gulung Wonocolo is not just a traditional dish but a symbol of the historical journey, cultural identity, and local wisdom of the Wonocolo community. Originally serving as a practical meal for oil miners, nasi gulung has undergone a reinterpretation that keeps it relevant amid changing tastes in modern society. Innovations in flavor, packaging, and promotional strategies have proven effective in preserving its traditional values while expanding its appeal as a local culinary icon. Preservation efforts are not only oriented towards gastronomic aspects but also social, cultural, and economic dimensions. The integration of rolled rice with the Wonocolo Geopark edutourism concept provides added value in the form of an educational experience that connects tourism, history, and culture in one entity. This approach opens up new opportunities for

the empowerment of local communities through a culinary-based creative economy while strengthening the image of the region's culture in the eyes of tourists.

Therefore, we can view the reinterpretation of Wonocolo Nasi Gulung as a tangible approach to safeguarding intangible cultural heritage in the context of globalization. It preserves local identity and introduces innovations that support sustainable tourism development and strengthen community pride in inherited traditions. In the future, the success of this preservation is expected to inspire other regions to develop traditional cuisine as a cultural asset and a source of new economic growth that is globally competitive. In addition, research on Wonocolo Rolled Rice also contributes academically to expanding the study of ethnoculinary and intangible cultural heritage. This study indicates that traditional cuisine is not only part of consumption patterns but also a social narrative that records the historical journey, values of togetherness, and creativity of the community in adapting to changing times. By documenting and reinterpreting this cuisine, the research serves as a strategic step to encourage collective awareness of the importance of preserving local traditions. Furthermore, the results of the research can be used as a reference for local governments, tourism operators, and cultural communities in formulating preservation policies and promotional strategies for traditional cuisine as one of the strengths in tourism development based on local wisdom.

REFERENCES

- Apriyanto, Y., Ahmad, W., Wan, H., Zulkifali, A., Lombok, P. P., Mara, U. T., Info, A., & Generation, Y. (2025). *Will Traditional Food Survive The Trends ? Investigating Lombok Young Generations*. 5(1), 49–56. <https://doi.org/https://doi.org/10.53625/ijss.v5i1.10377>
- Briantama Yanuar, R., Ni Wayan, K. S., Zithny Iman, P., & Satria, Y. A. (2019). Perception of People on Modernized Traditional Culinary in Yogyakarta. *IOP Conference Series: Earth and Environmental Science*, 338(1). <https://doi.org/10.1088/1755-1315/338/1/012003>
- Eviana, K. R. P. (2025). *STRATEGI ADAPTASI KULINER TRADISIONAL DI ERA KULINER GLOBAL DALAM MASYARAKAT KOTA SINGARAJA TAHUN 2013-2023 Kadek Radela Purnama Eviana Program Studi Ilmu Sejarah, Fakultas Ilmu Budaya, Universitas Udayana Denpasar*. 10(9).
- Fauzi, H. A. H., Hidayat, W., Al Ayyubi, I. I., Nurhikmah, & Al-Ghatnaini, R. A. S. (2025). Work Stress Levels At Madrasah Tsanawiyah Arrukhshatul'ulum: The Challenges of Digitalization in Developing Islamic Educational Institutions. *Mudir: Jurnal Manajemen Pendidikan*, 7(1), 19–27. <https://doi.org/https://doi.org/10.55352/mudir.v7i1.1469>
- Hakim, I. N. (2021). *Peran Kuliner Tradisional dalam Mendukung Pemajuan Kebudayaan di Destinasi Pariwisata Prioritas Yogyakarta (The Role of Traditional Culinary in Supporting the Advancement of Culture in Yogyakarta Tourism Priority Destination)*. 21(2), 193–208. <https://doi.org/10.20473/mozaik.v21i2.29444>
- Hany Eliza, Elmustian Elmustian, Fatihah Fauziah, Ananda Nurrizka Efendi, Zaskia Putri Rhamadani Candra, Nirzara Utari, Salsabila Ahadani, & Rahma Andini Gunawan. (2024). Kuliner sebagai Warisan Budaya : Eksplorasi Sate Kuok dan Makan Bedulang di Desa Pulau Belimbing. *Student Research Journal*, 2(6), 208–219. <https://doi.org/10.55606/srj-yappi.v2i6.1628>
- Harjanto. (2023). *Pakar: Kuliner tradisional berperan membentuk identitas nasional*. ANTARA News. <https://www.antaranews.com/berita/3686466/pakar-kuliner->

- tradisional-berperan-membentuk-identitas-nasional?utm_source=chatgpt.com
- Levyda Levyda, & Maulana, L. H. (2024). *Domestic Tourist's Motivation Consume Local Food: A Case Study in Bangka Belitung*. 15(1), 147–161. <https://doi.org/10.32832/jm-uika.v15i1.15856>
- Maziyah, S., Indrahti, S., & Alamsyah. (2023). Inventarisasi Kuliner Khas Jawa Tengah Sebagai Upaya Pelestarian Warisan Budaya Takbenda Ikon Jawa Tengah. *Harmoni*, 7(1), 44–50.
- Nafiyah, I., Yulianti, M., Styaningsih, A. T., & Abadi, M. T. (2023). *Promosi Makanan Tradisional Lokal Untuk Meningkatkan Pariwisata Kuliner Pada Pasar Bojong Pekalongan*. 4(2).
- Nursalam, N., Santoso, A., Agus Basuki, I., Laia, A., Buena Sinamo, C., & Prastio, B. (2024). Exploration of symbolic meanings: a semiotic study of *Kelong* oral literature performance in Makassar community. *Cogent Arts & Humanities*, 11(1). <https://doi.org/10.1080/23311983.2024.2439660>.
- Nurhikmah, N. I. P. (2025). Sharpening Kindergarten Children ' s Creativity by Learning Numbers Through Plasticine. *Abdurrauf Social Science*, 2(1), 1–12. <https://doi.org/10.70742/arsos.v2i1.64>
- Palazzolo, D. J. (2023). Research Methods. *Experiencing Citizenship: Concepts and Models for Service-Learning in Political Science*, 109–118. <https://doi.org/10.4324/9781003444718-9>
- Pramudita, A. (2022). *Nikmatnya Nasi Gulung, Kuliner Khas Kawasan Tambang Minyak Tua Di Bojonegoro*. <https://jatimnow.com/baca-48420-nikmatnya-nasi-gulung-kuliner-khas-kawasan-tambang-minyak-tua-di-bojonegoro>
- Prima Yudhistira, & Aditiya Pratama Daryana. (2025). Model Manajemen Inovasi Produk Kuliner Tradisional Di Era Digital: Studi Kasus Pada Umkm Di Sumatera Utara. *Journal Central Publisher*, 3(3), 268–279. <https://doi.org/10.60145/jcp.v3i3.372>
- Pugra, I. W., Agung, A., & Mirah, A. (2025). *The cultural significance of traditional foods in shaping Indonesian social identity : Challenges and preservation strategies*. 3(1), 21–31.
- Resmi, I. C., Dhewanto, W., & Dellyana, D. (2023). *Gastronomy Tourism : Local Food and Tourism Experience in Bandung*. 10(2), 195–202.
- Salsabilla, S. (2024). Perlindungan Pengetahuan Tradisional dan Ekspresi Budaya Berdasarkan Undang-Undang Pemajuan Kebudayaan. *Jurnal Syntax Admiration*, 5(6), 2113–2127. <https://doi.org/10.46799/jsa.v5i6.1219>
- Sari, N. L. D. I. D., Sarjani, N. K. P., & Narulita, E. T. (2024). *The Culture of Packaging Traditional Balinese Snacks with Banana Leaves* (Vol. 2022). Atlantis Press SARL. <https://doi.org/10.2991/978-2-38476-118-0>
- Sasono, K. W. (2023). Revitalisasi Makanan Tradisional Sebagai Daya Tarik Wisata Kuliner Di Kabupaten Semarang. *Khasanah Ilmu - Jurnal Pariwisata Dan Budaya*, 14(2), 115–125. <https://doi.org/10.31294/khi.v14i2.15584>
- UNESCO. (2003). Konvensi Untuk Perlindungan Warisan Budaya TakBenda. In *Konvensi Untuk Perlindungan Warisan Budaya Takbenda* (p. 14).
- Utami, S. (2018). Kuliner Sebagai Identitas Budaya: Perspektif Komunikasi Lintas Budaya. *CoverAge: Journal of Strategic Communication*, 8, 36–44. <https://doi.org/10.35814/coverage.v8i2.588>
- Wachidah, L. R., Sudikan, S. Y., Darni, & Ahmadi, A. (2025). Makanan sebagai Representasi Tradisi Sosial dan Budaya. *Entita: Jurnal Pendidikan Ilmu*

- Pengetahuan Sosial Dan Ilmu-Ilmu Sosial*, 1(1), 555–578.
<https://doi.org/10.19105/ejpis.v1i1.19156>
- Wijaya, S. (2019). Indonesian food culture mapping: A starter contribution to promote Indonesian culinary tourism. *Journal of Ethnic Foods*, 6(1), 1–10.
<https://doi.org/10.1186/s42779-019-0009-3>
- Yuniarti, W., Putri, E., Helmalia, I. M., Delly, T., Purba, M., Jihan, E., Faadhilah, N., Pudiasrini, W., Andarini, S., Kusumasari, I. R., Modern, C., Digital, P., & Tradisional, P. (2025). *Jurnal Ekonomi Revolusioner CIRENGKUY: INOVASI MAKANAN TRADISIONAL DI TENGAH*. 8(6), 46–54.
- Yusriadi, Y. (2025). *Building rural resilience: food security through tourism and agricultural development in Indonesia*.
- Sabarudin, M., Al Ayyubi, I. I., Rohmatulloh, R., & Indriyani, S. (2023). The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects. *At-Tadzkir: Islamic Education Journal*, 2(2), 129–142.
<https://doi.org/https://doi.org/10.59373/attadzkir.v2i2.43>
- Tamphu, S., Suyitno, I., Susanto, G., Budiana, N., & Salim, M. R. (2024). Building bridges to the future of learning : Exploring artificial intelligence research using R-Studio assisted bibliometrics. *Cogent Education*, 11(1).
<https://doi.org/10.1080/2331186X.2024.2417623>