



Identification of Sundanese Gastronomic Heritage in *Ngaliwet* Food and Culture in West Java Society

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Abstract

The Sundanese people are one of the ethnic groups inhabiting West Java. They are known for their rich cultural heritage, including various cultures and traditional cuisine. One of the enduring traditions is *ngaliwet*. In Sundanese culture, *ngaliwet* refers to cooking rice with added spices in a single pot, typically using a cast iron pot or a traditional *kastrol* pot and serving it with various side dishes. This tradition holds deep cultural and historical significance. This research aims to explore and document the *ngaliwet* tradition within the Sundanese community. It will focus on the cooking process, the ingredients used in making *nasi liwet*, and the cultural context of *ngaliwet* among the Sundanese people in West Java. Data was collected using a Systematic Literature Review (SLR) approach, sourcing journals and books from Google Scholar, ResearchGate, and ScienceDirect. Additionally, 75 respondents, all of whom were born and have lived in West Java, participated in the questionnaire survey. The study results indicate that the *ngaliwet* tradition is not merely a method of food preparation but also a means of fostering togetherness and is commonly presented at various traditional and religious events. There are many types of Sundanese *nasi liwet* in West Java, such as chicken *nasi liwet* and salted fish *nasi liwet*. The rice cooking process involves simultaneously adding spices such as onion, garlic, chili, bay leaf, lemongrass, and several other seasonings to a cast iron pot or regular pot. It is traditionally served on banana leaves.

Keywords: *Ngaliwet*, *Nasi Liwet* Sundanese, Traditional Food, Sundanese Community, Food Culture

1. Introduction

Indonesia has abundant natural resources that come from mountains and oceans. These natural resources are widely used as food raw materials for spices. Indonesia also has a lot of cultural diversity, customs, and traditions that, until now, are still maintained by each society that has ties to the surrounding culture and customs (Kasmin, 2020). The diversity of cultures, customs, and traditions, as well as the variety of food sources, indirectly affect the processed products or typical foods of each region with various flavors. This diversity is also owned by the people in West Java, most of whom are Sundanese.

Sundanese people are known as plantation communities, and they have a habit of going on foot to gardens or fields far from settlements. This makes people habitually bring provisions to eat in gardens or fields because they are far from places or food sources. People who go to gardens or fields choose the type of food that can last until noon or even evening, as well as the type of food that can be eaten simultaneously by many people. This custom gave birth to the culture of *ngaliwet* or cooking and eating *nasi liwet*, *nasi liwet* cooked directly with spices in a closed kettle, or *kastrol*, is a choice for gardening provisions (Fauzan Ahcmad & Junara Ilham Mohamad, 2022). Rice and side dishes in the *kastrol* can be reheated directly in the fireplace and are usually eaten directly



together on banana leaves. Until now, the habit of *ngaliwet* is still preserved not only by plantation communities but also by Sundanese people, including coastal communities. The *ngaliwet* culture is closely related to gathering because it cannot be run independently. *Ngaliwet* is an activity of cooking rice that is cooked directly with various spices and served directly with side dishes on banana leaves and eaten at the same time.

The *ngaliwet* culture as part of the food culture is the result of the unique history of a region, the products, and ingredients from which it originates, as well as social norms and community habits in the process of being produced, prepared, and consumed. So, cuisine or processed food is always filled with social and cultural capital. The *ngaliwet* culture in the Sundanese people is the process of cooking and eating *nasi liwet* which generally uses a *kastrol* or pot. Next, it is cooked with additional spices such as salt, garlic, onion, bay leaf, chili, galangal, lemongrass, coconut oil, and coconut oil, without coconut milk. The cooking process with the *ngaliwet* technique or using a *kastrol* pan takes longer because the *nasi liwet* is cooked over low heat until the rice is soft and rich in aroma. The side dish usually put into *nasi liwet* is also distinctive and different from *nasi liwet* in other areas such as Solo. Generally, people use side dishes in the form of *peda* fish, mackerel cooked with *pindang*, or salted fish cooked by frying, as well as anchovies, which are usually cooked at the same time with rice. In addition, one of the completeness of *nasi liwet* is *lalapan* and chili sauce, which must be available. However, the type of side dish used also affects the source of raw food materials in an area, such as in coastal regions, which usually use more seafish as an additional side dish for *nasi liwet* (Setiawati Ety et al., 2021).

There have been several previous studies on the potential of *nasi liwet* in terms of tourism and economy in the Sunda region by researchers, such as Governance Innovation in Tourism Development Margacinta Village, Pangandaran Regency (Rizki Faizal Mochamad & Lutfiana Budi Fabya, 2019). Sea Wishes as a Cultural Ritual and Tradition of Coastal Fishermen in Pangandaran Regency, West Java Province (Kasmin, 2020), and Development of Agricultural Areas as Gastronomic Tourism Attractions in the New Normal Era in Randobawailir Village, Kuningan Regency (Setiawati Ety et al., 2021) and Sipinchuk Keenjoyan *Nasi Liwet* (Kartika, 2020). History and Philosophy of *nasi liwet* in Indonesia in conveying the culture of *nasi liwet* processing, a good knowledge of the history of *nasi liwet*, its ingredients, cooking processes, cultural values in the process of processing, serving, and eating *nasi liwet* is required. However, no case study on *ngaliwet* culture and *liwet* types in various West Java regions has been studied specifically. This research will produce studies related to the *ngaliwet* culture or *nasi liwet*, which is a food or dish that is a requirement for the culture and history of the Sundanese people. This research is expected to become literature that can be used as information for further research, as well as as a first step that can inspire the emergence of similar research. So that the results of this research can document and preserve Indonesian culture and traditional food.

2. Research Method

Data collection in this study was carried out using two methods, namely, a Systematic Literature Review (SLR) and a questionnaire. The Systematic Literature Review (SLR-Systematic Literature Review) method is carried out by identifying, reviewing, evaluating, and interpreting existing research (Wardani et al., 2023). Through a search based on the keywords "*nasi liwet* typical of Sundanese", "Sundanese food", "Culture *ngaliwet*". The articles collected in accordance with the scope of research published in the period 2021 to 2023 are sourced from Google Scholar, ResearchGate, and ScienceDirect. The questionnaire method was distributed online via Google form, and there are 75 respondents with the criteria of being born in West Java or having lived in West Java filled out the questionnaire. The data obtained from the questionnaire was then processed using Excel (Abdurohman & Adji, 2023).

Table 1. Review Literature List

No	Author	Heading	Method	Result	Source
1	(Krisnawati Inti, 2022)	<i>Nasi Liwet</i> Solo, Traditional Culinary with Unique <i>Nasi Liwet</i> History, Culture and Philosophy	Qualitative descriptive method through observation and in-depth interviews	<i>Nasi liwet</i> is an innovation of savory sego that is usually served in the ritual of salvation or <i>wilujengan</i> . Each ingredient symbolizes the prayers offered. The way of processing and serving <i>nasi liwet</i> is still traditional, namely with a stove and firewood served using <i>pincukan</i> and <i>suru</i> leaves while sitting together.	Google Scholar
2	(Simanullang, 2023)	Ethnobotanical Study in Traditional Sundanese <i>Nasi Liwet</i> Food in Mustikajaya District, Bekasi	Qualitative methods: interviews and literature studies.	<i>Nasi liwet</i> is a type of traditional food that originated from Solo (Surakarta). However, there is also <i>nasi liwet</i> in the West Java area, famous as <i>nasi liwet khas Sunda</i> . The main ingredients for making Sundanese Typical <i>Liwet</i> Rice include spices and coconut milk (optional) which are equipped with vegetables with side dishes. is usually served daily as a food to welcome guests when visiting home. In Mustikajaya District, <i>nasi liwet</i> is served as a daily food and on certain occasions, such as during circumcision, social gatherings/family gatherings, new house thanksgiving, and birthdays.	Google Scholar
3	(Setiawati Ety et al., 2021)	Development of Agricultural Areas as Gastronomic Tourism Attractions in the New Normal Era in Randobawailir Village, Kuningan Regency	Organoleptic Characteristics Test and Consumer Acceptability Test	Randobawailir Village, the largest rice producer with an agricultural area, has processed food products, namely boiled dumplings and <i>rengginang</i> and <i>Nasi Liwet</i> . The results of the Organoleptic Characteristics Test and Consumer Acceptability Test, it was concluded that White Boled Dumplings coded PBP based on the hedonic test on 15 trained panelists received the highest rating, namely very much liked and very very liked, which was significantly different compared to the formulation coded with PRT and RRB received an assessment of like and very liked. <i>Nasi liwet</i> control product N1L1 based on consumer acceptability test to 30 consumers based on aroma, taste, color, texture, and physical appearance parameters is preferred over processed sample products of the PKK Randobawailir Group N2L2, the conclusion of the consumer acceptability test of the product sample code N1L1 and N2L2, both samples can be accepted by consumers.	Google Scholar



No	Author	Heading	Method	Result	Source
4	(Hudaa, 2021)	Cultural Representation in the Novel Boenga Roos from Tjikembang	Descriptive qualitative research methods.	In the novel Boenga Roos from Tjikembang, Sundanese, Javanese, and Chinese cultural values are found. Representing the value of local wisdom of the Javanese, Sundanese, and Chinese people. The combination of cultures makes the novel rich in Javanese and Sundanese culture but does not forget the identity of the Chinese writer. As a literary reading material, the novel Boenga Roos from Tjikembang combines elements of cultural values implemented through the text. Readers can find there is 40% Javanese culture, 47% Sundanese culture, and 13% Chinese culture.	Google Scholar
5	(Alamsyah et al., 2023)	Preserving Intangible Cultural Heritage: Wedang Jamu Coro, Nasi Liwet, and Sidekah Kupat	Qualitative descriptive: observations, interviews and documentation	This Sukoharjo Liwet Rice has existed since the time of the power of the Surakarta Kasunanan Kingdom or since 150 years ago. Nasi liwet is a modification of the food in the Surakarta Kasunanan Palace. This Liwet rice is present among ordinary people and continues to develop to this day. This traditional food has become one of the favorite foods in Sukoharjo and its surroundings. If you visit Sukoharjo, you will easily find a stall that sells nasi liwet. Yu Sani's liwet rice has been selling for more than 40 years. This stall has become a legend in Sukoharjo and is highly requested by the community.	Google Scholar
6	(Pinandoyo & Pirastyo, 2023)	Assistance for Nasi Liwet Innovation in MSMEs Producers of Nasi Liwet Sundanese Agribusiness Creative House	Forum Group Discussion (FGD)	The mentoring activity of two innovative <i>nasi liwet</i> is the first rice innovation of KuTa Liwet with a combination of red <i>nasi liwet</i> , crispy skin, bean sprouts tofu vegetables, and <i>sambal matah</i> . The second Rice Innovation of Kubu Liwet is a combination of yellow liwet rice, crispy skin, stir-fried pumpkin, and <i>sambal matah</i> . In addition to innovation assistance, guidance is also provided in the form of modules to ensure that assistance is sustainable and developing. Sundanese liwet rice innovation is still very limited. Many business actors are affected by the Covid 19 pandemic crisis. So, it is hoped that in the future more academics will pay attention to the innovation of MSMEs based on traditional Indonesian culinary.	Google Scholar
7	(Hernawati et al., 2022)	Indigenous Vegetables Consumed As Lalapan By A Sundanese Ethnic Group In West Java, Indonesia: Potential, Traditions, Local Knowledge, And It's Future	Interviews and observations	Lalapan is an important part of the food source. Indigenous peoples in the Pariangan area usually consume plants as plants, including young shoots and leaves, raw flowers and fruits, seeds, bulb skins, and tubers.	Science Direct
8	(Hidayat & Riyanti, 2021)	Sunda Culinary as a Gastronomic Tourism Attraction in West Java	Literatur Review	Culinary gastronomy harmonizes culture and tourism. Local culture is valuable as a product and to attract tourists. Gastronomy makes the <i>surabi</i> and <i>nasi liwet</i> culinary centers the center of tourist experiences and forms the identity of the indigenous Sundanese local community. The appeal of Surabi and <i>Nasi Liwet</i> is illustrated by its uniqueness, which has many flavor variants with various toppings and a variety of side dishes that are also cooked; its originality is illustrated through the uniqueness of the basic ingredients used and the manufacturing process; and the authenticity shown is through the value and exoticism of the appearance and way of presentation that is different from Surabi and other <i>nasi liwet</i> .	Reserch Gate



No	Author	Heading	Method	Result	Source
9	(Pinandoyo et al., 2023)	Market acceptance of new formulated Sundanese Nasi Liwet: How branding affecting selling of traditional culinary	Riview Literature Innovation, demand evaluation, demand analysis..	The acceptance of the newly developed <i>nasi liwet</i> Sundanese does not directly affect the market acceptance of this traditional cuisine. The color and composition of <i>nasi liwet</i> affect the acceptance of the newly formulated <i>nasi liwet sunda</i> . Despite the lowest overall acceptance, "Milwet" performed the highest market acceptance, followed by "Ini Nasi Liwet", "Ngeliwet", "Liwet Kuy", and "Pawon Indung". The selection of colors and symbols in packaging can increase market acceptance of a product. Implementing a good brand can be an alternative to popularizing traditional culinary.	Reserch Gate
10	(Asep Parantika & Gaby Jenica, 2022)	Preservation and Development of Typical Food of Ciharahas Mulyaharja Village as a Tourist Destination in Bogor City	qualitative method with object observation, direct interviews with several resource persons at Mulyaharja Village tourist attractions.	Mulyaharja Village is expected to upload more and more content about Mulyaharja specialties on various social media platforms to attract more tourists. Then, Mulyaharja tourism managers must make complete tour packages that include lodging, typical culinary, and tourist activities that can be done in Mulayahrja so that it will be attached as a characteristic that other tourist destinations in Bogor City do not have.	Reserch Gate

Table 2. Questionnaire Respondent Data

Parameter	Quantity
Gender	
Male	25
Female	50
Age	
16-25 years old	54
26-53 years old	21
Education Level	
SMP	1
SMA	35
D3	4
S1	33
S2	2

3. Results and Discussions

History

Liwet Sundanese was born from the habit of the Sundanese people who were the majority of them worked in the fields as farmers. Where at that time, the condition of the land of Sundanese was an expansion of the plantation area, so the surrounding community made *nasi liwet* as a provision to be carried on the journey for hours to the plantation. *Ngaliwet* culture is a term for the process of cooking rice and side dishes which generally use *kastrol* or pots so that it makes it easier for them to bring and warm up the lunch that will later be eaten together. As a complement, they

usually take several types of vegetables around the plantation or rice field which are commonly called lalapan, then served together on banana leaves. In West Java, the term eating *liwet* together in one container is called "*ngabotram*" (Syukriat et al., 2021).

Philosophy and Culture of Nasi Liwet

The philosophy of *nasi liwet* comes from the word "*ngaliwet*" which means "through safety" (Syamsal Qomar, 2024). Since ancient times, traditional food has had an important meaning or symbolism in a certain traditional ceremony. *Nasi liwet* and its contents are used as a certain symbol that is adjusted to the prayers and expectations of the person who carries out a certain ceremony or ritual. These symbols are not only interpreted based on the general purpose of the ritual but their meaning can be conveyed during the ceremony inviting the people present to act according to the meaning of the symbol so that the community can understand the meaning of the value contained in each food used in traditional ceremonies or rituals, so that the community also prays and hopes that the wishes and intentions of the organizers of the 'wish' can be conveyed. In practice, rituals are carried out according to the intention or purpose of the person celebrating it. Furthermore, the tools used in the ceremony or ritual are symbolized according to the intention or purpose. Thus, in the end, the same material can be interpreted or realized differently, and vice versa; different materials can have the same meaning; thus, there is no standard meaning. All of this is adjusted to the intention of the organizer (Djono et al., 2023).

Serving *Nasi Liwet* at Various Events

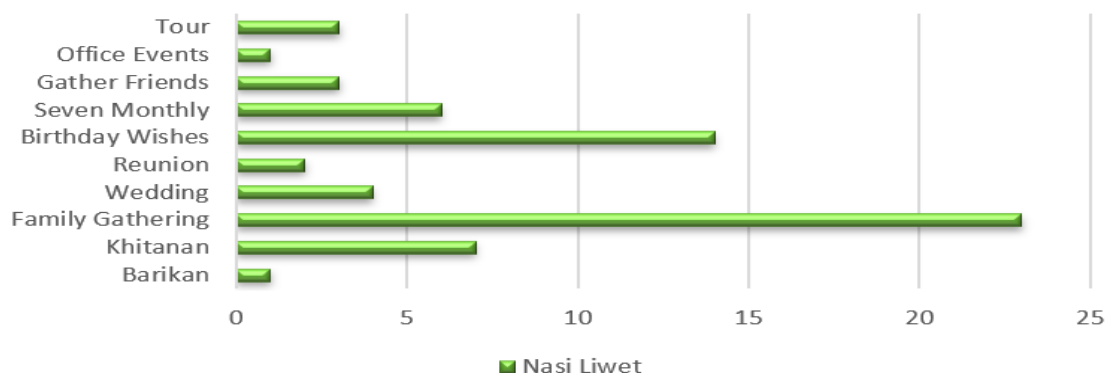


Figure 1. Graphs of Questionnaire Answers From Questions About The Presentation of *Nasi Liwet* at Various Events

Based on the results of filling out a questionnaire by respondents regarding *ngaliwet* consumption habits, the results are found in Figure 1. *Nasi liwet* is most often served during family gatherings; this is because the presentation of *nasi liwet*, which involves many side dishes in one container, can create an atmosphere of togetherness so that it is suitable for family gatherings. In a social context, *nasi liwet* is a symbol of togetherness. These dishes are often prepared in large



portions to be enjoyed together by family members. Cooking and eating *nasi liwet* together create moments of social interaction that are important in strengthening relationships between family members in a culture (Abdurohman & Adji, 2023).

The second most serving of nasi liwet at events is the presentation of *nasi liwet* at birthday events. *Nasi liwet* is often served at birthday events in Indonesia, especially in the Sunda region. Overall, *nasi liwet* is a popular choice for birthday events because of the combination of the value of togetherness, cultural traditions, delicious taste, and ease of serving. *Nasi liwet* is known for its delicious taste and various accompanying side dishes, such as fried chicken, tempeh, tofu, and chili sauce. This combination of flavors makes nasi liwet a special choice to celebrate special moments such as birthdays. *Nasi liwet* can be served in large quantities practically making it suitable for events involving many guests. During birthday events, serving nasi liwet can create a warm and familiar atmosphere among invited guests. *Nasi liwet* is eaten together which strengthens social bonds and increases the sense of togetherness among event participants. In many communities, including Javanese and Sundanese people, *nasi liwet* has a special meaning and is often associated with thanksgiving rituals or celebrations of gratitude for the healthy blessings that have been given by God. Serving nasi liwet on a birthday not only adds to the uniqueness of the event but also respects a tradition that has existed for a long time (Sihotang et al., 2024). *Nasi liwet* is also widely served at circumcision events as a dish that means gratitude to God for the smooth running of the event (Aryani Putri Rissa & Kharnolis Mein, 2014). The cultural meaning in every presentation at the circumcision event, *nasi liwet* is a symbol of hope that circumcised children can grow well and get blessings from God.

During Thanksgiving for pregnancy or a seven-month pregnancy event, nasi liwet is served along with complete side dishes such as chicken, seafish, and *kuluban* (made from vegetables), which symbolize the world and its contents (Suliyati, 2017). In traditional events such as Barikan, *nasi liwet* is referred to as *nasi liwet* and has a salty taste as a form of gratitude to God Almighty for the abundance of blessings given in the world (Sarwi, 2020). At the Nyapu Kabuyutan Traditional Ceremony in Tasikmalaya City, participants were presented with *nasi liwet after all the rituals were completed*; this was a form of gratitude for the implementation of the Nyapu Kabuyutan traditional ceremony procession. This dish is a form of gratitude for the participants' awareness of preserving the Lingga Yoni site (Rizki Saparudin et al., 2022). In the gamelan art performance of Gamelan Koromong, Cikubang Village, Rancakalong, Sumedang Regency, *nasi liwet* is used as an offering which is in a jug along with other offerings is used as a benchmark for success in bringing in the spirit of ancestors related to the context of rituals in this village (Sutisna et al., 2019). *Nasi liwet* is one of the main foods that is usually served daily as a dish when welcoming guests who come to the house to eat together, this custom has been inherent in traditional Sundanese traditions, where every value contained in it is in line with the life principles of Sundanese people between humans, namely the value of togetherness and the value of cooperation, between humans and nature, the value of reciprocity, and the value between humans



and God, namely the value of being grateful for His gifts and mercy (Husni Muhamad Agus et al., 2023). Until now, the tradition of making *nasi liwet* is still running in the form of *bancakan* and the *ngabotram* tradition among the Sundanese people. It is still often served as a joint meal menu until it is served in traditional ceremonies and religious rituals. For the people of West Java, especially the Sundanese people, the *liwetan* tradition means simplicity. This is because, in ancient times, Sundanese people only consumed rice with fresh vegetables, giving a bit of salt was more than enough (Hendariningrum Retno, 2018). *Ngaliwet* is a means of staying in touch and a form of tradition in strengthening community relations when they eat together. The historical value of *liwetan* as one of the cultures is still preserved in Indonesia. As with the religious system and religious ceremonies, the correlation between tradition and cultural values in the *nasi liwet* that is formed is divided into seven cultural elements according to Koentjaraningrat (Lararnjana, 2020). Among them are religious systems and religious ceremonies, community systems and organizations, knowledge, language and art systems, livelihood systems, technology and equipment systems (Dzofir, 2017). This shows that there is a close relationship between gastronomy and culture, where a special type of dish is found that is served in the ceremony, in addition, the procedure of serving food and how to cook traditional food cannot be done carelessly, so it is realized that food dishes have a universal language as a means that can strengthen the relationship between local communities and even immigrants.

As a traditional dish rich in taste and culture, *nasi liwet* Sundanese consists of several components, namely rice, spices, vegetables, and side dishes, each of which has its meaning and function. Rice is the main ingredient in making *nasi liwet*, the rice used is fluffy rice which gives a soft and chewy texture. Rice is a pure, clean, and halal staple food that is expected to provide good and halal benefits, rice is a symbol of life and good luck (Adnan Zilfah Iis, 2015). The spices in making *nasi liwet* Sundanese not only function to provide taste but also have a deep meaning and philosophy. Shallots and garlic are important basic spices in making *nasi liwet*. Shallots and garlic symbolize simplicity and depth of flavor. The presence of these two ingredients creates an appetizing aroma and gives the dish a rich flavor. Bay leaves. Bay leaves give it a fresh aroma and a distinctive taste. In the life of the Sundanese people, the bay leaf symbolizes blessings and protection, often considered a symbol of domestic warmth. Lemongrass gives a refreshing aroma and distinctive taste to *nasi liwet*. Lemongrass symbolizes coolness, galangal adds complexity to the flavor with a strong aroma. It is considered a symbol of strength and resilience, reflecting the resilient character of the Sundanese people in the face of challenges and serenity, creating a peaceful atmosphere when enjoying dishes with family. Chili peppers provide a level of spiciness that suits the tastes of the Sundanese people. Symbolically, chili peppers symbolize enthusiasm and courage, reflecting the brave and passionate nature of the Sundanese people in living life. Coconut milk adds rich flavor and tenderness to *nasi liwet*, and coconut milk symbolizes luxury and deliciousness, showing that this dish is something special in the Sundanese culinary tradition (Simanullang, 2023). *Nasi liwet* Sundanese contains meanings that are divided into several fillings in *nasi liwet* Sunda, such as rice that symbolizes welfare, chicken that symbolizes glory,

vegetables that symbolize togetherness, tempeh that symbolizes cleanliness of the heart, and tofu that symbolizes simplicity. These foods symbolize that humans must uphold these values in carrying out their duties and responsibilities wherever they are. These meanings are essentially just standard meanings.

The Process of Making Nasi Liwet

The sequence of traditional West Java *ngaliwet* activities begins with planning, then inviting other people, after entering the stage of *udunan* and distributing equipment or materials, then going to the *ngaliwet* place, which is generally in the form of huts in rice fields, riversides, forests, and the like. Then, after that, *ngaliwet* activities are carried out, from the division of tasks to cooking rice, preparing the base, looking for firewood, and the like until it is in order (Husni Muhamad Agus et al., 2023). The cooking process of *nasi liwet* was already contained in Serat Chentini (1814-1823) in 1819.

Tools and Materials

The process of making traditional nasi liwet in West Java generally uses a kettle (*kastrol*) made of aluminum and uses a wood-fired stove as a stove, a *cobek* to mash spices, a pan for stir-frying, a wooden spatula to fry dishes, banana leaves as a dining mat (Siti et al., 2018).



Figure 2. Tools and Materials for Making *Nasi Liwet*

Based on the results of the distribution of questionnaires to community respondents in West Java, Sundanese *nasi liwet* uses many types of food plant species as the main ingredient in the process of making *nasi liwet* in West Java, according to the literature by Simanullang (2023), the list of commonly used plants is in Table 3.



Table 3. Food Ingredients Commonly Used for Nasi Liwet in West Java

Name of food ingredients	Nama Ilmiah	Fungsi
Rice	<i>Oryza Sativa.</i>	Rice
Shallot	<i>Allium cepa L</i>	Spices
Garlic	<i>Allium sativum</i>	Spices
Red chili pepper	<i>Capsicum annuum L.</i>	Spices
Cayenne pepper	<i>Capsicum frutescens L</i>	Spices
Greeting	<i>Syzygium polyanthum W.</i>	Spices
Ginger	<i>Zingiber officinale</i>	Spices
Citronella	<i>Cimbopogon nardus L</i>	Spices
Pepper *	<i>Piper Nigrum</i>	Spices
Cinnamon *	<i>Cinnamomum Verum</i>	Spices
Galangal *	<i>Alpinia galanga (L.) Willd.</i>	Spices
Turmeric	<i>Curcuma longa L.</i>	Spices
Tomato	<i>Solanum lycopersicum L.</i>	Complementary Vegetables
Eggplant *	<i>Solanum melongena L.</i>	Complementary Vegetables
Lettuce *	<i>Lactuca sativa L.</i>	Complementary Vegetables
Water spinach *	<i>Ipomoea reptans Poir</i>	Complementary Vegetables
Stink bean *	<i>Parkia speciosa Hassk.</i>	Complementary Vegetables
Jengkol *	<i>Archidendron pauciflorum</i>	Complementary Vegetables
Chayote *	<i>Sechium edule Jacq.</i>	Complementary Vegetables
Cucumber	<i>Cucumis sativus L.</i>	Complementary Vegetables
Cabbage *	<i>Brassica oleracea var. capitata L..</i>	Complementary Vegetables
Long Beans *	<i>Vigna unguiculata L.</i>	Complementary Vegetables
Potato *	<i>Solanum tuberosum L</i>	Complementary Vegetables
Basil Leaves	<i>Ocimum basilicum Lour.</i>	Complementary Vegetables
Spring onion	<i>Allium fistulosum</i>	Complementary Vegetables
Orange Leaf	<i>Citrus × hystrix DC</i>	Complementary Vegetables

Rice Cooking Process

The stages of cooking rice in *nasi liwet* begin by cutting shallots, and red chili into several parts, then put them in a caster that has been filled with rice and water, then covering and cook over low heat until the rice is half-cooked, then add the rice anchovies and continue cooking until it is perfectly cooked (Amanah & Ariqah, 2023).



Figure 3. The Process of Cooking Rice on *Nasi Liwet*

Measuring the level of doneness of *nasi liwet* is done using a fork or skewer inserted into the bottom of the *kastrol*. If the rice feels soft and no water is attached to the fork or chopsticks, it means the rice is cooked. When the water is almost gone, and the rice looks dry, this is a sign that the rice is almost cooked. Cooked rice emits a fragrant aroma produced during the cooking process, which usually becomes more potent when the rice is cooked. Cooked rice has the appearance of a fluffy rice texture (not too hard or too mushy) and an even color. Rice that is not fully cooked usually looks paler and still has a hard grain in the middle. Or by tasting a little rice from the middle of the *kastrol*. If the rice feels tender and there is no raw taste (like there are hard grains), then the rice is cooked.

How to Serve Nasi Liwet



Figure 4. Serving *Nasi Liwet* Using Banana Leaves

In each region of West Java, the presentation of *nasi liwet* has different characteristics and characteristics. In Sukabumi, for example, *nasi liwet* is served with fried chicken, fried tofu and tempeh, salted fish and lalapan. An example of the image of serving *nasi liwet* can be seen in Figure 4. In other areas, *nasi liwet* is served with additional typical side dishes such as red *peda* fish, mackerel cooked in *pindang*, or anchovies and salted fish, fried chicken, fried tofu and tempeh, vegetable *urab*. Based on the results of the questionnaire, 60% of the side dishes were



selected based on taste or preference, while the other 40% were based on local customs and regulations. The selection of side dishes in *nasi liwet* is based on a combination of distinctive flavors and aromas, local traditions, and ease of serving.



Figure 5. *Lalapan*

The people of West Java, especially the Sundanese people, have a habit of eating *lalapan*, this habit is related to the Sundanese people's view of life or philosophy about the relationship between humans and nature, namely: "*Sangkilang di lamba, trena taru lata garumna, hejo lembok tumuwuh, sarba pattern wuwuhan, so na rain landing year, tumuwuh daek, make hurip na urang reya*" which means complementarity in life, grass, trees, plants, and shrubs, growing fruits, rain all year round, all can grow, that is the source of people's welfare (Suyatman Ujang, 2018). *Lalapan* can be served or eaten in two ways, namely served raw or cooked first, *lalapan* served by cooking first can be done by steaming or by boiling for hard leaves such as papaya leaves, cassava leaves, *lalapan* with soft leaves such as basil leaves can be enjoyed directly without boiling or steaming. In addition, the dishes served are not only from leaves, but in the form of fruits and seeds such as petai, tomatoes, jengkol, eggplant, long beans, cucumbers, chayote and others. In addition to *lalapan*. *lalapan* as a complement to *nasi liwet*, it is usually served on a bamboo woven waste bag based on banana leaves.



Figure 6. *Sambal*

In addition to *lalapan*, one of the other complements of *nasi liwet* is chili sauce. The chili sauce used for serving with *nasi liwet* is chili paste and green cayenne pepper chili goang. The making of chili sauce is carried out using leftover oil from a fish frying pan to continue frying chili, onions, tomatoes and shrimp paste and then mashed in the traditional way using a skewer. *Nasi liwet* is often served using rice baskets made of woven bamboo or what is called *boboko* (Setiawati Ety et al., 2021). Before being filled with rice, *boboko* is topped with banana leaves so that the aroma of *liwet* rice is more fragrant. Sambal is served using clay checkers so that it can add more appetizing. Sundanese people really like chili sauce, this is because the climate in the land of Pasundan is relatively cooler and colder, so they consume chili sauce as an alternative choice to warm the body's natural body (Hernawati et al., 2022).

WHAT UTENSILS ARE USED TO SERVE *NASI LIWET*?

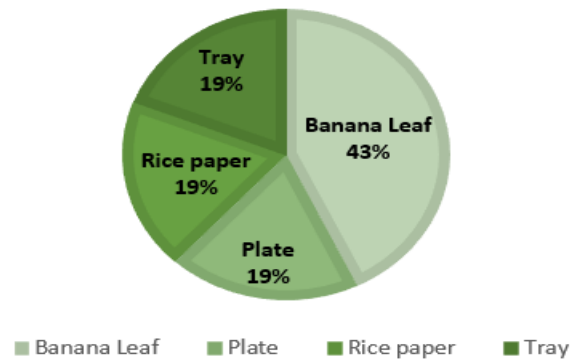


Figure 7. Graphs The Results of The Questionnaire Data Regarding The Use of Types of Tools for Serving *Nasi Liwet*

Based on the results of a questionnaire from 75 respondents in West Java, 43% used banana leaves as a utensil to serve *nasi liwet*, 19% used rice paper, 19% used trays, and the remaining 19% used plates. Serving using plates lined with banana leaves aims to be cleaner and increase the aroma of food (Setiawati Ety et al., 2021).

How to Eat Nasi Liwet

West Java *nasi liwet* is a community tradition that most people in West Java still practice. In addition, *ngeliwet* has also begun to be carried out by some Javanese people who are influenced by Sundanese culture. The taste of togetherness produced when enjoying eating together makes the taste of the food eaten even more delicious. *Nasi liwet* is enjoyed together by sitting *lesehan* and eaten directly with your hands, then providing *kobokan* (a small bowl filled with water), which is used to wash hands which still maintains the habit of serving traditional food since ancient times (Hudaa, 2021).

Special Occasions for Eating *Nasi Liwet*

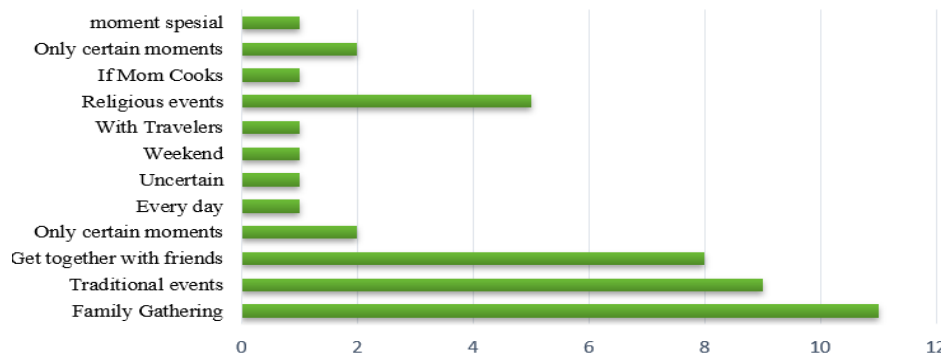


Figure 8. Graphs Data From The Questionnaire Results Regarding The Habit Moments of Eating *Nasi Liwet*



Based on the results of the questionnaire distribution that has been carried out, 26% of the eating habits of *nasi liwet* are carried out at gatherings with family, 21% at traditional events, 19% at gatherings with friends, 14% at religious events, and 2% each at special moments, weekends, after traveling, every, certain moment and when mothers cook.

Nutritional Value and Functional Properties of Nasi Liwet

Traditional food is known to have advantages that come from the authenticity of the ingredients and the locality used. *Nasi liwet* is not only a delicious dish but also a nutrient-rich food that has various health benefits. With a complete content of carbohydrates, fats, proteins, fiber, and minerals, *nasi liwet* can be a balanced and nutritious food choice. The nutritional content in *nasi liwet* can vary depending on the filing and recipe used, each nutritional compound, and the functional properties of the raw materials for making *nasi liwet* that are served. The main ingredient of *nasi liwet* is rice, which is the main source of carbohydrates (Aisy et al., 2023). *Nasi liwet* is often served with protein-rich side dishes such as salted fish, chicken, tofu, and tempeh. Protein is important for the repair and growth of body tissues (Wahyuni et al., 2016). In addition to its nutritional properties, Sundanese liwet rice also has functional properties that are important for health, including being able to improve the immune system, a combination of various ingredients such as bay leaves and lemongrass in *nasi liwet* which has antioxidant properties in helping to protect the body from exposure to free radicals to increase the immune system, lemongrass for example is known as anti-inflammatory and antimicrobial (Aisyah Noor Siti Lani et al., 2018). Supports heart health. The use of side dishes, such as salted fish with omega-3 fatty acid content, is known to help reduce bad cholesterol (LDL) levels and increase good cholesterol (HDL) levels so that it can reduce the risk of heart disease (known to reduce bad cholesterol (LDL) levels and increase good cholesterol (HDL) (Rahma Aulia Anisa et al., 2024). Improves digestive health, Fiber contained in vegetables served with *nasi liwet* supports digestive health. Fiber can help facilitate digestion and prevent the risk of digestive diseases such as constipation (Maleachi et al., 2020). *Nasi liwet* is often served in a family atmosphere or cooperation. Food consumption in a warm social context can provide a reclamation effect and improve psychological well-being (Sulaiman Fadia et al., 2024).

Commercial Nasi Liwet

The culinary business is one of the many types of business fields that are growing very rapidly because food is a primary human need, so it is not surprising that more and more culinary businesses are emerging today, one of which is *nasi liwet* (Kusumadinata et al., 2023). The popularity and market demand for *nasi liwet* have been widely known among the people of West Java and its surroundings. This dish is often found at various events, both formal and informal, such as family celebrations, traditional events, and business meetings. This popularity creates consistent demand, both in local and national markets. Along with the increasing interest in

traditional culinary, *nasi liwet* has great potential to be developed into a broader commercial product (Asep Parantika & Gaby Jenica, 2022).



Figure 9. Graphs Data From The Questionnaire Results Regarding The Selling Price Of *Nasi Liwet* Traded in The Market in The West Java Region

Based on the results of the distribution of questionnaires in West Java, the selling price of *nasi liwet* is the most around 24% Rp. 10,000 – Rp. 25,000 while the price of *nasi liwet* is above Rp. 10,000 is only 12%. Where are the prices for each portion of *nasi liwet*. The many variations in the presentation of *nasi liwet* provide business opportunities for flexibility in running a business. The *nasi liwet* business can be run in various forms, such as special restaurants, catering services, and ready-to-eat products packaged and sold in the modern market. In addition, the *nasi liwet* business can be integrated with culinary tourism, where tourists can enjoy the experience of cooking and eating *nasi liwet* directly.



Figure 10. *Nasi Liwet* Served at Dapoer Kampoeng Restaurant in Cijulang District, Pangandaran Regency

Dapoer Kampoeng is one of the most popular places or restaurants in the Cijulang Pangandaran area that serves *nasi liwet*. There are several types of *nasi liwet* offered such as *nasi liwet jolem* fish, *nasi liwet jolem* liver *peda*, and *nasi liwet jolem* chicken with a selling price of Rp. 110,000.00 for a portion of two people. In Figure 10. it is a serving of *nasi liwet* at the Dapoer Kampoeng restaurant.



Figure 11. Serving *nasi liwet* in Catering 99 service

One of the catering services that offers *nasi liwet* packages is *Nasi Liwet 99* which is in the Gegesik area, Cirebon Regency. *Nasi liwet 99* Catering offers a variety of *nasi liwet* packages, including a selection of side dishes such as fried chicken, chili sauce, vegetables, and crackers, with prices for *nasi liwet* packages varying depending on the provider and menu composition for example, the price of one box of *nasi liwet* in Figure 11. *Nasi liwet* is priced at Rp 15,000 with a minimum order of 30 boxes.

In obtaining the target market, *nasi liwet* covers various segments, ranging from local people to domestic and international tourists. With the increasing trend of ethnic and authentic food, *nasi liwet* has an appeal to consumers looking for a different traditional culinary experience. In addition, millennials interested in traditional but practical food are also a potential target market, especially through ready-to-eat or ready-to-cook *nasi liwet* products. The existence and challenge of *nasi liwet* in the future are difficult to predict; this is due to several factors, such as changes in people's tastes in the midst of the modernization of the *Sundanese nasi liwet* era, which began to be abandoned by young buyers who prefer foreign food. This is a challenge for *nasi liwet* producers to remain relevant and attract the younger generation's attention. Competition with new foods, with more and more restaurants and food stalls, has increased competition in the culinary industry. Cultural management is important to maintain the authenticity of *nasi liwet* and the cultural heritage and traditions associated with this cuisine. This can be done through the procurement of training and promotion about the history and philosophy of *nasi liwet*. With the right adaptation to the changing times, the prospects of *nasi liwet* can be promising (Wardana et al., 2023). With its rich, distinctive flavor and unique presentation, *nasi liwet* is an important part of local culinary



culture and has great potential in the commercial world. Traditional food faces challenges in the world of marketing, especially traditional food, so it is necessary to carry out several marketing strategies for *nasi liwet*, including branding and attractive packaging, which can increase the competitiveness of *nasi liwet* Sundanese in the market. Using packaging materials that are environmentally friendly and highlight traditional and authentic aspects can attract the attention of consumers. Branding must also communicate Sundanese cultural values related to *nasi liwet*, such as togetherness and simplicity. Digital marketing In the digital era, social media, and e-commerce platforms are utilized to expand market reach. For example, using Instagram, Facebook, and TikTok can help introduce Sundanese *nasi liwet* to a broader audience, including the younger generation. Working with culinary influencers or food bloggers can also increase visibility and attract more customers. Collaboration and partnerships with hotels, restaurants, or catering companies can open opportunities to introduce Sundanese *nasi liwet* to a broader market. Partnerships with the tourism industry can also be an effective strategy, where *nasi liwet* is part of a culinary tourism package in West Java.

4. Conclusions

Sundanese *nasi liwet* was born from the living habits of the Sundanese people who work as farmers, which makes it a provision when working in the fields. Cooking *nasi liwet* using *kastrol* makes bringing and eating food together easier, known as "*ngabotram*" or "*ngaliwet*". *Nasi liwet* is cooked with coconut milk, spices, and spices such as onions, bay leaves, and lemongrass, giving it a distinctive savory taste. The side dishes usually consist of fish, chicken, tempeh, tofu, and fresh vegetables called *lalapan*, creating a balanced combination of savory, fresh, and spicy flavors. Sundanese *nasi liwet* is rich in nutrients and uses fresh ingredients in various side dishes. It provides good nutritional intake for health, including fiber from vegetables and protein from side dishes. Sundanese *nasi liwet* is not just a dish but also an integral part of the culture and traditions of West Java, rich in social meaning and value.

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