

INTERVENTING IN STRENGTHENING CULINARY TOURISM THROUGH LOCAL CULINARY INNOVATION AND CREATIVITY IN KUNJIR VILLAGE

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ABSTRACT

This community service aims to change the knowledge and skills of the Kunjir village residents who previously lacked innovation and creativity so that tourism activities in the village have decreased, since the construction of the "seawall" or coastal fence by the Central Government, which caused the beach and sand to disappear, so that the creative economy declined and economic activities decreased. Therefore, it is necessary to carry out Innovation and Creativity Training activities with a Tourism Anthropology perspective, one of which is Local Culinary (Food Anthropology) for Women in Kunjir Village, in South Lampung Regency, Lampung Province, to strengthen the creative economy and tourism. Kunjir Village is one of Unila's fostered villages, because this village is a village affected by the tsunami and has many potential natural disasters. Therefore, Kunjir village must make many improvements, must have the ability to adapt to these changes, one of which is developing culinary tourism. In this case, the community service team has conducted training for mothers by inviting resource persons who are experts in the field of Anthropology / Sociology of Tourism, the field of Promotion of the creative economy and Tourism, the field of culinary experts with culinary innovation and creation. Starting with preparation, technical implementation and skills of the participants.

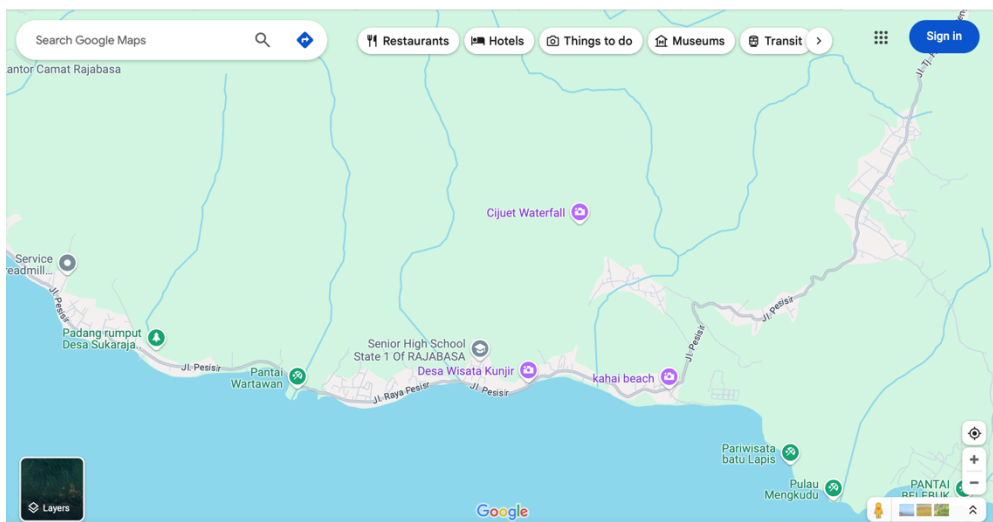
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INTRODUCTION

Kunjir Village is a famous tourist village icon in South Lampung Regency, Lampung Province. However, the impact of the tsunami and the construction of a seawall by the central government, which is useful for tsunami disaster resilience, has had a significant

impact on tourism activities in this village. Beaches for bathing with white sand are no longer there, making bathing or swimming at the beach somewhat difficult. This has reduced tourist visits, but on the other hand, this development is important for safety from tsunamis and high waves in the village. This certainly requires a paradigm shift for residents in facing this change, namely having to be creative and innovative to ensure tourism visits do not change by changing the tourist destination of bathing at the beach to offer other beach tourism, such as trips to islands, cafes with local culinary like fresh seafood , fishing tours, bicycle tours and photo tours around the beach (Barron, 2004). One of the most interesting is the seafood from this village, namely fish, squid, and shrimp. This processed food is very interesting if it is made an icon of tourism in this village, coupled with innovation and creativity so that it becomes a culinary tourism that attracts tourists (Long, Lucy M 2024).

Figure 1. Kunjir Village Map, Google Map 2025



Kunjir Village is one of the villages in the Rajabasa District and is a coastal village, with the following population:

- I. Population of Kunjir Village** : 1991 people , consisting of ;
 - a. Male : 1061 people
 - b. Women : 930 people
- II. Head of Family (KK)** : 579 KK, consisting of ;
 - a. Male : 498 families
 - b. Women : 81 families

Kunjir Village is a coastal area, the length of the beach is 2200 M which has natural beauty and is one of the tourist destinations in South Lampung Regency, especially in Rajabasa District, in 2013 IPB Bogor conducted research in Rajabasa District which finally determined Kunjir Village as a Pilot Village for Integrated Tourism Village, besides beach tourism there is also mountain tourism there are hot springs, waterfalls , etc. (Kunjir Village Profile).

Kunjir Village as one of the tourist destination areas is located in a very strategic area because it is close to other tourist areas in Rajabasa District, such as: Journalist Beach in Way Muli Village, Waterfall in Cugung Village, Kahai Beach and Batu Lapis/Mangkudu Island which can be reached by both land and sea.

Kunjir Village's tourism potential includes, in addition to beach tourism, mountain tourism that is equally captivating, such as **Way Terjun Cecakhah** and **Way Panas** , located in Hamlet 01 of Kunjir Village. Meanwhile, there are eight beach tourism locations, all of which are naturally beautiful and managed by local community groups. In Hamlet 01, there are Serambi Krakatau Beach, WWG Beach, Labuhan Saka Beach, and Mios Beach. In Hamlet 02, there are Pengumbanan Beach, Jandong Beach, Mutiara Beach, and in Hamlet 04, there is Batu Gusung Beach. Meanwhile, in Hamlet 03, the beach tourism has not been optimally developed, but Hamlet 03 does have cultural tourism such as traditional customs and sacred tombs. Meanwhile, Kunjir Village Arts and Culture has pencak silat arts, *sigekh pengunten dance* and *khakot dance* which are located in Hamlet 03.

This community service aims to improve the knowledge and skills of the residents of Kunjir tourist village in improving tourism activities that are currently sluggish in the village. The icon of Kunjir Village as a tourist village in South Lampung Regency is currently declining along with the impact of the tsunami and also the impact of the construction of *the seawall*, which is destroying the beach. The residents of Kunjir village need a lot of innovation and creativity as a way to adapt to the impact of the Tsunami and the construction of the seawall to revive their tourism activities. existing (CRIF, 2023). Therefore, it is necessary to conduct Local Culinary Innovation and Creation Training activities for Women in Kunjir Village, in South Lampung Regency, Lampung Province, in order to strengthen the creative economy and tourism.

Kunjir Village is one of Unila's fostered villages, as it was impacted by the tsunami and faces numerous potential natural disasters, such as floods, hurricanes, tsunamis, and so on. Furthermore, Kunjir Village is a leading tourist destination in South Lampung Regency due to its beautiful natural charm. Kunjir Village was once a popular tourist destination in South Lampung, but due to the tsunami and subsequent changes in the coastal boundaries of the Kembangan government, the beach has changed. The construction of a coastal boundary, or seawall, in Kunjir Village, particularly the one developed under the concept of "Kunjir's Giant Seawall Cluster", aims to increase resilience to disasters, especially tsunamis. This development is part of the government's efforts to protect villages severely affected by the 2018 tsunami.

As a result, many beaches have disappeared, and tourist visits have declined. Currently, Kunjir village offers fishing tourism, cafes, island tourism, and Krakatoa (BPS, 2023). Therefore, Kunjir village must make many improvements, must have the ability to adapt to these changes, one of which is developing culinary tourism, both culinary from seafood and traditional cakes (Sofyan, 2020). It is also hoped that this will attract more investors to develop more restaurants in the village.

Kunjir Village is part of the customary territory of the Rajabasa Sai Batin Clan, which has traditional foods such as Lukuk Lumay, Khekadho, Cucokh, Khayk, and Bubokh Lulos (Hadikusuma, 1989). These foods are still original and less attractive to sell, but if they are innovated and created, they will become culinary delights that can sell well (Ren, Carina 2024). Kunjir Village is part of the customary territory of the Rajabasa Sai Batin Clan, which

has traditional foods such as Lukuk Lumay, Khekadho, Cucokh, Khayk, and Bubokh Lulos. These foods are still original and less attractive to sell, but if they are innovated and created, they will become culinary delights that can sell well. In this case, the community service team will conduct training for women by inviting resource persons who are experts in the fields of Anthropology/Sociology of Tourism, the field of Promotion of the Creative Economy and Tourism, the field of culinary experts with culinary innovation and creation. Therefore, the importance of this community service activity. The TKT of this community service activity is designed up to level 6.

PER PARTNER ISSUE

Based on the description presented in the situation analysis above, several problems can be identified as follows:

1. The decline in tourist visits to Kunjir village in the last two years has had a serious impact on the village community who depend on tourism and creative economy activities for their livelihoods. Therefore, the village residents need to get innovation and creativity, one of which is in the culinary creative economy sector.
2. Culinary innovation breakthroughs to increase tourist attraction are needed by residents.

ACTIVITY OBJECTIVES

The objectives of this activity are as follows:

1. To increase knowledge and skills regarding local culinary innovation and creation for tourism.
2. To increase the attraction and tourist visits to Kunir village.
3. To develop creative economic activities in the culinary sector and increase tourism activities in Kunjir village.

BENEFITS OF THE ACTIVITY

The benefits of this activity are as follows:

1. The residents of Kunjir village, especially the village mothers or women, have knowledge about developing culinary innovations in Kunjir village that can attract tourists to come.
2. This activity is expected to have an impact on increasing tourist visits to Kunjir village which is currently sluggish.
3. government of South Lampung Regency can contribute to increasing tourism promotion in Kunjir village.

RELATION

The target audience for this activity is the residents of Kunjir village, who depend on tourism for their livelihood. Specifically, the women in Kunjir village who actively sell food at tourist attractions are targeted. These mothers complained about the decline in tourist visits, so their sales are decreasing day by day.

This activity is closely related to the decline in tourist visits to Kunjir village, which has impacted the income of residents who rely on tourism for their daily income. In addition to beach swimming, island hopping, visits to Krakatoa, and other tourism, the focus is on monotonous and uninteresting culinary delights, even though local cuisine holds high cultural value but is not developed by the community (IBP, 2023). To this end, the team will also involve resource persons who are experts in the field of culinary innovation, namely using the Yussi Akmal brand, which is well-known in Bandar Lampung as a seller of Lampung souvenirs. Therefore this activity will provide the following solutions in the table.

Table 1. Solutions and Output Targets for Local Culinary Innovation and Creation Activities

Problem	Solution	Output Target
<i>Seawall</i> construction and the Tsunami disaster	Changing the tourism paradigm which previously relied only on beaches, but also on interesting local food and culinary delights.	Helping to increase community confidence and optimism in developing tourism activities
The problem of declining tourist visits	Making lots of promotions and shifting the focus of the population which not only offers beaches but also culinary innovations and interesting restaurants.	Village residents or women
Lack of innovation and creativity of residents to change tourist attractions	Able to be a model for other residents in developing culinary innovations	Become an agent of innovation and local culinary creations that attract tourists

In this community service activity, referring to the theory of the relationship between Culture and Food, in Foster/Anderson (1986) states that anthropologists view eating habits as a complex activity of cooking, matters of taste, likes and dislikes, local wisdom, beliefs, taboos, and superstitions related to the activities of production, preparation, and consumption of food (Foster, 1978). In short, it becomes an important cultural category. Anthropologists view food as being able to influence and relate to many other cultural categories (Sofyan, 2020). Although food is something that is central to life, anthropologists have paid little attention to the role of food in strengthening social relationships, sanctions, beliefs, religion, economics, and most of life (Abdulghani, 2021).

Therefore, eating habits can play a fundamental social role in addition to alleviating hunger (Nuridin, 2015). These roles are as follows: The first role is that culture determines food. Food is what grows in the fields, in the sea, and sold in the market until it reaches the dinner table (Darmanto, 2020). As a culture, food is more than that, for members of society, the food consumed requires cultural validation and authenticity. No member of any society, even in a state of extreme hunger, will eat any food because of religious taboos, superstitions, health beliefs, and past events. There are nutritious foods that are not allowed to be eaten, these are classified as "non-food" (Davidson, 2007).

Therefore, it is quite important to be able to distinguish between nutrients *and* food (Bell, David, 2023). Nutrients are a biochemical concept, namely a substance that can maintain and maintain the health of the organism that ingests it, while food is a cultural concept, a statement that says "this substance is suitable for our nutritional needs" (Shostak, 2023).

In the United States, a wide variety of foods exists due to our multi-ethnic ancestry and abundant food production systems. Perhaps nowhere else in the world is there such a wide variety of foods available to both the middle and upper classes (Oum, 2005). However, many nutritious foods are valued by members of other cultures but are not considered food by us, such as: horses, birds, dogs, frogs, sea urchins, lizards, seaweed, octopus , *armadillos*, *acorns* , dragonflies, hissing snakes, insect larvae, ants, maguey worms, grasshoppers, and Mexican flying fleas (Onorati, 2020). These animals are considered nutritionally acceptable, yet Americans never eat them (Long, Lucy 2024).

As individuals, we naturally have the choice to eat food according to our tastes, as not all of us eat everything our culture recognizes as food (Wargadalem, 2023). Childhood experiences influence preferences in adulthood. Foods enjoyed as children will continue to be enjoyed even after frequent new experiences, while new foods tried as adults are more easily rejected (Herlina, 2024). While many enjoy trying new foods, most prefer familiar foods (Walsh, 2023).

The second role is appetite and hunger. It's not just food *that* is culturally constrained, but also the concept of food (Holtzman , 2006). This includes when to eat, what to eat, and the etiquette of eating. In societies with sufficient food, culture dictates when to feel hungry, what to eat, and how much to eat to feel full (Hammersley, 2007). Some Americans wake up in the morning and require more food than Europeans. While most Americans' stomachs send hunger signals until noon, even if they have had a sufficient breakfast, Mexicans remain in a passive state until 3 or 4 p.m. (Jerome, Norge W 1980) . Then they send similar hunger signals. Then the same Mexican stomach asks for a snack again at 9 or 10 p.m. They say it's "the altitude factor," because Mexico is at an altitude of 7,200 feet. However, in Bogota, they need solid food at the same time because they are at an altitude of 8,700 feet (Harlen, Kaur, 2023).

The third role is that all societies classify food. Each group uses different methods for classifying food. What is appropriate for formal meals; what is appropriate for snacks between meals; what is appropriate for status and prestige; what is appropriate for social gatherings, illness and health; age; and even symbolic and ritual values (Vos, Rob, 2022).

The fourth role is the symbolic role of food. In reality, food is a fundamental part of life. Food is essential for social interaction. Without a way for food to be symbolically portrayed

to convey perceptions of relationships between individuals and groups, and within groups, it is difficult to predict how social life might unfold (Pennell, 2018).

The fifth role is food as an expression of social bonds. Perhaps in every social group, offering food (and sometimes drink) is an expression of affection, attention, and friendship (Anggadhania, 2023). Accepting food is an expression of acknowledgment and acceptance of feelings and reciprocation. Not offering food is expressed as an expression of anger or hostility. Just as not offering food, refusing food is an expression of rejection of affection or friendship, and an expression of hostility (Barron, 2004). In English, giving this symbolic expression has the proverb "biting the hand that feeds." People feel comfortable and at peace when eating together with friends and loved ones, and in most societies, shared meals and personal meals express these feelings (We don't share food with our enemies, but on the rare occasions when we do, eating together signifies that at least hostility has been set aside (Warganegara, 2021).

The sixth role is food as an expression of group solidarity. In America, we understand the importance of food in maintaining family ties and friendships (Nabessa, 2023). For example, eating together, gathering around a large table, signifies family closeness. In simpler times in America, eating together every Sunday night after church with grandparents, parents, and children was a common practice. This was a way to prioritize family unity (Berding, 2024). More broadly, food has always been revered as a symbol of ethnic identity (Levang, 2003).

The seventh role is food and stress. Food plays a significant role in defining a person's identity and providing comfort, especially in stressful situations (Elmhirst, 2001). Immigrants to the United States strive to maintain the dietary patterns of their home countries, and Americans living abroad seek out typical foods from their home countries (Jerome, 1980). Psychologically, this illustrates the important role of food in providing a sense of security.

The final role is food symbolism in language. Food symbolism in language illustrates the deep connection between psychological perspectives, personality, and emotional states (Elmhirst, 1999).

ACTIVITY METHOD

1. Lectures and Training

The lecture method is a method given to the target audience with the aim of providing knowledge and understanding to the target audience. Lectures given regarding knowledge challenges Today's competitive tourism industry requires significant innovation to improve. Training was provided to women and mothers in Kunjir village to develop and diversify local culinary creations, featuring local culinary innovation expert Yussi Akmal.

2. *Sharing* and togetherness

this collaboration method , local residents and teams will hold discussions and exchange ideas about creative economic and tourism activities.

Then an evaluation is also carried out in 3 stages as follows:

1. An initial evaluation was conducted to determine participants' understanding of tourism, the creative economy, and local cuisine in Kunjir village. This initial evaluation consisted of a pre-test and questions posed by the resource person.
2. Process evaluation, to determine participants' understanding of the dialogue and training process held.
3. A final evaluation is conducted to determine the extent to which participants have understood the material and guidance provided. Understanding of the material is tested using a post-test.

This evaluation stage can be implemented using the following indicators:

Table 2. Evaluation Indicators

Condition	Activities Carried Out	Expected Conditions
<ol style="list-style-type: none"> 1. The construction of the seawall has eliminated the beach in Kunjir village so that the attraction for bathing at the beach is no longer there, plus the impact of the tsunami also affected tourist visits. 2. B does not yet have innovation and creativity in developing other potential to attract tourists. 3. The community felt the drastic impact of the decline in tourist visits. 	<ol style="list-style-type: none"> 1. Providing knowledge and understanding to the public in this case about creative economic tourism and culinary potential. 2. Dialogue and discussion with residents to develop local culinary innovations and creations. 3. Conduct training to develop local culinary. 	<p>Participants master:</p> <ol style="list-style-type: none"> 1. The concept of tourism, creative economy and local culinary potential. 2. Understand the concept of innovation and creation of local culinary arts. 3. Having the ability to process local culinary into innovations and creations that have appeal.

RESULTS AND DISCUSSION

Implementation

This community service activity was held in the form of community empowerment, specifically for PKK mothers and teenage girls who run culinary businesses in the Kunjir tourist village. The Community Service Team provided community outreach, outreach, and mentoring, as well as strengthening community health resilience. The community service process began in June 2025, with several meetings with participants beginning in June 2025. These meetings were divided into two stages:

1. Socialization Stage

- a. Introduction to Community Service Program
In this session, the Community Service Team leader introduced all members involved and outlined the purpose of this community service activity. The session used a lecture method, lasting approximately 30 minutes.
- b. Presentation about Posyandu
This session is a key component of community service activities. Lectures and discussions are used as the methods used. In this session, community knowledge is gathered for optimal development.
- c. Presentation on the Importance of Immunization and Child Health . This session
concluded the outreach phase. Delivering this material is necessary because it can build community enthusiasm. The methods used in this session are lectures and discussions. The discussions are conducted by gathering participants' ideas, ultimately developing them for implementation in everyday life.

2. Mentoring Stage

- a. Kunjir Village Tourism Resilience Strengthening Practices
In this session, the community is invited to share how to become agents for health resilience in the community.
- b. Becoming an Agent of Culinary Innovation in the Community
This session is crucial because the purpose of this community service is for the community, especially the women of Kunjir village, to become agents of culinary innovation to boost tourism, which has been severely lacking and declining since the construction of the seawater dam, which has closed and disappeared beaches. Tsunami safety may be necessary, but in the context of tourism, it has further reduced the tourism. In this difficult situation, at least they are able to become innovators in culinary development, so that one of the tourist destinations is not only enjoying the beach sand but also local cuisine as an attraction.
- c. Becoming an Independent Society and Improving Tourism
This session is the closing session where the cadres are able to become agents and examples for the community to increase innovation in tourism and culinary.

Results and Evaluation

This community service initiative successfully demonstrated that this collaborative process can draw on community experience and integrate it with Indonesia's culinary and tourism culture. Community knowledge, part of Indonesia's rich and noble local wisdom, was gathered through this community service activity for all participants to understand.

Evaluation of this community service activity is carried out in the following manner:

- a. Participants' health knowledge and understanding were identified through *pretest questions* and discussions using an initial evaluation. This method was used to elaborate on the depth and breadth of knowledge and understanding of the

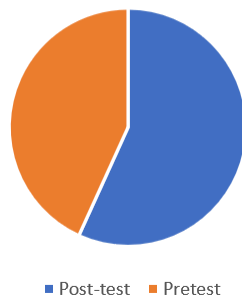
participants, who comprised the Kunjir village community. The initial evaluation was conducted before participants received the material to determine their level of knowledge prior to mentoring. The initial evaluation was conducted by providing short questions related to the material to be presented.

- b. Participants were presented with material on strengthening culinary innovation to enhance tourism. At the end of each presentation, a discussion was held with participants to assess their knowledge and understanding of the process.
- c. The final evaluation will take the form of a post-test and a discussion of any unclear points related to the material presented. The final evaluation will be conducted at the end of the activity, after participants have received all the materials provided. The final evaluation will involve providing questions related to the material presented to determine the progress/improvement in participants' understanding and knowledge of the material presented.

Broadly speaking, the evaluation explored the community's knowledge and experience regarding local culinary development and innovation based on local wisdom, specifically seafood sources. This knowledge gathering also more deeply linked the benefits and methods for strengthening tourism resilience in Kunjir village. Furthermore, an analysis of the various causes of the decline in tourism activity in Kunjir village was conducted. The score increased from 7.3 to 9.6 after pre- and post-tests. The post-test and pretest questions are as follows.

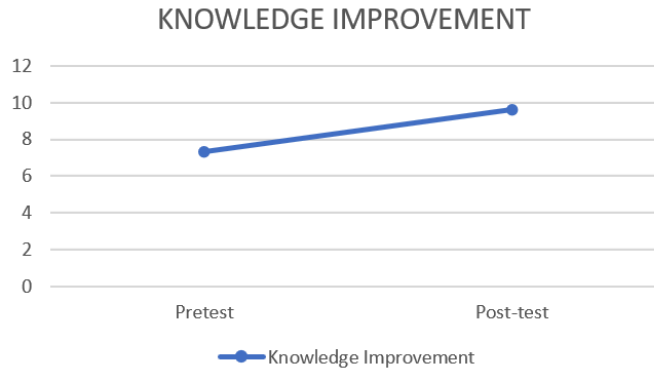
Figure 2. Evaluation Results

EVALUATION RESULTS



These results can also be seen in graphic form as below:

Figure 3. Results of Improvement Before and After *Post Test*



Based on the detailed results of the activity evaluation (*pre-test* and *post-test*), it shows an increase in the knowledge of the Diaspora Community regarding the material presented by 2.3 % . This increase in value is obtained from the difference in the average *pre-test* and *post-test evaluation values* , where *the pre-test value* had an average of 7.3 while the average post-test score increased to 9.6.

This increase in evaluation results indicates that the community understood the activity material well. Furthermore, the ratio of evaluation results is also shown in a pie chart, where the red post-test results occupy more than half the circle. This indicates that the post-test results improved significantly compared to the *pre-test results*.

The average increase in knowledge from the results of this evaluation can be categorized as having a figure that is not too high. This was because some participants achieved perfect scores on the pretest and maintained their scores until the posttest. This indicates a high level of knowledge regarding adaptation within the Kunjir village community in South Lampung Regency.

Due to the knowledge of the community service participants, who are primarily women from the village, this community service activity was organized to elaborate on the community's knowledge and develop it to optimize it. Throughout the activity, participants were quite enthusiastic about participating and providing valuable feedback. A cooking workshop with culinary expert Yussi Akmal will be held, which will be reported in the final report.

DISCUSSION

Here are some important theories of tourism anthropology:

1. Acculturation Theory
Acculturation theory explains the process of cultural exchange between two different groups. In the context of tourism, acculturation occurs when tourists and local residents interact, resulting in an exchange of culture and values.
2. Cultural Commodification Theory

The theory of cultural commodification explains how local culture is transformed into a commodity to be sold to tourists. This can lead to changes in local cultural values and meanings.

3. Ethnocentrism Theory

The theory of ethnocentrism explains how people judge other cultures based on their own cultural standards. In the context of tourism, ethnocentrism can influence interactions between tourists and local residents.

4. Functionalism Theory

Functionalism theory explains how each element of culture has a function in society. In the context of tourism, functionalism can help understand how tourism can affect local communities.

5. Structuralism Theory

Structuralism theory explains how social and cultural structures influence human behavior. In the context of tourism, structuralism can help understand how local social and cultural structures influence interactions between tourists and local residents.

6. Symbolic Interaction Theory

Symbolic interaction theory explains how humans interact with cultural symbols. In the context of tourism, symbolic interaction can occur between tourists and local residents through the use of cultural symbols.

By understanding the theories of tourism anthropology, we can better understand the complexities of interactions between tourists and local residents, as well as the impact of tourism on local communities.

Tourism and culinary arts are closely related. Here are some examples of the relationship between tourism and culinary arts:

1. The Attraction of Culinary Tourism: Culinary tourism is a popular type of tourism, where tourists come to an area to taste typical and unique foods.
Example: Culinary tourism in Indonesia, such as tasting fried rice in Jakarta or trying satay in Madura.
2. Cultural Identity: Typical food from a region can become a cultural identity and symbol of the uniqueness of that region.
Examples: Sushi in Japan, pasta in Italy, or rendang in Minangkabau.
3. Travel Experience: Tasting local food can be part of a memorable travel experience.
Example: Tasting market food in Thailand or trying fresh seafood on the beach.
4. Local Economy: The culinary industry can be a source of income for local communities.
Example: A small food stall in a tourist area that sells local specialties.
5. Tourism Promotion: Typical food can be one of the tourism promotion attractions of an area.
Example: Promoting tourism on social media by showcasing local specialties.

Thus, tourism and culinary have a mutually influential relationship and can be part of a memorable tourism experience.

Here are some of the roles of culinary tourism in increasing local tourism:

1. **Increasing Tourist Attractions:** Culinary tourism can be a unique and interesting tourist attraction for tourists.
Example: Unique and delicious regional specialties can attract tourists to come to the area.
2. **Increasing Local Income:** Culinary tourism can increase local income through the sale of regional food and beverage specialties.
Example: Local food stalls and restaurants can increase sales turnover by serving regional specialties.
3. **Preserving Local Culture:** Culinary tourism can help preserve local culture by serving regional specialties.
Example: Serving traditional foods can help preserve traditional recipes and cooking techniques.
4. **Improving Regional Image:** Culinary tourism can improve the image of a region as an attractive and quality tourist destination.
Example: An area that is famous for its delicious traditional food can improve the area's image as a culinary tourism destination.
5. **Increasing the Number of Tourists:** Culinary tourism can increase the number of tourists coming to the area.
Example: Tourists who come to taste local specialties can increase the number of tourists coming to the area.
6. **Creating Jobs:** Culinary tourism can create jobs for local people, such as chefs, waiters, and food vendors.
Example: Local food stalls and restaurants can absorb local labor and increase community income.

Thus, culinary tourism can play an important role in improving local tourism and the regional economy.

CONCLUSION AND CLOSING

Providing training on local culinary innovation and creation in tourist villages can improve the quality of culinary products, increase local incomes, and preserve local culture. This training can also enhance human resources' skills in managing culinary businesses and improve the image of tourist villages. Thus, this service can provide significant benefits to both the local community and the tourist villages. Culinary innovation and creation training in Kunjir Tourism Village, South Lampung has several conclusions based on tourism anthropology.

1. **Improving the Quality of Culinary Products:** This training can improve the quality of local culinary products by introducing modern and traditional cooking techniques, so that culinary products become more attractive and of higher quality.
2. **Local Community Empowerment:** This training can empower local communities by providing new skills and knowledge in managing culinary businesses, so they can improve their income and quality of life.
3. **Preservation of Local Culture:** This training can help preserve local culture by maintaining traditional recipes and cooking techniques typical of the region.

4. **Local Economic Improvement:** By improving the quality of culinary products and empowering local communities, this training can improve the local economy and increase community income.
5. **Tourism Village Development:** This training can help develop tourism villages by improving culinary tourism attractions and providing a better tourism experience for tourists.

In the context of tourism anthropology, culinary innovation and creation training in Kunjir Tourism Village, South Lampung can be seen as an effort to improve the quality of life of local communities through sustainable tourism development based on local wisdom.

Suggestion

Here are some suggestions for community service activities on local culinary innovation and creativity in tourist villages based on tourism anthropology.

1. **Involving Local Communities:** Involve local communities in the planning and implementation of community service activities to ensure that these activities are in line with community needs and aspirations.
2. **Developing Culinary Products Based on Local Wisdom:** Develop culinary products based on local wisdom and local culture to increase the uniqueness and attractiveness of these products.
3. **Improving Human Resources Capacity:** Improve the human resources capacity of local communities through training and mentoring to improve the quality of culinary products and the ability to manage culinary businesses.
4. **Building Cooperation with Stakeholders:** Build cooperation with relevant stakeholders, such as local governments, culinary entrepreneurs, and civil society organizations, to increase the effectiveness of community service activities.
5. **Developing Effective Marketing:** Develop effective marketing strategies to increase tourist awareness and interest in local culinary products in tourist villages.
6. **Integrating Environmental Aspects:** Integrate environmental aspects into community service activities to ensure that these activities are sustainable and do not damage the environment.
7. **Measuring the Impact of Activities:** Measure the impact of community service activities to ensure that they are effective and provide benefits to the local community.

By considering these suggestions, community service activities of local culinary innovation and creativity in tourist villages can be more effective and sustainable in improving the quality of life of local communities and developing tourist villages.

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