

Interpreting Local Cuisine as a Tourist Attraction Klungkung City

by Dewa Putu Oka Prasiasa

Submission date: 26-Mar-2020 10:25AM (UTC+0700)

Submission ID: 1282267600

File name: Artikel-DewaPutuOka-final.docx (57.99K)

Word count: 3800

Character count: 21946

Interpreting Local Cuisine as a Tourist Attraction Klungkung City

Dewa Putu Oka Prasiasa¹, Dewa Ayu Diah Sri Widari²,
Dedy Achmad Kurniady³, Anang Sutono⁴

¹Sekolah Tinggi Ilmu Manajemen Handayani, Indonesia, dewaputuoka18@gmail.com

²Akademi Pariwisata Denpasar, Indonesia, dewaayusriwidari@gmail.com

³Universitas Pendidikan Indonesia, dedy_achmad@upi.edu

⁴Sekolah Tinggi Pariwisata Bandung, anang@stp-bandung.ac.id

Abstract

The development of tourism industry provide opportunity for tourism products including culinary in Klungkung City. The high development of tourism industry, providing an enormous opportunity for the community, to participate in the development of culinary tourism, which is currently type of *serombotan* as a tourist attraction of Klungkung. The research method use descriptive qualitative analyzed that tourist attraction can be built through uniqueness, originality, authenticity and diversity. The result shows that the traditional food of local culinary *serombotan*, is a kind of traditional food tourist attraction. The tourist attraction of *serombotan* because it has uniqueness, originality, authenticity and diversity.

Keywords: Local Cuisine, Serombotan, Traditional Food, Tourist Attraction,

Introduction

Development of culinary based on local wisdom can drive innovation and attraction in tourism destinations. One of the local wisdom that can be developed to encourage the innovation of tourist destinations is traditional culinary. Every region in Indonesia has a typical traditional culinary, some of them are *Nasi Uduk* from Jakarta, *Lumpia* from Semarang, *Rawon* from Surabaya, *Ayam Betutu* from Bali, *Ayam Taliwang* from Lombok, etc. Generally traditional food in Indonesia using local ingredients. Social systems and belief systems have a very close relationship with the use of materials to make traditional culinary (Wurianto, 2008; Ellen Woodley, Eve Crowley, Jennie Dey de Pryck and Andrea Carmen, 2006)

In an increasingly globalized era of transformation processes so rapidly, revitalizing the traditional culinary should continue to be done. Wurianto (2008) state that revitalization aims to compensate for the inclusion of foreign culinary with franchise system. If revitalization is not done, traditional culinary will be replaced with foreign cuisine, so that synergy among stakeholders need to be done to encourage traditional culinary development, not only aims to keep traditional culinary prisoners but can be used as tourist attraction affecting the destination image.

Tourism as an industry has four component namely attraction, accessibility, amenities, and ancillary (Andrianto & Sugiana, 2016; Aliah, Nurul and Dirawan, Gufran Darma and Mukmin, Akbar and Haedar, Ahmad Wahidiyat and Samad, Yuhadi, 2019). Based on Kementerian Pariwisata (2014) survey of the four components, a considerable expenditure of tourists during their travel is amenities, including spending on food purchases. Expenditure on food purchase is second after transportation with reached 19.6%. Furthermore in the Marketing Outlook 2017 mentioned consumption of traditional culinary is part of the process of creating a new experience for tourists. The new experience gained by tourists is the uniqueness of flavors, the use of traditional spices, traditional way of processing and packaging. Food provision cannot be separated from the needs of tourists as part of a travel product. Aims to give satisfaction for tourists, the food entrepreneurs make various efforts to provide dishes that fit the taste of tourists. The effort to introduce traditional culinary makes tourists like traditional food from the tourist destinations that they visit.

Research on traditional culinary associated with local wisdom is done by Wurianto (2008); Palupi, S. and Abdillah, F. (2019) cultural aspects of traditional culinary tradition using indicators such as identity, representation, consumption, production and regulation. The research results found that the five indicators should be viewed as information source of cultural property of community/collectivity of society that is popularized again with the concept of invented tradition to support promotion cultural tourism. Another study was conducted by Saharuddin (2009) who examined local wisdom-based community involvement. The study found that local wisdom was a result of interaction between the community and its environment, so that local wisdom could help the independence of the local community.

The research on traditional culinary and local wisdom-based on community involvement can be used as a referral to make traditional culinary of *serombotan* as the icon of Klungkung City in order to support the development of cultural tourism. In addition, Klungkung City was able to maintain the traditional culinary resistance in the form of *serombotan* and not be buried amid modern culinary invasion that originated not only from Bali but also from outside of Bali. This research aims to determine the uniqueness, originality, authenticity, and diversity of *serombotan* contained in Klungkung City.

Traditional Food

¹ Food in culinary tourism is viewed as a medium of cultural experiences accordingly, culinary tourism is defined by the experience of food activities and consequent cultural consumption, as well as by the desire behind the individual's involvement (Horng, J. and Tsai, C, 2010). Food play a role in ritual and religious ceremonies, and its processing was passed down from one generation to another. Food can also be seen as a mixture of more than one culture. Therefore, traditional food is a food consumed by certain people with a distinctive flavor and can be an icon for the area where the community resides. In the process of making traditional food, the role of cultural skills, creativity, art touch, traditions and tastes are very important. The higher the culture of community, the wider variety of food forms and the more complex the way it is made and the more elaborate the way of presentation. According Suwanto (2004) the appeal of traditional foods such as flavor, variation and calorie content plays an important role in assessing food. In this study the traditional food referred to *serobotan* of Klungkung City judging by the taste, variation and the calories content.

Culinary

Culinary derived from the Latin is *culinarius* and related to the cooking process. In addition, culinary meaningful usage patterns are based on food. Culinary tourism puts food as the subject and the media. Virna (2007) state that in culinary, food as a tourist destination and an instrument for the improvement of tourism.

³ Culinary tourism is the experience of the other through food related activities, whereby cultural learning and knowledge transfer of the destination and its people are facilitated ¹⁰ (Matthew J. Stone, Steven Migacz & Erik Wolf, 2019). Culinary tourism is a tourist activity to find unique and impressive food and drink, not merely tasting the delicious food, which more important is the memories after enjoying the food (Putra et.al., 2015). Culinary tourism today is often associated with cultural tourism. While, Wolf, E. R (2004) statet that culinary tourism is an effort to provide a gastronomic experience to the tourists. Further, according to the *International Culinary Tourism Association* (2017), culinary tourism is more focused on attracting tourists to enjoy food and drinks. In this research that is meant by culinary tourism is the activity to provide new experiences and memories of traditional food of *serobotan* to tourists, with the aim that they have to visit Klungkung City.

Tourist Attraction and Destination Image

A good tourist attraction according to Damanik dan Weber (2006) is related to four things namely uniqueness, originality, authenticity, and diversity. Uniqueness is a combination of scarcity and peculiarity in tourist attraction. Originality is the authenticity, which is contaminated or whether it is a tourism product and a reflection of its original value. Authenticity is the originality and is associated with cultural exoticism as a tourist attraction. Diversity is a variation of tourist attraction. In this study, *serobotan* as a tourist attraction is examined from the aspect of uniqueness, authenticity, originality, and diversity.

Each tourist destination has a certain image, namely mental maps of a person to a tourism destination that contains beliefs, impressions, and perception. Image can also give the impression that the tourism destination that will be visited can provide a different attraction to other destinations, thus adding a desire to visit the tourism destination (Laws, 1995). In this research the destination image is seen from the perception of tourists to the icon of Klungkung City as *serobotan* city.

Materials and Methods

The research began by determining the object of research namely *serobotan*, followed by the formulation of problems such as uniqueness, originality, authenticity, and diversity. Uniqueness examined by the way of making and peculiarity, originality examined by the authenticity of raw materials, authenticity examined by the exoticism in consuming *serobotan*, and variance examined by variants or types of *serobotan* and macro nutrients in each of ingredient. Mixed foodstuffs are analyzed in the laboratory to determine the percentage of macro nutrients that include water contents, ash content (minerals), protein contents, fat contents, carbohydrate contents, and calories.

Based on the problems studied, this research uses descriptive qualitative analyzed. The problem formulation analysis refers to the theory of Damanik dan Weber (2006) explaining that tourist attraction good related to uniqueness, originality, authenticity, and diversity. Besides, analysis refers to the primary data of macro nutrient analysis results to samples of *seromboran* foodstuffs. The determination of informant (traders of *serobotan*) is done randomly by involving 30 people. The determination of the number of informant refers to Wirawan (2002) that the minimum sample for large samples with unknown population is as many as 30 people. As for the relationship between research problems, data, and analysis such as Table 1.

Table 1: Relationship between Research Problems, Data, and Analysis

Research Problems	Data	Analysis
uniqueness	ways of making and peculiarities	• descriptive qualitative
originality	authenticity of raw materials	• descriptive qualitative
authenticity	exoticism in consuming <i>serobotan</i>	• descriptive qualitative
diversity	type of <i>serobotan</i>	• descriptive qualitative • quantitative based on water content, ash content (minerals), protein content, fat content, carbohydrate content, and calories

Results

Based on macro nutrient analysis of samples of *serobotan* foodstuffs consisting of kidney beans, fried kidney beans, *undis*, bean sprouts, kale, long beans and eggplant to know water content, ash content (minerals), protein content, fat content, carbohydrate content, and calories, obtained results such as Table 2.

Table 2: Analysis of Samples of *Serobotan* Foodstuffs

Sample Name	Water Content (%)	Ask Content (%bb)	Protein Content (%bb)	Fat Content (%bb)	Carbohydrate Content (%bb)	Calories (kcal)
kidney beans	11,7712	3,5261	22,4650	2,0296	60,2081	348,9589
fried kidney beans	3,3766	3,0565	20,4996	20,0052	53,0622	474,2934
<i>undis</i> bean	12,8840	3,4541	20,4524	1,5622	61,6473	342,4588
bean sprouts	88,4934	0,6242	6,4659	0,2783	4,1382	44,9210
kale	88,9301	1,248	4,0843	0,1880	5,5228	40,1207
long beans	89,8584	0,6093	2,4931	0,2609	6,7783	39,4335
eggplant	80,0274	0,4744	17,0774	0,8473	1,5734	82,2294

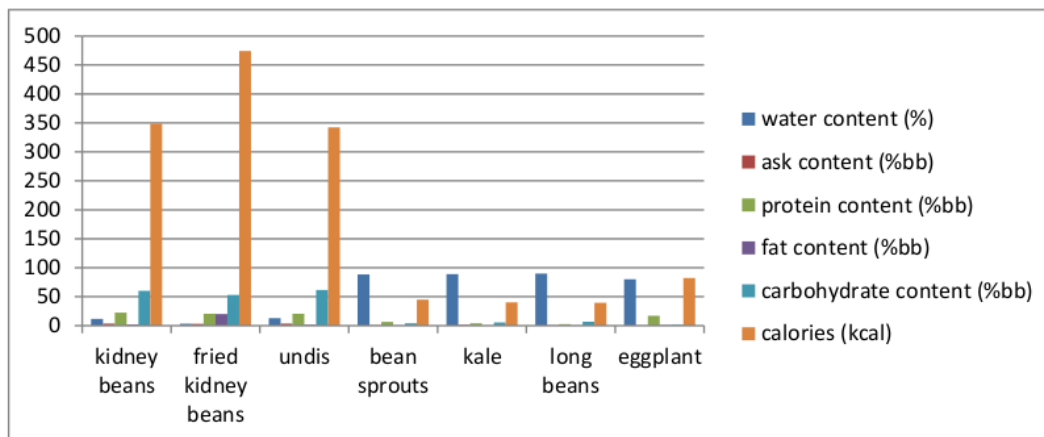


Figure 1: Macro Nutrient Graphs of Sampling Material

Discussion

Characteristics of *Serobotan* Seller in Klungkung City

Based on interviewed of the 30 informant as many as 6 people are 16-25 years old, 5 people are 26-35 years old, 9 people are 36-45 years old, and the remaining 10 people are 46-55 years old. This suggests that seller in Klungkung City are mostly in the elderly. Therefore, it is necessary to regenerate, so that the business of selling *serobotan* in Klungkung City can be sustainable both of the economic aspect and cultural aspects through traditional food. While the 16-25 years old of *serobotan* seller is generally not a business owner. They act as supporters who come from family members (such as children or daughters-in-law).

All of *serobotan* seller in Klungkung City or 30 people are women. However, in carrying out the business of seller the entire woman was also assisted by men (husband, child, daughter-in-law or other relatives). Judging from its status, 25 people are married and 5 people are not married. The large number of *serobotan* seller married shows that selling *serobotan* becomes the economic mainstay of the seller, especially in the effort to provide for their family life needs.

Based on the home area of *serobotan* seller, as many as 22 people came from Klungkung, 5 people come from Gianyar and 3 people come from Karangasem. Based on his native area, most of the *serobotan* seller came from Klungkung. It is a fairness because the origin of *serobotan* is from Klungkung, while the *traders* originating from Gianyar and Karangasem are seller from the buffer district of Klungkung Regency.

The sales effort of *serobotan* in Klungkung City most of (25 seller) is a hereditary business, while 5 seller are the new business they launched and first run. There is even one seller who has been running a business selling more than 30 years. Seller who have run a business of 1-10 years as many as 17 people, 11-20 years as many as 10 people, 21-30 years as many as 2 people, and more than 30 years as many as 1 people.

Uniqueness of *Serobotan*

Most of the local people of Bali if hear the name of *serobotan* vegetable, must be directly on the city of Klungkung, because culinary of *serobotan* is one of hallmark of Klungkung Regency. *Serobotan* consist of several kinds of commonly used vegetables such as kale, spinach, beans and also bean sprouts. But there are other types of vegetables used and the peculiarities of the *serobotan*, namely *pare* and eggplant round to be flattened. *Pare* is processed in such a way

that it does not taste bitter and eggplant round served raw. They are sprinkled with spices made from grated coconut with other spices so it feels savory. *Serombotan* gravy tends to be diluted even though it has a similar spice composition and it is also not as sweet as *pecel* seasoning. In addition to being made from a variety of vegetables, *serombotan* is also served with some types of nuts such as red beans, green beans, soybeans, peanuts, and *undis*.

Serombotan is a typical vegetable of Klungkung City that has been widely known throughout Bali. Although the uncle is not like *Nasi Campur Bali*, but *serombotan* has its own place on consumers in Bali and represents the diversity of Balinese Cuisine. The peculiarities of *serombotan* in addition to the use of pare and eggplant, also lies in the seasoning. *Serombotan* seasoning consists of two types namely *sambal nyuh* and peanut seasoning. *Sambal nyuh* is sambal made from garlic, chili, kaempferia galanga and salt that is pounded fine, then mixed with the grated old coconut that has been burned. Peanut seasoning is a mixture of peanut, garlic, chili, salt, and shrimp paste that has been pounded finely. Peanut sauce is fried with a little oil so that the seasoning is ripe and durable.

With reference Damanik dan Weber (2006), *serombotan* as a traditional culinary can be used as a tourist attraction because it has the particularity in the use of vegetables (especially *pare* and eggplant) and its spices. The peculiarities of *serombotan* strengthened Wuriyanto (2008), that the cultural aspects of traditional culinary is an identity and representation, in this case the identity and representation of the community of Klungkung City. Identity and representation in the context of tourism is known as icons, so *serombotan* is very precise used as the icon of Klungkung City.

Originality of Serombotan

Originality of *serombotan* known from the authenticity of foodstuffs used. As a traditional culinary, foodstuffs in manufacturing of *serombotan* can be grouped into four namely the group of vegetables (kale, spinach, bean sprouts, beans, pare, and eggplant), groups of nuts (red beans, green beans, soybeans, peanuts, and *undis*), groups of spices (garlic, chili, kaempferia galanga, salt, and shrimp paste), and group of fruits (coconut and lime juice).

Based on the four groups of foodstuffs making *serombotan*, if the originality is interpreted as original or genuine, then all foodstuffs are made of original or genuine *serombotan* derived from Bali. However, if it is associated with the origin of foodstuffs manufacturing of *serombotan*, then not all of foodstuffs comes from Klungkung City. There are foodstuffs originating from outside Klungkung City, among others, black beans are better known by the name of *undis*, originated

from Buleleng Regency. If referring Damanik dan Weber (2006) that originality is the authenticity of contaminated or whether a tourism product and the reflection of its original value, the inclusion of foodstuffs from outside of Klungkung City as a material of manufacturing *serobotan*, then it is not original anymore.

In addition to the observation, there is also *serobotan* in Klungkung City that is served by adding vermicelli. The vermicelli or *bihun* is a type of food from China. The vermicelli is derived from the Chinese language, "bi" means "rice" and "hun" meaning "flour", which is a food ingredient made from rice flour. In addition to Chinese origin, *bihun* also originated in South Asia such as India. Although the vermicelli is not a major foodstuffs in the manufacturing of *serobotan*, the vermicelli presence in *serobotan* presentation when associated with cultural aspects is a commodification of traditional cuisine. Thus there has been a shift of originality from *serobotan* in Klungkung City due to the inclusion of foodstuffs originating from outside of Klungkung City, even foodstuffs from abroad.

Authenticity of *Serobotan*

According Damanik dan Weber (2006) if traditional culinary is associated with authenticity, then authenticity is an exoticism obtained after consuming traditional culinary. The word of exoticism comes from the word "exotic" meaning special or extraordinary. If the opinion of Damanik dan Weber (2006) is associated with traditional culinary of *serobotan*, then the privilege of *serobotan* derived from the combination of two spices (*sambal nyuh*, and peanuts seasoning) With grated coconut that produces flavor spicy and savory, coupled with a crispy texture from the sprinkles of the beans.

The specialty of *serobotan* reinforces Virna (2007) stating that culinary tourism can serve as a tourist destination and is one of the tools to increase tourists visit. In addition, the privilege of *serobotan* associated with Putra et.al. (2015) and Wolf (2004) that by consuming *serobotan* tourists will find unique and impressive food (derived from vegetables and spices) and tourists will have a gastronomic experience. This is supported by Nyman, J. Fancy (2003) and ,C., (2010) that authenticity is a long belief in developing and justifying tourism experiences of a destination and food acts as an experience of otherness from the tourist perspective, but it is identity to the locals by positioning it against the other.

Diversity of *Serobotan*

As a traditional food, *serobotan* initially made from foodstuffs such as kidney beans, fried kidney beans, *undis*, bean sprouts, kale, long beans and eggplant. As a result of the development of consumer tastes, the foodstuffs of *serobotan* also increase, among others *pare*, vermicelli or fried tofu. The addition of raw materials caused several variations of *serobotan* to meet consumer tastes in line with Damanik and Weber (2006); Suwantoro (2004), that in the context of traditional culinary diversity as a variation of culinary. Furthermore, according to Suwantoro (2004), the culinary variation is not only seen from culinary diversity, but more importantly the calorie content of each foodstuffs of *serobotan*.

Based on macro nutrient analysis sample of *serobotan* material about moisture content, ash content (minerals), protein content, fat content, carbohydrate content, and calories such as Table 2, can be described as follows. For every 100 gram of foodstuffs (a) the highest moisture content derived from long beans reaches 89.8585 grams; (b) the highest ash/mineral content derived from kidney beans reaches 3.5261 grams; (c) the highest protein content derived from kidney beans reaches 22.4650 grams; (d) the highest fat content derived from fried kidney beans reaches 20.0052 grams; (e) the highest carbohydrate content derived from *undis* nuts reaches 61.6473 grams; and (f) the highest calories derived from fried kidney beans reaches 474.2943 grams. Whereas if it refers to [6], the main ingredients of *serobotan* for every 100 gram of materials contain calories as follows: kidney beans 348.9589 kcal; fried kidney beans 474.2934 kcal; *undis* 342.4588 kcal; bean sprouts 44.9210 kcal; kale 40.1207 kcal; long beans 39.4335 kcal; and eggplant 82.2294 kcal. While associated with the calorie content of *serobotan* presented to consumers can be determined based on the composition of foodstuffs used and the weight of each foodstuffs. Based on composition and weight of the foodstuffs can be counted calories for each portion of *serobotan* consumed.

Conclusion

Uniqueness/peculiarities of *serobotan* lies in the use of *pare*, eggplant, and seasoning (*sambal nyuh* and peanuts seasoning) which is the identity, representation and icon of local community of Klungkung City. Originality of *serobotan* in Klungkung City has undergone a shifting as a result of the inclusion of foodstuffs from outside Klungkung City and even from overseas such as *undis* and vermicelli. Changes in consumer tastes lead to some variations in the foodstuffs manufacturing, and impacting the calories produced. The calorie content of the main foodstuffs of *serobotan* for every 100 grams of the following ingredients: kidney beans 348.9589

kcal; fried kidney beans 474.2934 kcal ; *undis* 342.4588 kcal; bean sprouts 44.9210 kcal; kale 40.1207 kcal; long beans 39.4335 kcal; and eggplant 82.2294 kcal.

Acknowledgement

Thankfulness to the Integrated Services Laboratory of the Faculty of Agricultural Technology Udayana University, Bali which has assisted in conducting an analysis of the sample of *serobotan* material to calculate the moisture content, ash (minerals) content, protein content, fat content, carbohydrate content, and calories.

References

- Aliah, Nurul and Dirawan, Gufran Darma and Mukmin, Akbar and Haedar, Ahmad Wahidiat and Samad, Yuhadi. (2019). Tourism Destination Development Potential Tongke-Tongke Mangrove Forest Sinjai Regency, Indonesia (August 28, 2019). Available at SSRN: <https://ssrn.com/abstract=3515078> or <http://dx.doi.org/10.2139/ssrn.3515078>
- Andrianto, T., and Sugiana, A. G. (2016). The Analysis of Potential 4A's Tourism Component in the Selasari Rural Tourism, Pangandaran, West Java. *Asia Tourism Forum 2016 – The 12th Biennial Conference of Hospitality and Tourism Industry in Asia (ATF-16)*. Atlantic Press.
- Damanik, J. dan Helmut F. W. (2006). *Perencanaan Ekowisata*. Yogyakarta: CV Andi Offset.
- Ellen Woodley, Eve Crowley, Jennie Dey de Pryck and Andrea Carmen. (2006). *Cultural indicators of Indigenous Peoples' food and agro-ecological systems*. Norway: the Christensen Fund
- Hornig, J. and Tsai, C. (2008). Government Websites for Promoting East ASEAN Culinary Tourism: A Cross National Analysis. *Tourism Management*. 2010;31(1):74-85. <https://doi.org/10.1016/j.tourman.2009.01.009>.
- International Culinary Tourism Association. (2017). *The World's Leading Authority on Culinary Travel 2017*.
- Kementerian Pariwisata. (2014). *Statistik Profil Wisatawan Nusantara*. Jakarta: Kementerian Pariwisata.
- Laws, E. (1995). Tourism Destination Management: Issues, Analysis and Policies. *Journal of Travel Research*. 1995; 1(1):208p. <https://doi.org/10.1177/004728759503400239>.
- Marketing Outlook Tahun 2017.
- Matthew J. Stone, Steven Migacz & Erik Wolf (2019) Beyond the journey: the lasting impact of culinary tourism activities, *Current Issues in Tourism*, 22:2, 147-152, DOI: [10.1080/13683500.2018.1427705](https://doi.org/10.1080/13683500.2018.1427705)

- Nyman, J. Fancy. (2003). Some Cobra?: Exploring Vietnamese Cuisine in Contemporary Culinary Travelogues. *International Journal of Travel and Travel Writing*. 4(1):84-102. <https://doi.org/10.3167/146526003782487764>.
- Palupi, S. and Abdillah, F. (2019), "Local Cuisine as a Tourism Signature", *Delivering Tourism Intelligence (Bridging Tourism Theory and Practice, Vol. 11)*, Emerald Publishing Limited, pp. 299-312. <https://doi.org/10.1108/S2042-144320190000011018>
- Putra A.H., Ratya A., Suhartini. (2015). The Evaluation of Indonesia Import Policies of Garlic. *Green Journal of Business and Management Studies*. 5(1):16-30. <https://doi.org/10.15580.GJBMS.2015.1.081414329>.
- Saharuddin. (2009). Pemberdayaan Masyarakat Miskin Berbasis Kearifan Lokal. *Sodality Jurnal Transdisiplin Sosiologi, Komunikasi, dan Ekologi Manusia*. 2009; 3(1): 17-44. <https://doi.org/10.22500/sodality.v3i1.5873>
- Suwantoro, G. (2004). *Dasar-dasar Pariwisata*. Yogyakarta: Andi Offset
- Virna, N. E. (2007). *Wisata Kuliner, Bukan Sekedar Wisata Pemuas Perut*. *Warta Pariwisata*. 2007; 9(1):1-2 www.p2par.itb.ac.id/warta ISSN 1410-7112
- Wirawan, N. (2002). *Statistik Ekonomi*. Denpasar: Keraras Mas.
- Wolf, E. R. (2004). *Perang Petani*. Surabaya: Penerbit Insist Press
- Wurinto, A.B. (2008). *Aspek Budaya Pada Tradisi Kuliner Tradisional Di Kota Malang Sebagai Identitas Sosial Budaya (Sebuah Tinjauan Folklore)*. Malang: Universitas Muhammadiyah.

Interpreting Local Cuisine as a Tourist Attraction Klungkung City

ORIGINALITY REPORT

7%

SIMILARITY INDEX

4%

INTERNET SOURCES

3%

PUBLICATIONS

5%

STUDENT PAPERS

PRIMARY SOURCES

1	Ashleigh Ellis, Eerang Park, Sangkyun Kim, Ian Yeoman. "What is food tourism?", Tourism Management, 2018 Publication	2%
2	Submitted to Manchester Metropolitan University Student Paper	1%
3	www.tomorrowstourist.com Internet Source	1%
4	irceb.org Internet Source	1%
5	Submitted to Napier University Student Paper	1%
6	papers.ssrn.com Internet Source	<1%
7	Submitted to Midlands State University Student Paper	<1%
8	Submitted to Universitas Sebelas Maret Student Paper	<1%

9

syahyutivariabel.blogspot.com

Internet Source

<1%

10

Submitted to University of Sunderland

Student Paper

<1%

11

wohnungsanzeigen.net

Internet Source

<1%

12

Submitted to Universitas Brawijaya

Student Paper

<1%

13

Jeou-Shyan Horng, Chen-Tsang (Simon) Tsai.
"Exploring Marketing Strategies for Culinary
Tourism in Hong Kong and Singapore", Asia
Pacific Journal of Tourism Research, 2012

Publication

<1%

Exclude quotes On

Exclude matches < 4 words

Exclude bibliography On

Interpreting Local Cuisine as a Tourist Attraction Klungkung City

GRADEMARK REPORT

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11
