

Touristic and Cultural Perspectives on Traditional Food: *Peuyeum* Bandung

Ina Helena Agustina, Program Studi Perencanaan Wilayah dan Kota, Fakultas Teknik, Universitas Islam Bandung, Jl. Tamansari No.1 Bandung 40116, Email: inahelena66@gmail.com; ina.helena@unisba.ac.id

Cimeunyan Village, Mandalamekar Village, and Mekarsaluyu Village in Cimenyan District, Bandung Regency are one of the famous *peuyeum* producing centres in the Bandung area. Studies show that there is a close relationship between tourism and food marketing in a location. This is the case with the *Peuyeum* Bandung. Based on these considerations, the study aims to describe the traditional food culture of *Peuyeum* Bandung from the perspective of tourism. This research was carried out by quantitative and qualitative methods, which determined indicators related to food preferences, namely: taste, shape, colour, appearance, and presentation. The survey was conducted using a questionnaire tool which was distributed to 100 respondents consisting of 50 general public people and 50 tourists. Apart from that, a survey was also conducted through unstructured interviews to producers and government agencies that are relevant to this business. The method of analysis involved descriptive statistics. Furthermore, a synthesis was carried out from the results of the analysis, especially in the perspective of tourism through traditional food culture. The findings of the study is that *Peuyeum* Bandung is still appealing, especially the taste factor.

Key words: *Culture, Indonesia, Tourism, Place, Traditional-Food*

Introduction

Food is a cultural characteristic of an area. Food is a key aspect of the travel experience and tasting a country's food is important for understanding its culture. O'Halloran (2015), as well as Syafrudin (2018) said that the diversity of traditional foods strongly supports the conception of traditional food as an attractive element of a culinary tourism.

Culinary tourism emphasises authenticity and plays a role in tourism planning. Tourism planning models usually include cuisine and food as cultural tourism resources supported by regional hospitality and management skills, a trained workforce and well-defined infrastructure including transportation (Deale & Stynes, 1987 in O'Halloran 2015). Some examples highlight the relationship between food, events, local culture and the impact on the community. The information presented supports the statement (Conde Nast's, 2001 in O'Halloran 2015) that more and more travellers claim that food is a key aspect of the travel experience and that they believe that tasting a country's food is important to understanding its culture.

Food tourism involves experiencing specific kinds of ingredients and dishes from a different area (Hall & Sharples, 2003 in Everett, Sally & Susan L. Slocum, 2013). Food-driven travel quickly varies to embrace many activities, including agro-tourism, agricultural recreation, and culinary tourism. Regional development can be increased by food tourism. It can occur through a partnership in the supply chain of tourism by strengthening production on a local scale (Renko, Renko, & Polonijo, 2010; Telfer & Wall, 1996 in Everet, Sally 2012).

Therefore, the "typical" food of an area is important to maintain its existence. The traditional food from the city of Bandung is "*Peuyeum* Bandung," which is a fermented cassava. *Peuyeum* is believed by the local people to be a body-warming food, which is important in view of how Bandung is surrounded by mountains that lower its temperature. The word '*peuyeum*' itself comes from Sundanese and the Sundanese people often call *peuyeum* as *peuyeum sampeu* or "cassava."

Cimencyan District is a famous *peuyeum* producing area. According to information from the Bandung City Culture and Tourism Office, *peuyeum* is designated as a heritage food because it was served to guests more than 50 years ago at the Asian-African conference in 1955. The position of Cimencyan District is located in Bandung Regency, West Java Province, Indonesia. This can be seen in Figure 1.

Research on tourism and traditional food culture of the Bandung Peuyeum has never been carried out, even though several researchers such as O'Halloran (2015), Ab, Shahrin Karim & Christina Geng-Qing Chi (2010) reveal that culinary tours and traditional foods represent an attractive quality of tourist destinations. Bandung, which includes traditional food as part of its regional food specialties, could increase tourism and the local economy of the people of Bandung City. The results of the study by Ayesha (2020) stated that if rural communities in this area experience poverty, the traditional *peuyeum* food would be able to lift the local economy and protect the traditional food of the city of Bandung.

Methods

The context of the study area

The study area covers Cimenyan District, which is located in Bandung Regency. Geographically, Cimenyan District is located at 107 ° 37' - 107 ° 43' east longitude and 6 ° 54' - 6 ° 49' south latitude. The total area is 40.58 km². *Peuyeum* producers in Cimenyan District are spread across 3 villages namely Cimenyan Village, Mekarsaluyu Village and Mandalamekar Village.

Data Collection Methods

The data collection method in this study consists of two methods, namely the primary data collection method and the secondary data collection method.

Primary Data Collection Method

In this study, primary data was obtained through interviews using a prepared questionnaire. Primary data sources are respondents who are to assess the attractiveness of *peuyeum* food as well as souvenirs from the city of Bandung. The data taken includes the age of the respondent, gender, type of work, income level, reasons for consuming, and assessment of the *peuyeum*. The colour, taste, shape, presentation and appearance of the *peuyeum* packaging was also assessed by the respondents. The target respondents are:

a. The general public

The general public in this case are consumers who live in Bandung.

b. Tourists

Tourists are those who visit Bandung to carry out tour activities.

Secondary Data Collection Method

Secondary data is data obtained by recording and quoting directly. Secondary data is data published or used by agencies. Secondary data used in this study is data from the Central Bureau of Statistics (BPS) covering geographic conditions, and the number of tourists who come to Bandung.

Analysis Methods

The method of analysis involved simple quantitative and qualitative methods. Processed data from respondents are proportioned through simple statistical methods involving the preferences of respondents as to colour, shape, presentation and appearance. Next, a synthesis was conducted by using references to cultural perspectives on traditional food tourism. There were 100 respondents consisting of tourists and the general public. The selected respondents must have previously purchased a peuyeum.

Results and Discussion

General Condition

The Bandung Regency Spatial Policy for Cimenyan District is prioritised for Tourism Activities. The growth of tourist destinations and several cafés greatly supports the development of tourism in this area.

Bandung City's tourist data by the Culture and Tourism Office of Bandung can be seen in Table 1 below:

Table 1 The Development of Tourists in Bandung City

Year	Foreign Tourists (people)	Domestic Tourists (People)	Total (people)
2014	180.143	5.627.421	5.807.564
2015	278.810	5.782.284	6.061.094
2016	338.079	6.561.503	6.899.582
2017	354.982	6.605.530	6.960.512
2018	361.016	7.224.330	7.585.346

Source: Bandung Culture and Tourism Office, 2019

According to the table above, it can be seen that the number of foreign and domestic tourists from year to year continues to increase. This can be seen from the 2014 to 2018 data. The increase occurred during national holidays and school holidays, where many tourists came to Bandung to enjoy the tourist attractions.

There are various kinds of tourist attractions in the city of Bandung such as nature tourism, culinary tourism and many more. The number of tourists who visit the city of Bandung are always increasing. In 2018, the government was targeting 7 million tourists, it evidently exceeded that target. The visits of foreign and domestic tourists show this increase will be a great opportunity for the people or government of Bandung City.

The increasing number of tourists in Bandung City cannot be separated from the image of Bandung's tourist destinations. Destination image is important in a dynamic, fluid, and competitive era that empowers the industry of tourism in the general marketplace. Gunn (1972), Hunt (1971), and Mayo (1973 in Afshardoost, Mona & Mohammad Sadegh Eshaghi, 2020) introduced the concept of tourism destination. Since then, various academic studies (Beerli & Martín, 2004) have shown the influence of image consideration as an important factor (Stylidis, Belhassen, & Shani, 2015) on behavioural intention, including the intention to recommend (Prayag, Hosany, Muscat, & Del Chiappa, 2017), intention to revisit (Loi, So, Lo, & Fong, 2017), and the intention to visit (Molinillo, Liébana-Cabanillas, Anaya-Sánchez, & Buhalis, 2018). To analyse and combine, many studies have collected and discussed the destination influence and processes of tourist decision-making, future behavioural motives, and preferences of the destination (Tan & Wu, 2016).

Cimemyan District became the location for *peuyeum* production in the 1950s. In that year the number of *peuyeum* craftsmen in Cimemyan District reached 200 people. However, this fame gradually decreased. Until 2020, there were only 7 large-scale *peuyeum* producers and around 7 small-scale producers.

Peuyeum traditional food uses cassava as the main ingredients for making *peuyeum*. Since the colonial era it has been known by the people of Bandung as a substitute for rice, which was very difficult to obtain at the time. Abundant cassava production needs to be preserved to prevent it from rotting. Cassava processing is carried out through a fermentation process using yeast. From these processed products, it becomes *peuyeum*. This preservation process has been going on since the 1800s. The cassava is processed in such a way that the Cimemyan *peuyeum* is known as a delicacy outside of Bandung City. The experience of food and tourism is becoming increasingly important for the rural economy's growth and development. The relationship between food and tourism has become a potential aspect for increasing tourist spending. Recognition of local food as a driver of tourism expenditure helps in the diversification of agriculture and rural business as mediated through rural economic development, strengthening the identity of an area and by preserving cultural heritage (Myntinen, S. Logren, M. Sarkk -Tirkkonen, T. Rautiainen, 2015).

Culinary experiences have an important role in decision making and tourist satisfaction in addition to factors such as tourism products and promotion strategies (Henderson, 2009). Food

is essential for satisfying various life-sustaining needs. It also provides another very relevant function: it offers fun, entertainment, serves social purposes, provides insight into other ways of life and helps in the understanding of culture.

The *Peuyeum* making process is fairly straightforward. According to Rokhmat (2020), the only ingredients needed are cassava, water and yeast. The first step in the process is to peel the cassava skin, then wash it clean. Usually, cassava for *peuyeum* making is a whole cassava. It is only cut at the top and bottom edges. After everything is clean, the cassava is then soaked for a while and then put in 3 cans of water to boil twice until it is half cooked. The first boiling lasts for 1.5 hours, and the second for 1 hour. After boiling, drain the cassava and then sprinkle it with yeast. The yeast-coated cassava is arranged in a bamboo basket covered with banana leaves. Let stand for 2-3 days until the fermentation process is complete and a sweet and tender (but not mushy) *Peuyeum* is produced (See Figure 2).

The function of *peuyeum*, apart from being a snack, is to warm the body. Yeast as a fermentation material is a major factor that causes a warm effect on the body after eating *peuyeum*. Until now, *Peuyeum* Bandung is usually sent to the City / District of Bandung, Garut, and Cianjur to be traded mostly as souvenirs and as the main ingredient for making traditional "colenak" foods, namely *peuyeum* which is roasted then sprinkled with palm sugar and grated coconut.



Figure 2: Peuyeum Making Process

Respondents Identity

Identity is traditionally defined as experiences, values, beliefs, and a stable constellation within an individual that provides self-definition. Although it is built on an understanding that emphasises that identity lasts longer. One individual may have many identities. Giddens stated that "self-identity is not a characteristic, or even a collection of characteristics, possessed by individuals. This is a self that is reflexively understood by people in relation to their biography. Identity is a process of meaning construction on the basis of experiences, beliefs, values, and cultural attributes that are given priority over other sources of meaning" (Castells, 2004 in R. Bredvold, 2016).

The results of the study showed that the respondent's identity information was taken randomly.

a. Age group

Age of the respondents: the majority are 24-45 years old or are in the adult age group with 87%. The adolescent age group is 12% and the age group over 45 years is as much as 1%.

b. Education Level

The education of the respondents varied, from elementary school graduates to master graduates. Tertiary level education was the highest, with a percentage of 42%, then SMA / SMK at 41% and SMP level at 12% and finally SD level with as much as 5%.

c. Place of Origin

Respondents were dominated by the people of Bandung, with a percentage of 63%, then respondents from outside West Java at 20%. These respondents came from various regions such as Bali, Solo, Mojokerto, Jakarta etc. Meanwhile, 17% of respondents came from West Java such as Subang, Purwakarta, Depok etc.

d. Respondents Occupation

23% respondents work “other” jobs, which means they are technicians, admins, editors, photographers, baristas, or are retired and so on. In addition, 20% are housewives and 16% are self-employed and the rest work as private employees, students, factory workers, teachers and civil servants.

Respondents' Reasons for Buying Peuyeum

The attitude of the respondents towards *peuyeum* bandung is an act of being directly involved in obtaining, consuming, and eating up *peuyeum* bandung. Studying *peuyeum* bandung respondent attitudes is an attempt to understand who the *peuyeum* bandung respondents are, how they buy, when they buy, where they buy, and why they buy. *Peuyeum* bandung respondent attitudes need to be studied by the marketing of *peuyeum* bandung because marketers have an obligation to understand the respondent in terms of the respondent's tastes, and how the respondent makes the decision to buy *peuyeum* bandung. Learning what respondents need and want at this point is very important. Understanding respondents will guide marketing towards a correct and efficient marketing policy. In food research, Pollard et al. (1998 in Gug, Yeong, Kim & Anita Eves, 2012) stated that the sensory is a perception that can play an important physiological and psychological role in appreciating food. The sensory

is a perception that people develop regarding their appetites for eating and drinking. For most people, taste, in nearly all food and drink settings, tends to be a key consideration.

Urry (2002 in Gug, Yeong, Kim & Anita Eves, 2012) also stated that tourism is characterised by 'sensory experiences', such as seeing, touching, and feeling. Several studies of travel experiences show that tourism has become more sensorially diverse, and the new trend of travel experiences filled with various sensory experiences is considered an important part of the pleasure of travel (Dann & Jacobsen, 2002; Urry, 2002 Gug, Yeong, Kim & Anita Eves, 2012). According to Hall and Mitchell (2000), food in tourism can be seen as multi-sensory in a way that language is difficult to understand when generating memories. Boniface (2003) maintains that sensory experiences are a main tourist motivation for traveling. Since taste is considered an important criterion for food consumption, people are more likely to consume foods that they think are delicious (Pollard et al., 1998 in Gug, Yeong, Kim & Anita Eves, 2012).

The following describes some of the attitudes of Bandung *peuyeum* consumers in Bandung.

a. Place and Reason for Buying Peuyeum

Bandung *peuyeum* consumers that became the respondents in this study were those who had bought *peuyeum* Bandung in the city of Bandung. From the interview results, some of the respondents' reasons for purchasing *Peuyeum* Bandung can be seen. The first reason: respondents do like *peuyeum* bandung for consumption (55%). Second: respondents feel they have to buy *peuyeum* as souvenirs because this food is one of the characteristics of the city of Bandung (34%). Third: *peuyeum* Bandung outlet is easy to find (11%).

b. The Frequency of Purchasing Peuyeum

Most of the respondents made purchases of *peuyeum* Bandung in an uncertain frequency. There are only 4 respondents who buy *Peuyeum* Bandung every day. There are respondents who buy the *peuyeum* once a week because their families like a varied food menu every day. Meanwhile, some respondents buy *peuyeum* Bandung every time they come to Bandung, because they consider them to be cheap souvenirs from Bandung to be brought to their place of origin.

c. Amount of Purchase

The average consumer buys the *Peuyeum* for 1 kg. Consumers consider this number to be sufficient for a family that has an average of 4-5 family members.

d. Purpose of Buying Peuyeum

Most of the consumers, as many as 89 respondents, bought *peuyeum* Bandung for their own consumption. Only 11 respondents purchased *peuyeum* Bandung for souvenirs purpose.

e. Preference for Peuyeum

Preference is the tendency to choose something that is more preferable than others. Preference is part of the decision-making component of an individual. These components include, perceptions, attitudes and values. These components influence each other in making decisions. Preference has the meaning of choice or choosing. The term '*preferensi*' is used to replace the word preference with the same meaning or interest in something. Preference is an attribute or desire to choose. Preference is defined as subjective (individual) tastes. What needs to be considered is that preference is independent, regarding either likes or dislikes.

Preference for *peuyeum* Bandung is a choice of whether someone likes or dislikes the *peuyeum* products they consumed. This choice varies from one respondent to another. The preferences of tourists to *peuyeum* bandung can be seen from the frequency of consumers who choose the attributes of *peuyeum* bandung under study. The attributes of *peuyeum* bandung studied are taste, shape, color, appearance and presentation.

The five attributes of the *peuyeum* Bandung are categorised into:

1. Taste; very sweet, neutral sweet, not sweet, very unsweetened,
2. Shape; excellent, good, neutral, amorphous, profoundly amorphous
3. Colour; deep yellow, yellow white, off white, off white, it doesn't really matter
4. Appearance; not infested with flies, yellow *peuyeum*, white *peuyeum*, clean and hygienic, doesn't really matter,
5. Presentation; with a plastic container, with a white plastic bag, with a plastic bag and covered with banana leaves, with a styrofoam and banana leaves as the base layer, it doesn't really matter

The preferences of tourists to the *Peuyeum* Bandung can be seen in the table 2 below.

Table 2 : Preferences of Tourist To The Peuyeum Bandung

Attribute of Peuyeum	Value					Total Value	Average
	5	4	3	2	1		
Taste	37	50	13	0	0	100	
	185	200	39	0	0	424	4,24
Shape	15	69	16	0	0	100	
	75	276	48	0	0	399	3,99
Colour	41	45	14	0	0	100	
	205	180	42	0	0	427	4,27
Appearance	56	44	0	0	0	100	
	280	176	0	0	0	456	4,56
Presentation	48	52	0	0	0	100	
	240	208	0	0	0	448	4,48

Consumer preferred sweet taste, good shape, a yellow and white colour, clean and hygienic appearance and served using a plastic container with a banana leaf base.

a. Taste

The taste of *peuyeum* Bandung is closely related to the sweet *peuyeum* butter variant. *Peuyeum* butter is said to have good quality because of its high level of sweetness. For the *peuyeum* Bandung taste, consumers prefer a sweet taste. *Peuyeum* with a sweet taste is liked by consumers because in general, sweetness is the most delicious taste to be enjoyed. In addition, *peuyeum* is mostly consumed grilled and then sprinkled with sugar. Meanwhile, *peuyeum* with a less sweet taste is usually eaten by coating it with flour and then deep frying it. Based on the conditions in the research location, there are various kinds of *peuyeum* sold by traders, some are sweet, some are less sweet.

b. Shape

All foods that can be consumed have different forms. *Peuyeum* Bandung has the shape of cassava. With such a form, it does not eliminate the origin of the main ingredient for making *peuyeum*, namely cassava. Based on the results of preferences, it is found that consumers so far like the shape of the *peuyeum*, although consumers do not really care about form.

c. Colour

The colour of *peuyeum* Bandung that most consumers like is the *peuyeum* which has a yellow and white colour. The *peuyeum* with a yellow and white colour is the most preferred by consumers because it indicates that the *peuyeum* looks sweet and the *peuyeum* variant is

peuyeum butter, so it is more delicious to eat. Meanwhile, the white coloured *peuyeum* is less liked by consumers because the colour appearance is less attractive, and consumers think that the white coloured *peuyeum* is not sweet and slightly sour due to the fermentation result. Most of the available *peuyeum* has yellow and white colour.

d. Appearance

The first thing tourists absorb of a food is appearance. If the appearance is good, it increases the attractiveness for consumption. The appearance of each *peuyeum* is different, some look clean and are often infested with flies because *peuyeum* are generally sold by hanging and stored in baskets. The most preferred appearance by consumers is a clean and hygienic *peuyeum* because cleanliness is one of the main factors in choosing food. Most of the *peuyeum* sold were either hung or stored in baskets and had different appearances.

e. Presentation

Food presentation is a determining factor. There are three important points that must be considered in the presentation of food, namely the selection of the tools used, the way food is arranged and the food trimmer. Bandung *peuyeum* is stored in a basket and then wrapped in banana leaves and covered with a cloth. Consumers prefer to serve *peuyeum* using plastic with a base of banana leaves because it is considered cleaner than not using banana leaf mats.

The results of the above study indicate that the traditional food of Bandung *peuyeum* still has consumers. There are even some consumers that are loyal to the Bandung *peuyeum*. This means that this is an opportunity for traditional food to be able to compete in the current food market. Unattractive packaging issues are often a marketing problem. But this can be circumvented by better packaging techniques. According to the reasons for purchasing *peuyeum*, it turns out that "taste" is one of the considerations. In fact, the taste of *peuyeum* really depends on cassava as the raw material. The types of cassava that are used for making *tape* are the *manggu* type and the butter type. These two types of cassava were chosen because they taste *legit*/sticky so that they produce chewy cassava *tape* with a golden yellow color (Kusno, et al;2018).

Cimemyan District is no longer able to produce cassava because of the land growth in this district. Cassava as the raw material needs to be imported from Padalarang and Subang (Kusno, et al, 2018).

The Traditional Food of "Peuyeum Bandung" from the Perspective of Tourism, Culture, and Place

Perspective refers to a different type of definition. Adopted from research that discusses food and tourism, while the discussion of terminology refers to different expressions used to

describe this phenomenon (Ellis, Ashleigh et al, 2018). *Peuyeum* Bandung is a traditional food that is included in the history of civilization of the people of Bandung City. Even in ancient times this food was believed to warm the body. The cool temperature of Bandung, as well as the geographical position surrounded by mountains enhance the taste of this traditional food. Several studies show that food is a reflection of culture. Even as a key marker of connectivity between culture and place, food is one of the most important resources of any tourist destination and is integrated with a sense of authenticity (Fust e-Forn e & Berno, 2016). In addition, food heritage is considered a marker of identity, with a high symbolic value regarding the significance and meaning of a place (B essi ere & Tibere, 2013). Food is a tourist attraction that conveys sustainability, authenticity and is the embodiment of cultural, geographical, natural and rural characteristics (Hillel, Belhassen, & Shani, 2013). Thus, food is a key component in the sense of place (Smith, 2015). In this context, location creation plays a central role in the meaning attached to the meaning of place (Friedman, 2010). Especially in suburban areas, the concept of laying out tourism reflects a bottom-up process built from community resilience and long-term sustainable development (Lew, 2017).

Tourism development through the practice of ancient and wild lifestyles is emerging as an important cultural ecosystem service in rural tourism and natural environments. Mushroom picking and cooking mushrooms are examples of local culture in many mountainous areas and communities around the world, where culinary tourism is becoming increasingly popular. Drawing on the meaning that local people attach to cultural ecosystem services such as wild food, and how the taste of this local place is transferred to the practice of culinary tourism and the creation of planned tourist attractions, the results show the important role of cuisine in the culture and identity of local communities and people in nature-based tourism activities. This has a direct impact on sustainable forestry and tourism planning in rural environments. Food tourism is understood as a type of tourism where the nature of a culture is explored through its food. This includes events, amenities, dishes, and the sights related to food (Fust e-Forne,2019).

The results of research in Italy show the relationship between the image of the destination food and the intention of tourist visits, and the relationship between information sources and tourist purchasing decisions. The results showed that, in general, Italy has the most preferred food image and the highest potential for future visits. A significant positive relationship was found between food image and visit intention. The study also confirmed that tourists' purchasing decisions are significantly influenced by information sources which has different types. The development of local and regional cuisine has been identified as a platform for tourist attractions by various researchers. Food tourism has become a trend in many places in the world.

The unique challenges posed by this complex environment include challenges faced in developing tourism in rural areas in general, as well as specific issues related to food. Culinary tourism trends highlight how to consume food as well as how to tell stories(de la Barre,

Suzanne & Patrick Brouder ,2013). The Cimenyan District, which is on the outskirts of Bandung City, represents an opportunity if tourism is developed through the concept of culinary tourism and the story behind the food. Stories about the history of traditional food and its delicious taste.

Peuyeum producers are often in the same family and retain their traditional manufacturing methods. Traditional food producers must open their doors to visitors because it will increase the popularity of culinary tourism. This concept strikes a balance between business operations and the force to develop new consumption arenas. This concept can be adopted by the producer of the Cimenyan *peuyeum*.

Approaches that maintain spatial, social and cultural influences were developed to conceptualise culinary tourism establishments, through traditional food. (Everett, 2012). Tourist attractions establishment must comply with spatial policies. *Peuyeum* Cimenyan producers must be assisted by both the government and the private sector in order to make the *Peuyeum* center a place or space for tourist destinations. The direction of the spatial policy around the tourist area in Cimenyan District was made into *peuyeum* sales with the concept of a show window in order to attract the attention of tourists to buy it and also to improve the welfare of the community, especially *peuyeum* producers.

Food and tourism activities have entered into a new category of tourism called culinary tourism where the motivation for traveling is to get a special experience from food. *Peuyeum* is not just a food but encapsulates a culture. The fanatic consumer society consumes *peuyeum* because they know that this food has been around for a long time and has a delicious taste. Simple everyday food as a sign of local and regional identity contributes to the regeneration and rejuvenation of the area through culinary tourism. The significance of food in tourism and the close relationship between food and tourism have become important subjects for increasing tourism attractiveness (Kivela & Crotts, 2009).

Peuyeum Bandung consumers are influenced by the family environment and work environment. The form of influence on this variable is shown by the number of consumers who decide to buy *Peuyeum* Bandung because they follow co-workers and information from family members. Respondents made purchases because of positive testimonials from family and colleagues. This condition allows the marketing of *peuyeum* through word of mouth marketing. Food is increasingly gaining attention in the tourism literature as rich in economic benefits (Matson-Barkat, et al, 2018), as an essential element of authentic and sustainable regional culture (Alonso, Kok, & O'Brien, 2018), as important in the story of a place (Ellis, Park, Kim, & Yeoman, 2018) and as useful for marketing communications (Okumus, Okumus, & McKercher, 2007). Literature also shows the challenges that tourism provides to local people in the food industry and to tradition, such as the need to accept other people's opinions that influence local food traditions to become a form of tourism attraction (De Jong & Varley,

2017). Consumers and food transmit the norms and values of a social group (Yates & Warde, 2017). For example, Yates and Warde (2017) looked at some differences in eating habits in the United Kingdom between people who live alone and people who do not live alone and Almerico (2014) looked at the cultural transmission of ethnic food as well as norms and standards associated with eating events. Certain foods are important for the celebration of ritual events and more generally for certain socio-cultural activities (Beji-Becheur, Ouhamoune, & Ozçaglar-Toulouse, 2014). These observations have led to the recognition of the material, symbolic, individual and collective nature of food experiences and their experiences of the ability to transmit and mediate between cultures (Almerico, 2014). In the field of tourism, food is now often considered an important part of the tourism experience (Quan & Wang, 2004) Culinary tourism, where the motivation for travel is to discover and consume more food and drink is increasingly being considered (Ellis et al., 2018).

However, tourism literature also illustrates that each eating experience is subjective and its value will depend on the meaning given by the social group (Morgan et al., 2008). So, the restaurant will very often become the centre of gastronomic tourism, the motivation for tourists to experience the culture of the restaurant. Some tourists find comfort in a restaurant that feels like at home (Osman, Johns, & Lugosi, 2014) and can offer peace of mind in an unfamiliar environment. Also, Quan and Wang (2004) argue that food consumption in a tourism context can be experienced as a peak experience or as an extension of the everyday dining experience. This is important in cases as the total quality of the overall tourism experience depends on successful peak services and support and on their capacity to strengthen each other (Quan & Wang, 2004). Given the importance of observed social values, rituals and exchanges in relation to the food experience, social interactions contribute to the production of meaning in the restaurant experience of tourists. Kim and Lee (2012) found that other people influence restaurant experience through expectations and Ignatov and Ignatov. It was also found (E., & Smith, S, 2006) that making time for family and friends can encourage the eating of local foods. In their paper Wijaya, King, Nguyen, and Morrisson (2013) suggest that service staff when accompanying tourists and customers in a restaurant can be a significant experience during dining.

Culinary Tourism (2011) is an association that is dedicated to the development of culinary tourism, and they project that the tendency to travel for food will continue to increase (Getz, Donald & Richard, 2014). The reality in the *peuyeum* producer location in Cimenyan District is decreasing for various reasons, such as the absence of a regeneration process for producers and reduced cassava land. The results of observations show that the *peuyeum* business is considered less promising. Based on the argument of Culinary Tourism (2011), traditional food production of the *peuyeum* Bandung should have promising prospects for the future.

Conclusion

Based on the research, the following conclusions have been reached:

Buyers of *peuyeum* Bandung traditional food still claim that *peuyeum* is for consumption. This indicates that the *Peuyeum* Bandung still has enthusiasts. 34% of buyers come from outside Bandung. The Bandung *peuyeum* is still famous. This indicates a positive prospect for the development of the traditional food of Peuyeum Bandung.

The preference of tourists regarding *Peuyeum* Bandung is for one which has a sweet taste, a good shape, has a yellow and white colour, a clean and hygienic appearance and is served using a plastic container with banana leaves on the base layer. The attributes most considered by tourists in purchasing *peuyeum* Bandung are taste and appearance attributes. The order of attributes that were considered the most to the least were the attributes of taste, appearance, colour, presentation and shape. Tourist preferences reveal that *peuyeum* is not their priority in choosing food because there are many other typical foods of Bandung that they want to consume. Consumers want new innovations in *peuyeum* Bandung food.

However, there are consumers who still buy *peuyeum* Bandung regularly, which indicates that Bandung *peuyeum* still has a market share. Cassava raw materials and producer regeneration, which are obstacles to the sustainability of Bandung *peuyeum* production, must be followed up quickly.

The results of several discussions from the literature related to this topic show that traditional food has a strong relationship with tourism. Not only that, but traditional food also has a connection with local culture. *Peuyeum* Bandung has encapsulates a cultural image of Bandung. Even its delicious taste has been recognised. With all the potential of *Peuyeum* Bandung, it must really be preserved. For this reason, serious government intervention is needed to make integrated policies in tourism development and empower the local economy. Community involvement is needed to care for the traditional food-*peuyeum* Bandung.

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