



SAAINS

Kepariwisataan & Pengetahuan Umum

SKPU

Diterbitkan Oleh :

Pusat Penelitian dan Pengabdian Masyarakat (PM)
Sekolah Tinggi Pariwisata Sahid

SKPU	VOLUME XI	NOMOR 1	HALAMAN 1-71	JAKARTA Februari 2013	ISSN 1412-9213
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INDONESIAN TRADITIONAL FOOD AS HERITAGE : FOOD MUSEUM IN THE FUTURE

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Abstract

This paper explores the Indonesian traditional food as heritage in the future. It demonstrates that it has many functions, such as identity of region, historical value, attraction in tourism, impact in economy, and the important thing is Indonesian traditional food as a tool for tourism marketing. But, it is still many problems association with developing Indonesian traditional food as heritage. It is argued that conservation Indonesian traditional food is one of the efforts to make its heritage attraction. For the sense of conservation that underwrites tries to suggest for built a food museum in the future.

Keyword: Indonesian traditional food, heritage, food museum

Introduction

Indonesian traditional food has long contributed to the appeal of tourist activities. However, in recent years food has been covered as an important marketing tool to attract those travelers to one destination or region. In term of Indonesian food, many activities are develop in foods as attraction like: Festivals, environments of restaurants, cooking the food and felt it, ethnic foods with distinctive ingredients, flavors, and spices that offer variety; fusion foods that combine ethnic cuisine, have become an interesting tourism attractions. Rather than just being added attractions, traditional foods are increasingly becoming major catalysts for the whole travel experience. Awareness and testing of ethnic cuisine have increased in the past decades as a consequence of the growing international trade, migration, tourism and globalization. Recognition exists that the speed with which the world is changing is so fast that much of our traditional food is at risk of being lost either through loss of knowledge.

Some of Indonesian traditional food has not been met anymore, only old people can cook or a little person can cook it. For example, kerak telur is traditional food from *Betawi* or Jakarta region, but many peoples can not see in their surrounding again because their parents cannot make it, peoples only can eat it at one program of Jakarta festival. Actually, traditional food is identity

of tradition or lifestyle and culture. If they are going, so some peoples felt their culture or identity is going too.

Today's tourists are not just searching for plain pleasure, but they are also looking for culture and lifestyles when they travel. It is known that food has become a major reason for people to travel. A lot of people travel for the purpose of searching for special kind of foods. On the other hand, many Indonesian traditional foods were gone, because peoples no aware to learning about that, and lack of old people give the traditional food knowledge to young peoples. For example, *taoge goreng* is one of the *Betawi* food (Jakarta) and now it is become scarce, because peoples who can cook and like the food is limited and young peoples more like fast food rather than traditional food. One of the reasons is globalization era make western life style in young people.

In fact, many traditional food sellers become a success person, like *warung makan Padang* is one of the traditional foods which open store at many regions even another countries. Then, their become success. It means the traditional food represents a highly significant component of tourism in many developed economics.

Recently, the knowledge of Indonesian traditional food becomes an importing thing to introduce the young people about their food in the past. The foods also have economic impact if the traditional food is used for

business in restaurants, catering and food vendor like *warang makan padang* that previously mentioned. If these appear to have a positive economic impact, so many local peoples study about their originally food. Then, this activity is also critical to enhance effort of sustainable of Indonesian traditional food.

This paper will examine the Indonesian traditional food as heritage attractions. For future, designing food museum is one of the many suggests. It is a good idea for the sustainability of Indonesian traditional food?

Food Tourism

To gain the better understanding of culinary tourism, the terms tourism, gastronomy, and cuisine need to be defined first. The WTO, 2002 provides the following activities-based definition: "The activities of a person traveling to and staying in places outside their usual environment for not more than consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited". The definitions of gastronomy and cuisine also diverse attention, gastronomy have been defined as "the art, or science, of good eating" (Gillespie, 2001 cited by Elena, 2003). Cuisine is defined as manner of preparing food; style of cooking; or the food prepared (Merriam-Webster's Collegiate Dictionary, 1985 cited by Elena, 2003). Thus, culinary, gastronomic, or cuisine tourism involves learning about food and beverage products and different styles of cooking. It is about the discovery and enjoyment of different tastes and flavors. It links visitors with foods and beverages produced locally (Smith, 2001 in Elena, 2003)

To summarize definitions above, Food tourism, culinary tourism or gastronomy tourism is tourism activity related to food or travel for food. These terms have the same meaning: travelers travel to a specific destination for the purpose of finding foods and reasons of seeking culinary experience. Several studies have found that food is a motivator for travelers (for

example: Sparks et al, 2003; Long, 2004 and Quan & Wang, 2004).

Food tourism has become a trend in many countries in the world. Food is one of the tourism activities. The government effort was timely planned, because food and travel have been known to be an emerging segment of the tourism market on a global scale. Countries which are popular with their food such as Italy, France and Thailand, other emerging countries in food tourism for purpose, they are Japanese and UK tourists ranked food as the most important part of a good vacation. Australians ranked food as the third most important thing (Sparks et al., 2003), these three countries have made culinary tourism as one of the reasons for travelers to visit. There are many tourists in wide world who travel for reasons of seeking culinary experience.

Furthermore, food tourism has gained world-wide reputation as niche marketing in the tourism industry. In addition, destinations are capitalizing the potential to promote their cuisines as a unique product. Additionally, culinary tourism focuses on travel especially motivated by food and drinks or everything that is related to food, from preparation to dining-out at a particular destination (Wolf, 2002).

Indonesia has many traditional foods, because Indonesia is archipelago country with many regions and ethics. Many regions are figured by traditional food as an identity their region. For instance, *rendang* is a food from Padang and every one known that *rendang* originally or represents Padang region. From the diversity of food resources, Indonesia is definitely in a strong position to promote its cuisine as one of the tourism products.

Traditional Indonesia Food as Tourism Attraction

Many tourists like to go for the country to attract foreign tourists and to become a popular culinary destination; several strategies have to be developed. First, the easy way to open food stalls in many areas. There is restaurants collection automatically in Jakarta, especially in Casablanca Street and several other areas.

It makes people easy to choose the food. The cleanliness and image of these stalls have to be improved so that the uniqueness of Indonesia cuisines can be created in Jakarta as well as other parts of Indonesia. Some of these places have nice restaurants; however the surrounding areas are not pleasant. The level of cleanliness is very low. Other food related programs can also be conducted throughout the country as follow.

The second, government of Indonesia has been conducting festivals like traditional food festival in Jakarta or other region. In festival many actions can present like cooking the food and felt it with "celebrity chef", ethnic foods with distinctive ingredients, flavors, and spices that offer variety can be found; fusion foods that combine ethnic cuisine, have become an interesting tourism attractions too.

The same attraction can be found in traditional restaurant, such as west java restaurant, the mainly menu must consist of many vegetables (*lalapan*) and few of *sambal* usually customer uses their hand for eat this food. The dining of restaurant uses west java design and traditional music is played. Customer can choice the boiling poultry and life fish then, continuously cooked in further step. This situation appropriate with Long (2004) posits that the culinary tourism is based on the cultural. This refers to experiencing food ways of ethnicities not one's own.

The cultural other is the most frequent category in which culinary tourism is enacted, and represents the common notion of culinary tourism of culinary tourism.

History of Indonesian Traditional Food

The Republic of Indonesia is a nation in Southeast Asia. Comprising 17,508 islands, it is the world's largest archipelagic state. With a population of over 234 million people, it is the world's fourth most populous country and the most populous Muslim-majority nation. The country shares land borders with Papua New Guinea, East Timor and Malaysia. Other

neighboring countries include Singapore, the Philippines, Australia, and the Indian territory of the Andaman and Nicobar Islands.

The Indonesian archipelago has been an important trade region since at least the seventh century, when the Srivijaya Kingdom formed trade links with China. Indonesian history has been influenced by foreign powers drawn to its natural resources. Under Indian influence, Hindu and Buddhist kingdoms flourished from the early centuries CE. Muslim traders brought Islam, and European powers fought one another to monopolize trade in the Spice Islands of Maluku during the Age of Exploration. Following three and a half centuries of Dutch colonialism, Indonesia secured its independence after World War II. Across its many islands, Indonesia consists of distinct ethnic (more than 500), linguistic, and religious groups.

Despite its large population and densely populated regions, Indonesia has unique daily life in food. With influences from Asia, the Middle East and Europe, plus the abundance of fresh and exotic produce grown locally, one can expect the cuisine of Indonesia to be varied. Fish and seafood feature prominently in the diet although customs differ from region to region and soybeans, beef, chicken and vegetables are also eaten. Pork is consumed only confined to Chinese restaurant and non-Moslem areas, however being predominantly Moslem.

Rice is the staple on most of the islands although other traditional staples include corn, sago, cassava and sweet potatoes. An everyday Indonesian meal, often referred to as a "rijsttafel" which is Dutch for "Rice Table", usually consists of a main rice dish with a combination of small meat, chicken, fish, vegetable and egg vegetable protein is provided by tempeh or tofu (*tahu*), dishes plus several *sambals*, pickles and "soup" dishes which are usually all served at the same time. Chili is an essential ingredient to Indonesian cuisine and most of the main dishes are "hot". Various spices play a vital role in the flavoring of recipes

including turmeric, coriander and pepper powder and other widely used ingredients include fresh ginger, coconut, peanuts and Ketchup (Indonesian soy sauce). Indonesian meals are commonly eaten with combination of spoon in the right hand and fork in the left hand, although in many parts such as West Java it is also common to eat with their hands.

Indonesian cuisine reflects the vast variety of people that live on the 17,508 populated islands that make up Indonesia. Indonesian cuisine is as diverse as Indonesian culture, and has taken on culinary influence from many sources. Throughout its history, Indonesia has been involved in trade due to its location and natural resources. Indonesia's indigenous techniques and ingredients, at least in the Malay world parts, are influenced by India, the Middle East, China and finally Europe. The Spanish and Portuguese traders brought New World produce even before the Dutch came to colonize most of Indonesia.

The people usually eat in three times every day. Every region in Indonesia usually has several traditional foods with unique main taste. For examples, Central Java has *tempeh mendoan* (Tempeh is covered by flour); Jogjakarta with its *Gudeg*; West Java has *sambal* and *lalapan* (vegetables) and *sayur asem*, *gado-gado*; West Sumatra has *nasi padang*; Betawi (Jakarta) has *laksa*, *ketoprak*, *taoge goreng* and *kerak telor*; and every foods has special taste depends on the region. From Java, usually the food was sweet and spicy, from West Java, the food was spicy and little acid and many tastes from another region. Authenticity becomes a complicated thing because moving peoples from one region to another make overlapping it's originally. To find these, history of traditional food becomes an interesting knowledge for every peoples. For instance, there are two of the histories of tempeh and *gudeg*.

1. History of Tempeh (Shurtleff and Aoyagi, 2007)

Tempeh processing could be the oldest food technology in the history of Javanese people. *Serat Centhini*, a book published in the 16th century, indicates that tempeh had been produced and consumed by the time of its publication. Another resources known written record of

soybeans in Indonesia was by the Dutch botanist Rumphius (1747), who reported that they were being used in Java for food and as green manure. Yet soybeans may well have been introduced to Indonesia at the time that regular trade started with south China in about 1000 A.D. One Sundanese (West Java) name for soybeans is *kachang jepun* (Japanese bean), which may be historically significant.

At least one East Asian scholar (Anderson 1983, personal communication) believes that tempeh developed from an application to soybeans of an earlier fermentation used on coconuts, perhaps the now famous coconut press cake *tempeh bongkrek*. The well-traveled Indonesian Dr. Sastroamijoyo (1971) feels that tempeh may have originated over 2,000 years ago. He has pointed out that even before that time the Chinese were making a similar product, the soybean *koji* for their soy sauce, produced by inoculating cooked dehulled soybeans with wild molds such as *Aspergillus oryzae*. This method could have been brought to Java from China by early traders and modified to suit Javanese tastes; the use of *Rhizopus* may have been due to its better adaptation to the Indonesian climate. The rise of tempeh's popularity in West Java (where the culture is Sundanese), and its spread to other Indonesian islands and other countries of the world, probably began in the 20th century. We hope that Indonesian scholars will soon begin a serious search of their literature to help us construct a more reliable picture of tempeh's early history.

2. History of *Gudeg* (Triyana, 2008)

Jogjakarta is known as education or *gudeg* city. *Gudeg* is food consist of baby jack fruit and coconut milk. According to historian Onghokham (food researcher), baby jack fruit (Javanese language: *gory*) is used to replace beef around

1942. In Japan colonialisms era, Javanese peoples felt beef or poultry are two of the highest prices for food. In this era, farm area is used by colonialisms government for export commodity such as, coffee, sugar plantation and bark tree. Javanese peoples found something brilliant: in poor economic condition they were substitute several expensive foods to another one which cheaper. In this time, rice is replaced by cassava; then they must found another food which has good taste was eaten by cassava. *Gudeg* is one example of delicious food mix with cassava, and now *gudeg* become popular food from Jogjakarta.

Traditional Food as Heritage

Many Researchers in Timothy and Boyd (2003) found definitions such as Hardy (1988) Zeppel and Hall (1992), Butler (1992) and Cassia (1999) said that heritage linked to the past; cultural traditions; knowledge, culturally tourism, experience of local cultural traditions, culturally attracted; well-known places, material artifacts and modern day people who practice ways of life that are thought to reveal their heritage. Furthermore, according Tahana and Oppemann (1998) and Swarbrooke (1994) in stated that a range of heritage sites emerges that includes a mix of tangible and intangible element like traditional lifestyles including food, drink, and sport. From those definitions above, traditional food can be categorized as a heritage. Furthermore, Food associated by culture point of view in Elena (2003) who quoted definitions such as Reynold (1994), Bauer (1996), Hall and Macionis (1998), Hegarty and O'Mahony (2001) and Richard (2002) by which resulting several keywords and important concept such as: cultural heritage includes not only special interest physical aspect (e.g. built heritage) but also element of gastronomy. Food and wine as being expressive of regional culture. The cultural aspect of food by pointing out that there are observable cultural differences in the ingredients, in the way in which food prepared, cooked, and preserved,

and in the traditions of serving and eating food. And, the food we consume and the way we consume it forms and supports our identities, meals and eating traditions are culturally bound.

Furthermore, Mora (1988) said that ethnic food or traditional food refers to the expression of food in terms of attitudes, values, behaviors and beliefs of a culture that is an expression of its cultural traditions or heritage, religion or national origin. Food is also a cultural symbol (Lowenberg et al., 1979; Edles, 2004; Gabaccia, 1998; Cervellon and Dube', 2005; Fox, 2003 cited by Verbeke and Lo'pez); it is one of the cultural traits that humans learn first from childhood, and one that consumers change with the greatest reluctance at older age. Since every person must eat, what people eat becomes a most powerful symbol of who they are. Although the primary use of food is to satisfy hunger and the physiological needs, food has increasingly exerted many roles in human life.

Actually, Each traditional Indonesia food has a historical side and several expressions such as; attitudes, values, behaviors and beliefs. So, traditional food as heritage could be considered. Furthermore, Long (2004) stated that the development of local and regional food heritage has been identified as a platform for tourist attractions by various researchers. In this paper, Indonesian traditional food started to consider as heritage. It will analyzed by typology of elements in the mission of heritage attraction. Garrod (2000) in Delphy studies found that prioritization of elements in the mission of heritage attraction are: Conservation, accessibility, education, finance, quality, relevance, recreation. In term of heritage attraction, Museum of Indonesian traditional food is one of the relevant suggestions.

It is analyzed by priority of elements that Garrod Delphy studies (2000) findings:

1. Conservation

Conservation deals to the role of the heritage manager is to safeguard the heritage asset for prosperity; to ensure that the use of heritage assets

by the present generation does not compromise the ability of future generations to use and benefit from those assets; and to ensure that the present generation properly manager the heritage assets it holds in trust for the nation as a whole.

Recently, Indonesia traditional food has been using in several regions as an industry. In Jakarta, there are many restaurants which are selling traditional food, in small or big restaurants, catering or food vendor. But, Indonesia is big country with multiethnic, there are many traditional foods and several of them was gone without known by peoples. Many young peoples is not knowing several traditional foods, globalization era make next generation use western life includes in how they choice the food.

Traditional foods have many problems for conservation; one other thing there is no long program in local or national level to conserve it. In developing country like Indonesia conservation usually started by private sector. Especially within the context decentralization and democratic political system era like now, in term of Indonesian traditional food the private sector consist of entrepreneurs whom open the restaurant of traditional food, food association, heritage associations etc. can think something to do to conserve it and make ensure the use of traditional food in the present generation should be known and used by future generation.

To collect again many traditional foods from many regions, with history, receipt, nutrition knowledge and figure of each traditional food, Indonesia government or private sector (collection of food entrepreneurs) should built one traditional food museum. For value added and food traditional museum can make food festival surrounding the museum annually. Because at the same times, special events and festival have become one of the fastest growing types of tourism attractions and have attracted attention from tourism marketing professionals. The interest in such experiences also has fueled the development of food festivals that rural communities use to promote local products and rural food heritage and differentiate themselves from urban food festivals.

2. Accessibility

Accessibility deals to heritage only have significance to the extent that it benefits people. If people are prevented from experiencing a heritage asset, it can not longer be considered part of their heritage. However, high levels of accessibility can lead to heritage assets becoming damage. At the same time, conservation requirements can prevent the present generation from enjoying and benefiting from the heritage assets to the fullest extent.

In fact, many traditional food is selling in restaurants in big city (urban area) or in region which is the traditional food come from (rural area), but several traditional foods is not selling in restaurants or another selling vendor, like nasi kapao (West Sumatra), *lotek* (Central Java) and for many other traditional foods. When urban people want to eat these foods they must go to the origin place. Some time the accessibility to rural area in physical lack of infrastructure and transportation. Many rural areas in Indonesia is still lack of infrastructure, like in rural area of Maluku, to find Maluku traditional food peoples must go with boat and it is lack of facilities in jetty. It makes difficulties for peoples to go there.

In term of market access, two of the most popular and obvious reasons people give for not visiting the traditional food is lack of time and money. Because Indonesian traditional food is spreading in many regions (33 provinces), collection of it in one place become an important thing. Because, high levels of accessibility can lead to traditional food assets becoming damage. Jakarta is one of central regions in Indonesia, so collection many traditional foods from many regions in Indonesia in Jakarta should be considered too.

3. Education

Education plays an important role in achieving accessibility. In order to appreciate the heritage assets, visitors must be able to understand its nature and significance, including why it should be conserved. This requires the use of an array of interpretational techniques, ranging from the very formal to the very informal. Education is most effective if it is also entertaining.

Generally constraint on the part visitor in Indonesia caused by lack of educational preparation keep many peoples from visiting traditional food places. Ideally, information about heritage such as traditional food should be included into general school curricula, in the form of modules. This material could not be design yet.

Had some success in getting programmers broadcast on private television stations. For example, a television program what sponsored by *Cap Bango* Ketchup called is "*Wisata kuliner*" in 30 minute which included how to cook and felt delicious of traditional food and visiting the original region (urban area). But, the problem is not all traditional food can be promoted, only traditional food what use that ketchup like *sate*, *soto*, *ketoprak*, *semur* etc. and lack of the information relating to history of traditional food. Private television stations have not given covered traditional food or another element of heritage. Desirable, it's to increase public awareness to traditional food.

Another effort to improve awareness of traditional food a programme was initiated on conservation education. This campaign should be partly funded by association of heritage in national level. The intention of this conservation education campaign is to foster a greater sense of pride and awareness among community members in the important resources found in each region. Implementing 'Pride Campaign' methods the aim is to generate pride in the community so that they will want to conserve the traditional food in their daily lives.

If the community has been understood why it is important to know their original food and they has awareness to pride of it, then accessibility and conservation become easy to achieve.

4. Financial

Heritage attraction must be financially sound if they are to fulfill their overall mission. Finances need not, however, be generated entirely by charging for admission and some external funding, particularly for expansion work, and will inevitably be required.

In fact, traditional foods have been indicated a positive economic impact. Because many restaurants like *warung padang*, *restaurant soto sukaraja* (Central

Java), *Konro* (South Sulawesi), *Sate Madura* (East Java) etc. in term of economy impact has a positive value in the entrepreneurships or community. But, the knowledge is needed to know some receipt and developing the industry still not adequate.

Actually traditional festival food can be a tourism attraction in each region. For example festival food in Iowa has total economic impact of visitors (initial spending \$ 1.6 million) to place-based food festivals in term of sales is almost \$ 2.6 million and for every \$ 1 spent a new output or sales of \$61 is created (output multiplier 1:61), in term of personal income is \$1.4 million and in term of employment is 51 jobs. More place-based food festivals should be organized as they clearly indicated a positive economic impact (Lankfort et al., 2006).

In surrounding of the food museum can be built several traditional food restaurants, In addition to the attractions themselves, the museum supply includes various other services that facilitate the continue existence and growth of the museum. Here, peoples directly can eat some of traditional food which there is in museum. Aside from accommodation, tourist generally spent more money on shopping than for any other purpose while in the destination area, usually in range of 20-50 per cent of total on-site expenditures. Prentice (1993) in Timothy and Boyd (2003) found that meals, snack and gift purchases totaled approximately one-fifth of tourist expenditures on the Isle of Man. Restaurant service allows visitors to take a break and enjoy a meal, a drink or a snack. Thus it is hard to overestimate the value of providing eating opportunities for museum visitor, but managers are beginning to realize this.

Annually, traditional food festival should be considered in the surrounding the museum area with invite all of the traditional food from regions. The economic impact will be increase if partnership and collaboration with other tourism and tourism related business is critical to enhance greater and lengthier visitation. Actually traditional festival food can be a tourism attraction in each region.

5. Quality

Heritage attraction must increasingly provide a high quality service to their visitors if they are to compete in the ever more crowded tourism marketplace. This includes providing a range of facilities, flexibility, a high standard of cleanliness, well-trained staff and adequate car parking. If a charge is made for admission then the heritage attraction should aim to exceed visitor's expectation.

In addition to the attractions themselves, the museum must provide various other services that enhance or facilitate the continue existence and growth of heritage tourism. Traditional food restaurant, shopping facilities, transportation, and might be accommodation are facilitates to provide the tourists. Flexibility and high standard of cleanliness can be achieved if the staffs of museum have good knowledge and awareness about the important of the asset. The manager of museum must give training to increase skill of existing employee. The interesting thing, if the employee (guide) can explain with entertainment to museum visitor.

6. Relevance

Heritage attraction must be relevant to as wide an audience as possible; they should not be the preserve of a small minority of "heritage enthusiasts". Ideally, all visitors should leave with a better appreciation of why the heritage assets is relevant to them, the local area, and to the nation as a whole. Heritage attraction should also seek to be something with which the local community can identify, giving them a greater sense of place and pride.

If the traditional food exist in traditional restaurant in the city, dining of restaurant should be figure the region, because visitor consuming not only the sights and sounds but also the taste of place. All of customer, even child or old people, rich or poor people must to have good experiment in culture and environment the traditional restaurant.

In term of traditional food museum, the same service and experience should be felt for all visitors. The staff should be given explanation where the food come from, and represents the region. With

this way give the local community has pride to traditional food from their region.

7. Recreation

Part of the mission of heritage attractions must be to entertain visitors and provide a recreational opportunity. If they do not enjoy themselves then they will be less likely to make return visits or to recommend the attraction to others. Conservation requirements may limit the recreational potential of a heritage site.

Increasing the number of special interest tourism in culinary must be to provide a recreational too. The customer in traditional food vendor or restaurant must be entertain and enjoy with the service. If they have high satisfaction to the service as it is wish for they to come back again or to persuade to the other to come to the restaurant.

The same situation if the service of museum has high quality, so the number of visitors is predicted will increase. To prevent visitor bored, the entertainment should be present. For instance, the cooking activities of traditional food can be seen by visitors with electronic machine.

Museum of Traditional Food

In the future, Indonesian traditional food must sustain. The traditional food museum should be considered. A traditional food museum is a museum about food which comes from many regions in Indonesia, pure and simple. In Indonesia the owner can be government or private sector in context decentralization and democratization.

If the private sector is the owner, traditional food museum is the similar concept with propagating "heritage industry" and heritage industrialization in postmodern society where heritage and nostalgic things become something that being comodified or something that can be bought and sold. Nowadays, "museumization" trend resulting a tendency to lead everyone who wants to generate money to build their own museum. This includes museum of popular culture products such as food.

Museums about food are a relatively new museum category, one generally overlooked by traditional guidebooks. Yet, the public's interest in food history and traditions is clearly on the rise. There are not out

to determine what makes something called a museum technically legitimate. The purpose is to pinpoint places that illuminate food history for the public. It is after the spirit of inquiry and enthusiasm for a subject, for the places that not only preserve the past but also bring it to life. Food-related museums and food heritage sites include professional academically accredited institutions, avowedly commercial public relations ventures, earnestly unsophisticated operations, and variations on all three. Education is the important aims of museum, so traditional food museum should provide information about the process and nutrient substantive in each food.

The international Council of Museums (ICOM) definition of a museum is "a non-profit making, permanent institution, in the service of society and its development, and open to the public, which acquires, conserves, researches, communicates and exhibits, for the purposes of study, education and enjoyment, material evidence of man and his environment (Ambrose and Paine, 1993 in Kercher and Cross, 2002). Based on that definition museum of traditional food is important thing in term of heritage management of traditional food. Then, the analysis of elements priority: conservation, accessibility, education, financial, quality, relevance, and recreation of Indonesian traditional food as heritage attraction, present of museum is needed.

Conclusion

Indonesian traditional food represents of diversity many regions. Already an important in the special interest tourism market, Indonesian traditional food is expected becoming integrated into the mainstream tourism industry in certain destination. It can be categorized as heritage by historical value, cultural traditions; knowledge, culturally tourism, experience of local cultural traditions, culturally attracted; well-known places, etc. The first priority of heritage attraction elements is conservation. For actualizing it, this paper suggests food museum in the future. The same suggest found from another priority analysis of heritage elements, they are: accessibility, education, finance, quality, relevance and recreation.

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