

THE EXISTENCE OF TRADITIONAL CUISINE IN THE SURANADI TEMPLE AREA IN SUPPORTING SURANADI AS A CULTURAL TOURISM VILLAGE

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Abstrak

Tujuan dari penelitian ini adalah untuk mengidentifikasi produk kuliner tradisional Lombok yang ada di kawasan Pura Suranadi dan menganalisis keberadaannya dalam rangka mendukung eksistensi Suranadi sebagai desa wisata budaya serta mengembangkan daya tarik wisata untuk mendorong wisatawan agar tinggal lebih lama di Lombok. Hasil temuan dianalisis dengan teori pariwisata budaya yang menekankan pentingnya pelestarian budaya lokal, dimana kuliner tradisional menjadi salah satu komponen utama yang dapat berfungsi sebagai daya tarik wisata. Penelitian ini menggunakan metode kualitatif, dengan menggunakan teknik wawancara kepada pengunjung, pengelola pura, pedagang, dan tokoh masyarakat setempat, serta melakukan observasi langsung di lokasi. Produk makanan tradisional di Pura Suranadi merupakan produk dari berbagai bahan lokal. Makanan olahan tersebut antara lain Dodol, Pecel Lombok, Plecing, Rujak Buah Suranadi, Sate Bulayaq, dan Kacang Komak Pedas. Sate Bulayaq dijual oleh masyarakat Sasak yang beragama Islam, sedangkan makanan selain sate bulayaq banyak dijual oleh umat Hindu dari kawasan Desa Suranadi. Relevansi kuliner tradisional dalam mendukung Desa Wisata Budaya Suranadi adalah makanan tradisional dapat menjadi daya tarik tersendiri bagi wisatawan. Makanan tradisional yang dijual oleh masyarakat dapat mendukung keberlangsungan pariwisata di Desa Wisata Budaya Suranadi. Dari hasil penelitian, keberadaan kuliner tradisional mendukung keberadaan warisan budaya. Makanan tradisional Suranadi dapat meningkatkan kepuasan wisatawan dalam menikmati destinasi wisata, berdampak pada perekonomian masyarakat, dan melestarikan makanan tradisional Suranadi. Penelitian ini berimplikasi pada pengembangan makanan tradisional di destinasi wisata berkelanjutan di berbagai lokasi wisata.

Kata kunci: *Dodol Suranadi; Sate Bulayaq; Desa Wisata*

Abstract

This study aims to identify traditional Lombok culinary products in Suranadi temple and analyze their existence in order to support the existence of Suranadi as a cultural tourism village and develop tourist attractions to encourage tourists to stay longer in Lombok. The findings are analyzed using cultural tourism theory that emphasizes the importance of preserving local culture, where traditional culinary is one of the main components that can function as a tourist attraction. This study uses a qualitative method, using interview techniques with visitors, temple managers, traders, and local community leaders, as well as conducting direct observations at the location. Traditional food products in Suranadi Temple are products from various local ingredients. These processed foods include Dodol, Pecel Lombok, Plecing, Rujak Buah Suranadi, Sate Bulayaq, and Kacang Komak Pedas. Sate Bulayaq is sold by the Muslim Sasak community, while foods other than sate bulayaq are widely sold by Hindus from the Suranadi Village area. The relevance of traditional culinary in supporting Suranadi Cultural Tourism Village is traditional food can be a unique attraction for tourists. Traditional food sold by the community can support the sustainability of tourism in Suranadi Cultural Tourism Village. From the

results, the existence of traditional culinary supports the existence of cultural heritage. Suranadi traditional food can increase tourist satisfaction in enjoying the destination, impact the community's economy, and preserve Suranadi traditional food. This study has implications for traditional food development in sustainable tourist destinations in various tourist locations.

Keywords: *Dodol Suranadi; Sate Bulayaq; Tourism Village*

1. Introduction

Lombok is characterized by a variety of factors and circumstances, including astronomy, geography, and people's socio-cultural backgrounds. These conditions generate variety of tourist destinations on Lombok Island. Lombok Island is currently divided into four regencies and one city, one of which is called West Lombok Regency. West Lombok has significant tourism potential, both natural and cultural. Developing tourist settlements will help to realize this tourism potential. Suranadi is one of the tourist villages, and it has been established as a Cultural Tourism Village. The determination of the Suranadi Cultural Tourism Village is stated in the West Lombok Regent Regulation Number 17 on March 3, 2020.

Cultural tourism designated for Suranadi Village is related to the existence of the temple area as a historical heritage. According to (Made Darsana, 2022), the temple has the potential to be developed as a tourism alternative, namely spiritual tourism. In line with this, (Mahadewi et al., 2022) stated that the historical heritage of the existence of the temple has the potential to become a historical tourism destination. Regarding cultural tourism, (Amril & Suteja, 2023) explained that cultural tourism is related to the existence of tourism activities with the existence of tourist objects in the form of cultural arts products at the destination, such as religious ceremonies, community traditions, community lifestyles, relics of the past, art products, crafts, traditional food, and various other works.

Many traditional foods are known on Lombok Island, for example *Ayam Taliwang, Ayam Rarang, Nasi Puyung, Sate Rembiga, Sate Bulayaq*, and so on. This unique condition forms its character which

is certainly different and not found in other areas.

This situation gives rise to the characteristics of community food because food is a basic human necessity. Visitors may be intrigued by traditional food and want to visit and experience it. This condition can be used by residents of West Lombok Regency to boost tourism potential in their area.

Traditional cuisine can be a tourist attraction. This is by (Putri et al., 2023) which states that a destination that makes typical food/drinks can improve tourism performance. Culinary can be used to promote of the cultural and social background of the region/city. In line with this, (Harsana et al., 2019) stated that the taste, color, shape, and texture of food have an important role in determining society's culture. Meanwhile, (Sukerti et al., 2016) stated that traditional food is a form of heritage from previous ancestors. Traditional food is a medium for expressing gratitude and not just being consumed. Food can also be seen as a form of cultural acculturation.

Furthermore (Harsana et al., 2019) stated that food will not be separated from traveling. The consumption of food by the community illustrates the high interest of the community in getting fun of food, thus supporting tourism activities. It can be assumed that high consumption of food is a picture of the growth of the tourism industry.

Suranadi Temple is tourist destination located in the Suranadi Cultural Tourism Village. Regarding Suranadi, (Ciptari et al., 2022) revealed that Suranadi is one of the tourist destinations for local and foreign tourists, which on July 16, 2019, won the national tourism village competition. Furthermore, (Suardana, 2022) stated that the attraction of Suranadi is historical

heritage tourism and a spiritual place for Hindus on Lombok Island. This is in line with (Prayitno & Murianto, 2024) who stated that the existence of Suranadi as a cultural tourism village on the island of Lombok cannot be separated from the existence of the Suranadi temple area.

Supporting the statement above, (Ilyas et al., 2023) the most popular tourist locations in Suranadi Village are nature and religious tourism. Suranadi Village has significant natural potential and is a Hindu pilgrimage site. Tourists believe that Suranadi Village must improve various aspects, including tourism product innovation and other supporting factors. Therefore, this article aims to analyze the traditional food in Suranadi temple area - Suranadi village, Lombok. This study explores the aspects that make Suranadi Village attractive to tourists. In addition, this study highlights the role of traditional food traders in the Suranadi temple area in maintaining and developing the attractiveness of tourist destinations as historical temples inherited from Danghyang Nirartha on Lombok Island. In detail, the study's results reveal the existence of traditional food in supporting the Suranadi Cultural Tourism Village. In the context of increasing the importance of sustainability and diversification of tourism destinations on Lombok island, a better understanding of the attractiveness of tourism villages and the role of village officials in maintaining them can provide valuable insights for tourism destination stakeholders, various tourism stakeholders, and academics. This article can also be a basis for developing tourist village destinations in Lombok in particular, and in Indonesia in general.

2. Method

This study aims to reveal the existence of traditional food in the Suranadi temple area in supporting the Suranadi Cultural Tourism Village. This study describes and analyzes phenomena, social activities,

attitudes, beliefs, perceptions, and thoughts of people individually and in groups. From this objective, this study uses field research with a qualitative approach. Qualitative research is conducted by researchers to dig deeper into information related to the research topic. The informants in this study are the managers of the Suranadi temple, tourists, traders, Suranadi village apparatus, and the Suranadi community. The focus of this study is to dig up information about tourist activities at the Suranadi temple, analyze tourist objects to support tourism activities and the management of the Suranadi temple in supporting the existence of Suranadi as a cultural tourism village. Data collection methods are interviews, observation, and documentation,

3. Result And Discussion

Suranadi Village is a natural and well-known village area on Lombok Island. Regarding Suranadi Village, (Putra, I. N. N. A., Mahmudi, H., Sujadi, S., Bisma, I. D. G., Sukendri, N., & Aryawati, 2022) stated that the Suranadi Village area is an area where the air is still clean and has several water sources and a tourist forest area that is still well maintained.

Hindus consider and believe the water resource, besides mountains, seas, or river confluences, are sacred. Many sacred temple buildings have water resources because they started by choosing a place that is believed to be sacred. The belief in the sanctity of the location is also a form of gratitude to God for the gift of water for life. Likewise, the Pura Suranadi area has five water sources.

Suranadi Temple in Lombok stands in a spread-out location from bottom to top. From the top, there are the Majapahit temple, Ulon temple, Pangentas temple, and at the bottom Pabersihan temple. The Suranadi temple area has experienced several changes and developments in its buildings since it first existed until several centuries after its founding. Still, in its

changes, there has been no change in function. Arcana (2011) stated that the Suranadi Temple area is a general temple area used by all Hindus, on and outside Lombok Island to get closer to God Almighty. Furthermore, (Prayitno, J., 2024) regarding the existence of the Suranadi temple area it is stated that the Suranadi village has a Suranadi Temple, which is a historical relic. The traditions that still exist in this area are the Pujawali Ceremony, the Ngelungsur Tirtha Tradition, and the Sacred Bathing Tradition.

Majapahit Temple is a temple located in Suranadi Forest. Majapahit Temple has the smallest size among the four distributions in Suranadi Temple. The temple consists of the *palinggih Bhatara Sakti Waurauh/Palinggih Bhatara Majapahit, Palinggih Ngerurah* and *Bale Banten*. The name of the *palinggih* is closely related to the respect for the services of Dang Hyang Dwijendra who has carried out *Dharmayatra* in Suranadi Area.

Pura Ulon is called Pura Gaduh. The main *palinggih* that characterizes Pura Ulon is the Bhatara Gde Gunung Rinjani *palinggih* which is located on the nine-steps *bataran*. The shrine is flanked by the *padmasana palinggih* and the *ngerurah palinggih*. The *palinggih* building is entirely black, symbolizing the God Vishnu. The Hindu community believes that God Vishnu is a symbol of water and a preserver.

Pangentas temple is adjacent to an inn/hotel. Pangentas temple consists of two *mandalas*: the *utama mandala* and the *kanistha mandala*. The *utama mandala* contains with *palinggih padma, palinggih ngerurah, padma toya tabah, bale banten*, the *pangentas* spring and *toya tabah*. The function of this temple is to take tirtha in the context of the *pitra yajnya* ceremony. The Pabersihan Temple is located at the bottom of the existing temple buildings. This temple has a water source known as the Pabersihan Spring. The temple consists of two *mandalas*, namely the *utama* and *madya*. Inside the temple, there is a *kemaliq*

building. *Kemaliq* is interpreted as a sacred object.

Water Resource in Suranadi Temple

Water sources are natural resources that can be renewed. Water is in the hydrological cycle, so its quantity is relatively constant. Rainwater falls to the earth, some of it seeps into the ground which is sucked up by plant roots, and some of it seeps through rocks which combine to become groundwater. Surface water will flow through rivers to the sea and evaporate into clouds and eventually become rain. The combination of groundwater comes out upwards to become water sources.

The Suranadi Temple area has five water sources. The five water sources are *Pabersihan, Pangentas, Toya Tabah, Palukatan, and Patirtaan*. The five water sources are located in three locations. The first location is in the *Pabersihan* Temple, the next location is in the *Pangentas* Temple, and the last location is in the *Ulon* Suranadi Temple. Furthermore, Mandya (2005) stated that the water sources in the Suranadi Temple area are used in ceremonial activities: *Manusya Yajnya, Pitra Yajnya, Dewa Yajnya*.

The spring resource is located in the *Utama mandala* of the *Pabersihan* temple. The estuary of the spring is used as a sacred bathing location located in the south of the temple building. A pool is made at the estuary of the spring. There are two pools located south of the cleansing. The first pool is for sacred bathing, while the second one located west of the first pool is a public bathing pool. The water from the pool is channeled into an irrigation channel. The irrigation channel is used for farming in Suranadi Village and its surroundings.

The springs of *Pangentas* and *Toya Tabah* are located in the middle of *Pangentas* Temple. There are two different springs. The *Toya Tabah* spring has a very small water flow (small water flow). This water source resembles a shallow lake. *Toya Tabah* means freshwater or ordinary

clean water that can be used as an offering as *Toya Anyar* (clean water).

The source of *Pengentas* spring is next to the *Toya Tabah* spring. Unlike the *Toya Tabah* spring, the water flow is quite strong. The water flow from *Pengentas* spring is channeled into the sacred bathing pool. The community believes that water from *Pengentas* spring can be used to cleanse oneself from disease.

The source of the *Pelukatan* spring and *Petirtaan* are in the middle of Suranadi Ulon Temple. The spring water flows quite fast. The meeting point of *Pelukatan* spring and *Petirtaan* is in a pool. The pool where the water source meets is used by the Suranadi community for bathing and washing. Many people outside Suranadi come here on purpose to bathe or swim. The community also uses this water source for drinking.

Pelukatan from the word *Lukat* means opening the veil deeply. *Tirtha Pelukatan* means purification that is still attached to the body to wash away the six enemies within oneself (lust, greed, anger, drunkenness, confusion, and envy). Hindus believe *Tirtha Palukatan* has a deeper meaning than the *Tirtha Pabersihan*. *Tirtha Pelukatan* worship is directed to the Goddess Gangga and Lord Shiva to ask for the release of all impurities.

Tirtha Petirthaan is the same as *tirtha amertha* or *tirtha wangsuh padha*, namely *tirtha anugerah* or holy symbol of God's blessing. Holy water symbolizes the achievement of the main sanctity of life. *Petirthan* by Suranadi Community is also called *tirtha pengening*. *Tirtha pengening* is the main thing, namely the welfare and glory of life in the physical and spiritual realms.

Sacred Bathing Tradition in Suranadi Temple

The Old Javanese dictionary explained that *Tirtha* comes from Sanskrit, namely: bathing or river, *toya* or holy water, holy river, and bathing. *Tirtha* is a place to

perform *tirthayatra* in the form of a spring, river bank, beach or lake edge. *Tirtha* is a place to cross, a road across. Water is a means of purification.

Bathing is a way to cleanse the dirt of the body with water. (Mekarini, 2020) explains that sacred bathing is a bathing ritual. Furthermore, (Seniwati & Ngurah, 2020) regarding sacred bathing, states that sacred bathing is a *manusa yadnya* ceremony, which aims for physical and spiritual cleansing and purification. Regarding sacred bathing in the Pura Suranadi, (Saridewi et al., 2021) explains that the Pura Suranadi has five sources of holy water originating from Rinjani Mount which is the location of sacred bathing.

People who perform sacred bathing in the Suranadi temple will follow the procedures determined by the temple. Sacred bathing can be done at the meeting points of *Patirtaan* and *Palukatan* springs, at *Pangentas* springs and at *Pambersihan* springs. In Suranadi temple, the most popular location visited by people is *Pabersihan* spring. The tradition of sacred bathing at *Pambersihan* spring is carried out in the main pool, there is a large fountain which is a spring that never stops flowing. People take turns bathing and praying right in front of the fountain. (Gepu, 2021) stated that the Sacred Bathing carried out at Suranadi temple, precisely at *Pabersihan* temple, is a means of self-cleansing and an effort to cure diseases.

Location and Characteristics of Traders in Suranadi Temple Area

The characteristics of traders in the Suranadi Temple area are women, except for traveling traders. Women who sell traditional food for *plecing*, *pecel*, *rujak*, *dodol*, and *komak* are traders from Suranadi Village. *Sate bulayaq* trader are *Sasak* tribe who mostly come from Nyiur Lembar Narmada Village. The average age of traders is over 30 years. Traders have been selling for a long time, and some have generations traded. Especially for *Sate*

Bulayaq traders, some take merchandise from other people to resell.

The location of traders in the Suranadi Temple area is in the courtyard of *Pabersihan* Temple, *Bale Banjar* Side Parking Area, *Majapahit* Temple Front Parking Area, the Suranadi Forest Entrance Area in Front of the Entrance, and Mobile Traders. The locations of these traders have been provided by the local government and traders' self-help.

a. Location of *Pabersihan* Temple

The *Pabersihan* temple is located at the bottom of the Suranadi Temple area. There are three places for traders: in front of the cleansing temple, next to the pond, and across the street from the Suranadi pond. In front of the temple there are stalls selling *pecel*, *Plecing*, *Rujak Buah*, *Kacang Komaq*, drinks and snacks. In addition to the stalls, there are also 5 *Bulayaq Satay* traders. Next to the pond there are food stalls, clothes traders, *melukat* equipment traders and traveling *Ciloq* traders. Across the street there are 10 *Bulayaq Satay* stalls.

b. Parking area Beside *Bale Banjar*

Traders in the parking area next to *Banjar* consist of stalls and *sate bulayaq* traders. Stalls sell drinks, snacks, and *melukat* equipment, such as incense, *canang* and "*payuk*" (place for *tirtha*). *Sate Bulayaq* traders occupy stalls higher than the vehicle parking position. Traders are located along the *pelukatan* water source channel and *petirthan*. There are around 15 *bulayaq* traders in this area on weekdays and 27 traders on holidays or weekends.

c. Parking Area in front of *Majapahit* Temple Entrance

Traders in front of *Majapahit* Temple entrance include (1) stalls selling *pecel*, *plecing* and drinks, (2) stalls selling *dodol*, *komak* nuts and fruit, and (3) stalls selling *Sate Bulayaq*. There are 3 stalls selling *pecel*, *plecing* and drinks. There are 2 traders at *dodol*, *komak* nuts and fruit stall. There are 9 *Sate Bulayaq* traders.

d. Location in front of the Suranadi Forest Entrance

The traders in front of Suranadi area are restaurants. The restaurant sells traditional cuisine. This restaurant sells grilled fish and *plecing*. There are restaurants in this area. The dining area is equipped with a *berugaq* to enjoy the dishes. In addition to restaurants, there are also shops that sell drinks and snacks.

e. Street Vendor

There are 9 street vendors in the Suranadi Temple area. Traders use motorbikes and some use push carts. Traders who use motorbikes are *cilok*, egg rolls, and ice cube traders. Traders are in the parking lot of the cleansing temple, in front of the Suranadi Ulon temple. Next to the meeting pool of the *pelukatan* and *pertirthan* water sources, in the parking lot in front of the *Majapahit* temple and in front of the entrance to the Suranadi forest.

Traditional Cuisine in the Suranadi Temple

From the results, traditional culinary in the Suranadi temple area include *Dodol* Suranadi, *Pecel* Lombok, *Plecing*, *Rujak Buah* Suranadi, *Bulayak Satay*, and *Kacang Komak*. These foods are spread in the trading area in the Suranadi Temple area, as in Table 1.

Table 1: Culinary Traders in the Suranadi Temple Area

Traders	Location			
	Pembersih an Temple	In Front of Majapa hit Temple	Ulon Surana di Temple	In Front of Suranadi forest
<i>Pecel, Plecing dan Rujak</i>	3	3	2	
<i>Sate Bulayaq</i>	10	9	17	
<i>Buah & Dodol</i>	1	2	2	1
Street Vendor	2	1	4	2

<i>Lesehan</i>				3
Total	15	15	25	5

Source: Compiled by the authors (2024)

Figure 1: Tourists enjoying culinary



Source: Document by the authors 2024

a. Suranadi Jackfruit *Dodol*

Suranadi jackfruit *dodol* is made from jackfruit with a sweet taste and chewy texture. Jackfruit grows abundantly in Suranadi. Fruit that is ripe on the tree has a short shelf life of only 3-4 days so it must be processed further. The Suranadi community utilizes jackfruit flesh to make *dodol*.

Figure 2 : Visitors at Jackfruit *Dodol* Stall



Source: Document by the authors 2024

Jackfruit *Dodol* Suranadi is partly made using modern machine production tools, but some are processed manually with traditional

tools. In general, the method of making jackfruit *dodol* begins with washing the raw materials to remove dirt, and then drying them in the air. Next, the jackfruit is peeled and cut into small pieces, and mashed into a paste using a blender. The mixing of coconut milk, and glutinous rice flour with other fillers is done until smooth and forms a dough.

After being mixed evenly, the *dodol* dough is cooked using a large frying pan with a diameter of 1.5 m. This mixing process requires a lot of energy and time. The time required is ± 4 hours to process *dodol* to produce about 5 kg. The cooked *dodol* dough is then air-dried in an open space. After cooling, the jackfruit *dodol* is cut into small pieces based on consumer taste. The distribution of products to consumers by both partners still uses conventional methods, namely based on orders. *Dodol* is arranged in stalls that have been prepared in the Suranadi area.

b. Suranadi *Pecel*

Eight shophouses are still actively selling *pecel* and *pelecing*, four of which are in Ulon temple and the rest are in Pabersihan temple, one of the famous ones is located in Ulon temple, right in front of the public baths. This stall is the oldest there, namely Mrs. Jero Puspa, she has opened her stall for more than 50 years and her business is her main income for life. During her time selling, Mrs. Jero Puspa has had many customers because of the distinctive taste of her *pecel* and generous portions. For a price of 10 thousand, it is complete with fillings of kale, long beans, bean sprouts, and tofu. Not only selling *pecel*, Mrs. Jero Puspa also provides typical Suranadi foods such as fried *komak* and so on.

There is also a *pecel* stall that is popular among teenagers in the Pabersihan temple, namely Bu Wati's stall. Having been selling for 20 years,

Bu Wati's stall is always popular and in demand by customers because the taste of her chili sauce is so distinctive and addictive. The visitors are usually crowded on Saturdays and Sundays as well as holy days such as *Kliwon*, *Tilem* and *Purnama*. After *melukat* or self-cleansing, visitors queue up at Bu Wati's stall to buy her products. Never losing and always selling out makes Bu Wati's stall able to survive and excel in competing with the *pecel* stall next door.

c. Suranadi Plecing

Pelecing is one of the typical dishes from Lombok Island, Indonesia. This dish consists of fresh vegetables, such as long beans, kale, bean sprouts, cucumber, and a special chili sauce or seasoning called "*sambal pelecing*". *Sambal pelecing* is made from a mixture of cayenne pepper, shallots, garlic, shrimp paste (salted shrimp paste), salt, and lime juice. All of these ingredients are mashed and mixed into a paste that is rich in spicy, savory, and sour flavors.

Pelecing is served with rice and other side dishes such as *chicken taliwang*, grilled fish, or *satay*. This dish provides a biting spicy sensation and fresh vegetables that are perfect to eat during hot weather. *Pelecing* is one of the favorite dishes for spicy food lovers and can be easily found on the island of Lombok and its surrounding areas. The price of this *pelecing* food starts from IDR 10,000 - IDR 15,000 / portion.

d. Suranadi Rujak Fruit

Rujak is a type of Indonesian dish that is also sold in the area around Suranadi temple. *Rujak* consists of various kinds of fresh fruits mixed with special spices or sauces. *Rujak* seasoning generally consists of a mixture of brown sugar, salt, chili, tamarind, and ground peanuts. Fruit ingredients that are usually used in *rujak* include mango, guava, pineapple, kedondong, cucumber, young mango, and jicama. These fruits are usually diced or crushed, then sprinkled with *rujak* seasoning to produce a unique taste.

Rujak has a sour, sweet, spicy, and fresh taste at the same time, making it a refreshing dish, especially in hot weather. *Rujak* is often served as a dessert or snack. In addition, there are various variations of *rujak* in various regions in Indonesia, such as *rujak cingur*, *rujak juhi*, or *rujak serut*, which have slightly different compositions or spices. The price of this *rujak* food starts from IDR 5,000 - IDR 10,000 / portion.

e. *Bulayaq Satay*

Bulayaq satay is a typical Lombok culinary made from beef and chicken. Sate is enjoyed with *bulayak*. *Bulayak* is made from rice that is steamed like *lontong*. *Bulayak* is wrapped in coconut/palm leaf skin, while *lontong* is wrapped in banana leaves. When served, sate together with *bulayaq* is given a chili sauce made from chili, galangal, oil, tomatoes, and traditional spice recipes. The chili recipe is a secret heritage that has been passed down from generation to generation.

Bulayak satay is prepared at the stall, but *bulayaq* is brought from home by the trader. The *satay* has been skewered with bamboo, and then grilled with charcoal fire until cooked. The price of a portion of *bulayak satay* in Suranadi is Rp. 25,000,-. A portion of *bulayak satay* consists of 20 skewers and 5 packages of *bulayak* the size of a span. If you want to add *bulayaq only*, the price is Rp. 10,000,-.

Figure 3: Serving a Portion of *Bulayak Satay*



Source: Document by the authors 2024

Bulayaq satay is opened by traders from 09.00 – 19.00 WITA. However, these opening hours are adjusted to the conditions of visitors in the Suranadi Temple Area. In addition to enjoying it on-site, visitors can also order to take home. On weekends, this location will be crowded with tourists. If you arrive late, visitors will have difficulty getting a seat to enjoy *bulayak satay*.

f. *Komak* Nuts (Spicy and sweet preparation of Lombok *komak* nuts)

Koro beans are koro beans, in Sasak language called *Komak*. Sweet and spicy is a processed chili sauce to season komak beans. The *komak* beans that are sold are usually wrapped in plastic. The *komak* beans in Suranadi are usually placed in large containers and will be wrapped when purchased by consumers. However, some traders have wrapped them in plastic, and priced at Rp. 5 thousand.

In general, Sweet and Spicy *Komak* Beans are made from: Dried Koro Beans, Young Onions, Lime, and Cooking Oil. The seasonings consist of cayenne pepper, tomatoes, galangal, ginger, garlic, shrimp paste, sugar, salt, and sometimes flavoring. All ingredients are widely available on Lombok Island. To taste unique, the seasonings must also be from Lombok Island, one of which is shrimp paste as the main characteristic of the taste.

How to make sweet and spicy processed *komak* beans is done in several stages. Processing it is the beans that have been cleaned and then soaked until they expand overnight. The soaked beans are boiled until soft and cooked over low heat, approximately half an hour. The beans that have been cooked are then drained. While waiting for the komang to be drained, prepare the spices. Chili and shrimp paste are ground until smooth. Ginger and

galangal are cut and crushed. The shallots and spring onions that have been prepared are then thinly sliced.

After the process, the frying process is carried out with hot oil, then sliced onions and spring onions. Next, add tomatoes until cooked, and add galangal and ginger, then stir. Add chili, sugar, salt and seasoning. Saute until fragrant and add lime juice. After the spices are complete, add the drained komak and stir evenly. Fry until cooked while checking the taste of the spices that have been absorbed.

The Relevance of Traditional Cuisine in Supporting Suranadi as a Cultural Tourism Village

The development of the *Melukat* Tradition Tourism Attraction in the Suranadi Temple Area needs to be supported by various parties. This support also needs to include other products offered at the location. (Marzoan & Murianto, 2023) in the development of culture-based tourism products. Tourism products are a series of tourism activities that can be packaged into tour packages. The development of culture-based tourism can be carried out by considering three aspects, namely product development, management, and marketing aspects.

The relevance of traditional cuisine in supporting *melukat* tourism attractions is because traditional food can be a unique attraction for tourists. The existence of traditional culinary can also support sustainable tourism. The existence of culinary also supports the existence of cultural heritage. (Ciptari et al., 2022) Found that the management of culinary tourism destinations in Suranadi Village can be explained through 3 (three) criteria, namely destination management responsibilities, destination management strategies and action plans, and monitoring and reporting. Management is managed by a person in charge or manager who regulates an organization. Stakeholder

involvement in managing of culinary tourism destinations in Suranadi Village includes the involvement of business entities and sustainability standards, involvement and feedback from residents, involvement and feedback from visitors, and promotion and information.

a. Traditional cuisine can be a unique attraction for tourists

Traditional food is often a characteristic of a tourist destination. Not only to popularize the place literally but also as a potential that can be used to introduce other aspects that are still related to the place. Sometimes when talking about food, someone will remember the area/place.

The development of tourist attractions can be done by increasing the potential of local culture through cooperation with the Government and the private sector. Increasing the potential of local culture supported by trade centers and the role of local communities. Local product results can support tourism development. Local products in the Suranadi Area are traditional foods. This is supported by (Sugiyarto & Amaruli, 2018) which states that maintaining the uniqueness of cultural tourism by local wisdom is supported by local craft/food products. In addition, it is also necessary to improve the marketing of tourist destinations through cooperation and support from local communities and improve supporting infrastructure at cultural tourism locations.

b. Ensuring the development of sustainable tourism

The sustainability of tourism if there is support from the surrounding community. Community skills will continue to be maintained if they are economically beneficial. Community skills in making traditional foods will support this. In addition to supporting food processing skills, there is also a need for friendliness in receiving tourists. (Sakirin et al., 2021) Stated that encouraging and motivating the

community to be good hosts and improving the quality of the tourism environment through realizing the seven charms. Continue to update access to information on tourism potential and tourism activities.

Related to the potential of traditional food, (Putri et al., 2023) The potential for tourist attraction with culinary tourism in an area. Traditional food emphasizes a unique and affirming gastronomic experience, not on the luxury of the restaurant or the completeness of the types of food and drinks available. The existence of traditional food supports the existence of the tourist attraction of the Suranadi Temple Area. This is also supported by (Maulana & Ardiati, 2023), who emphasized that traditional culinary can be vital in promoting local culture, supporting the regional economy, and attracting tourists.

c. Strengthening Suranadi Local Culture

In making traditional food, the role of culture is very important. The role of culture can be in the form of skills, creativity, artistic touches, traditions, and tastes. Traditional food is currently also called regional tourism because it is not only enjoyed in its area of origin, but it can also be enjoyed in almost all parts of Indonesia. A traditional food contains a history related to the area. In addition, traditional food can be used to advance of the regional tourism economy.

Traditional cooking in the Pura Suranadi area uses traditional tools. According to traders, these tools are used to maintain the taste. Everything is made manually. (Asep Parantika & Gaby Jenica, 2022) Stated that the use of traditional cooking utensils will usually produce food that has its own character. By using traditional cooking utensils, consumers will feel the characteristics of the food.

So that the authenticity of the taste produced will be different from that of modern cooking utensils. Meanwhile, (Saepudin et al., 2024), found that

traditional food can distinguish one region from another, make people proud, and strengthen local culture.

Benefits of Traditional Cuisine in Supporting Sustainable Tourism

Traditional food in a region is a supporting force for sustainable tourism. Traditional cuisine is useful for increasing tourist satisfaction in enjoying the destination, impacting the economy of the Suranadi community. Another benefit is preserving traditional Suranadi food.

a. Increasing Tourist Satisfaction in Enjoying Tourist Destinations

According to Symons as quoted in, (Amril & Suteja, 2023; Septian Angga, I Made Murdana, 2022), local cuisine originating from each region is a fundamental element/component of a destination's attributes and can be used as a variety of tourist attractions from the area visited. This can also be like offering the overall experience that tourists will get during their visit, by simply trying these foods. Culinary characteristics like this are not only used by humans in individual schemes to fulfill physiological needs but much more than that, as a means in a social scheme to become a variety of authenticity of a culture.

Furthermore, (Lestari & Yusra, 2022) found that food, drinks, and other ethno-cultural products can be renewed as tourism products, then (Silalahi & Hutama, 2023) stated that tourist satisfaction with the characteristics of tourist destinations and the quality of services at tourist destinations are the main indicators that must be met by managers as the success of tourist destination managers in increasing the intention to return.

b. Impact on the Economy of the Suranadi Community

The traditional *melukat* tourist attraction in the Suranadi temple area is crowded with tourists. When at a tourist

location, tourists need to fulfill their needs while traveling. tourists need food, drinks, and souvenirs. Local people can prepare for these needs so that buying and selling transactions occur and gain economic benefits. This is in line with (Titing Koerniawati, 2022), which states that well-managed tourism can contribute to the economic achievements of the community.

c. Preserving Suranadi Traditional Food

Sustainable Tourism must have community participation in developing it. Community Participation can be done by supporting community skills. Cooking is a skill that is easy to find. So this skill supports the existence of traditional food. (Ariantika et al., 2022) Stated that there are three forms of local community participation in tourism development, namely, participation with thoughts, participation with energy, and participation with expertise. Furthermore, the driving factor for community participation in tourism development is the social factor, namely in the form of rules and agreements that are made and implemented together, as well as economic factors.

Every time you visit an area, food is always sought after. Food is a primary human need. However, enjoying traditional food will remind you of past life. (Harsana et al., 2019) Talking about food, cannot be separated from traveling, which is currently no longer expensive. The high consumption of food by the community is a reflection of the high interest of the community in having fun with food. Both fun and food are supporting dimensions of tourism activities. It can be said that the high consumption of food by the community is a reflection of the growth of the tourism industry. Meanwhile, Harmayani, E. (2019) traditional food is food that is processed from locally produced food ingredients, with a

process that has been mastered by the community and the result is a product whose taste, shape, and way of eating are known, and become the hallmark of a particular community group.

The abundance of traditional foods in the Suranadi temple area will maintain the existence of traditional foods in the future. The existence of destinations that offer traditional foods will support each other's sustainability. The ingredients for making traditional foods available around the destination will continue to support farmers. Housewives have mastered the ability to process traditional foods, so it is a hereditary ability. So with this ability, this food will continue to be sustainable.

4. Conclusion

Traditional food in the Suranadi Temple area can be a factor of attraction and encouragement for people outside the area to become tourists in the Suranadi Temple area. Traditional food in the Suranadi Temple area can directly or indirectly have the potential to introduce and improve the existing tourism industry. Traditional food products in the Suranadi Temple area are processed products, such as Suranadi *Dodol*, Lombok *Pecel*, *Plecing*, Fruit *Rujak* Suranadi, *Sate Bulayaaq*, and *Komak* Nuts. The relevance of traditional cuisine in supporting *melukat* tourism attractions is because traditional food can be a unique attraction for tourists. The existence of traditional culinary can also support sustainable tourism. The existence of culinary also supports the existence of cultural heritage. Traditional Suranadi food is useful in increasing tourist satisfaction in enjoying the destination, has an impact on the community's economy, and preserves traditional Suranadi food.

Based on the research results, it can be suggested that in developing the Suranadi temple area to support Surandi as a Cultural Tourism Village, coordination and cooperation of various tourism components are required. The Suranadi Village community can be involved in all

stages. The community is directly involved in the development of cultural tourism villages, such as involvement in improving tourism services and involvement in developing accessibility services for tourist villages. In addition, it is also necessary to create packaging for traditional food products that can describe that they come from the Suranadi Cultural Tourism Village

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