

## EXPLORING LOCAL CULINARY: THE ROLE OF *TAJIN SOBIH* IN BANGKALAN'S BRANDING IDENTITY

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### ABSTRACT

*This study aimed to describe the characteristics of Tajin Sobih and explore its potential as a culinary destination in Bangkalan. Utilizing a descriptive qualitative approach with purposive sampling, data was collected through interviews, observations, documentation, and literature reviews. Data analysis followed Miles and Huberman's techniques, with source triangulation for validity. The findings reveal that Tajin Sobih is a cherished traditional dish, known for its unique flavor and traditional presentation. Its preservation should be prioritized, especially by the local government. Strategies to promote Tajin Sobih as a culinary tourism attraction include hosting culinary competitions, enhancing product marketing in hotels and restaurants, and utilizing social media for promotion. Establishing Tajin Sobih as a culinary icon in Sobih Village is essential for increasing public and tourist awareness. Collaboration among entrepreneurs and government is crucial for the development of culinary tourism.*

**Keywords:** local culinary; culinary development; culinary tourism; branding identity

### INTRODUCTION

With the progression of time, there has been a notable surge in interest in food and beverages, particularly within the culinary tourism sector, driven by an increase in food enthusiasts and gourmards eager to indulge in diverse culinary experiences. For true culinary connoisseurs, exceptional dining is often viewed as a primary motivation, especially when exploring various regions to sample traditional foods and beverages while enjoying natural beauty, historical sites, cultural customs, and vibrant local markets. Many social groups, including families and communities, often choose to spend their holidays in diverse locations to explore an enticing array of culinary options. This trend complements outdoor activities, with traditional food and drink offerings enhancing the overall experience. Consequently, cuisine has become a central attraction across multiple sectors, including tourism.

The tourism sector plays a pivotal role at both the local and national government levels, significantly contributing to regional economies. Its importance is evidenced by its ability to generate employment opportunities, enhance infrastructure development, and serve as a catalyst for regional economic growth. Among the various subsectors, culinary tourism remains vital, with

ongoing efforts to preserve and promote its heritage. Traditional culinary practices encompass not only food but also beverages, highlighting the rich diversity of Indonesian cuisine, which is influenced by the nation's geographical composition of thousands of islands. Each region possesses unique culinary products and variations, reflecting a broad spectrum of cultural wealth. This diversity not only enriches the cultural landscape of Indonesia but also plays a critical role in supporting food security initiatives.

One of the culinary specialties of Bangkalan, *tajin sobih*, continues to enjoy popularity among both locals and visitors. This is evidenced by the substantial demand for *tajin sobih*, as well as the presence of numerous vendors selling it in markets and along sidewalks, with some even operating outside the region. For the Madurese population, the consumption of *Tajin* has long been integrated into cultural customs, with a tradition of preparation, sharing, and consumption occurring monthly as an expression of gratitude. Notable varieties include *tajin mera*, *tajin peddis*, and *tajin selamat*, which are typically served during Islamic celebrations as symbols of thanksgiving. *Tajin sobih* represents a contemporary adaptation of traditional *tajin* recipes specific to the Sobih village in Bangkalan.



Source: Researcher documentation, 2023  
**Figure 1. *Tajin Sobih* and Sobih Village entry gate, Bangkalan**

Sobih Village is the place of origin of the name and cuisine of *tajin sobih*, is strategically located in Burneh District, Bangkalan, making it easily accessible for visitors interested in exploring the origins of *Tajin Sobih*. The application of various cooking techniques—such as steaming, boiling, and stir-frying—reflects local traditions and cultural practices, contributing to the distinctive characteristics of this traditional cuisine in terms of both appearance and flavor

profile. Furthermore, the selection of high-quality ingredients is essential in the preparation of traditional foods, significantly influencing their overall quality and taste.

To advance traditional culinary practices as a facet of culinary tourism, it is imperative to implement a comprehensive strategy that includes thorough assessment and categorization of traditional culinary offerings with potential as iconic attractions. This involves analyzing the surrounding context of traditional culinary development, including factors such as popularity, variety of foods, cooking techniques, and presentation methods utilized when showcasing these dishes to the public. By systematically identifying and grouping these elements, stakeholders can effectively enhance the appeal and viability of traditional culinary tourism.

Branding is a critical component of contemporary marketing strategies. It involves the deliberate cultivation of values that effectively communicate a product's identity to the public. Branding encompasses multiple disciplines, including the representation of social values, cultural elements, customs, and achievements. Its significance lies not only in facilitating the introduction of products or services to consumers but also in shaping their perceptions and enhancing the overall image of the product. Thus, branding can be regarded as a vital step in optimizing market positioning.

Local cuisine is essential for destination branding, as it enhances visitor experiences and reinforces regional identity (Virto, 2025). Customer participation in brand co-creation is vital for increasing the intention to revisit. In Bali, the combination of high-quality gastronomic experiences and active customer involvement in co-creation activities has significantly improved the likelihood of repeat visits (Purnami et al., 2025). The naming of culinary products can reflect cultural heritage and uniqueness, as exemplified by traditional Madurese cuisine. Names that highlight ingredients, uniqueness, and origin underscore the cultural roots and authenticity of the dishes, contributing to a positive perception of traditional culinary delights (Ekawati & Ayuningtiyas, 2024). Co-branding, particularly within the fashion and culinary sectors, can enhance customer evaluations and brand awareness. When the perceived co-brand personality aligns with brand awareness, it significantly impacts customer perceptions, creating new opportunities for brand alliances (Maharani & Aprilianty, 2023).

Previous research indicates that the role of culinary offerings in tourism branding significantly contributes to the development of the regional economy (Wijatanti, 2020). The concept of culinary destinations is employed as a strategy for positioning within the culinary industry (Hidayat et al.,

2019). In the Tangerang area, efforts to promote culinary tourism as a regional icon have been implemented (Ardiansyah & Silmi, 2022). Following the COVID-19 pandemic, initiatives have been undertaken to leverage culinary offerings as a means to revitalize tourist destinations (Faustyna, 2024). Various destinations, such as Gunung Kidul with its tiwul dish, are capitalizing on culinary potential for tourism (N. A. Putri et al., 2021). Additionally, the strategy of utilizing culinary experiences as a tourist attraction has been applied in Dili, Timor Leste (Nheu & Sugiarti, 2020). Research has also demonstrated that branding associated with traditional cuisine serves as a compelling reason for visitors to return to these destinations (Maharani & Aprilianty, 2023; Purnami et al., 2025).

Previous research has identified the culinary potential of destinations by integrating it with innovative marketing strategies for branding. This study focuses specifically on culinary icons and their regional origins as key elements of destination branding. Notably, the culinary dish *Tajin Sobih* is distinguished by its name, which is linked to the region of Sobih. Given this context, it is crucial to recognize and explore culinary offerings that have the potential to become attractions for culinary tourism in Bangkalan. This initiative is expected to serve as a reference for the local community, promoting the preservation of traditional foods and beverages as cultural heritage while also leveraging their economic potential within the culinary tourism industry.

## **METHODS**

This study employs a qualitative research design aimed at extracting comprehensive and in-depth information to obtain the desired data (Darlington & Scott, 2020). The selection of informants is carried out using a purposive sampling technique, which involves choosing participants based on specific criteria relevant to the study's objectives (Miles & Huberman, 1994). In this context, informants are selected based on characteristics, specifically those who possess technical knowledge and detailed understanding of the research problem. The primary informants for this study include sellers and consumers of *tajin sobih*.

The researcher conducted semi-structured interviews, which are guided by key questions but allow for spontaneous responses. Additionally, non-participatory observation was employed, wherein the researcher documented the activities of the subjects over a specified period to gather data on behaviors, activities, and emotions. Secondary data were collected through a review of literature, including books, articles, magazines, and online sources. Primary data were derived from informant responses regarding *tajin sobih* as the culinary branding of Bangkalan City. The

informants for this research are as follows:

**Table 1. List of informants**

Identity	Age	Job
Informan 1	60	<i>Tajin Sobih</i> seller
Informan 2	65	<i>Tajin Sobih</i> seller
Informan 3	35	<i>Tajin Sobih</i> seller
Informan 4	55	Bangkalans' government
Informan 5	16	<i>Tajin sobih</i> consumer
Informan 6	50	Village Sobih head officer
Informan 7	45	Village Sobih officer
Informan 8	37	Village Sobih officer
Informan 9	33	Village Sobih residents
Informan 10	29	Village Sobih residents

**Source: Researcher documentation (2023)**

Secondary data refers to information collected by researchers from external sources or obtained indirectly. This includes reports or documents from local government entities. Additionally, secondary data is gathered through literature documentation, encompassing journals and other texts relevant to the research subject.

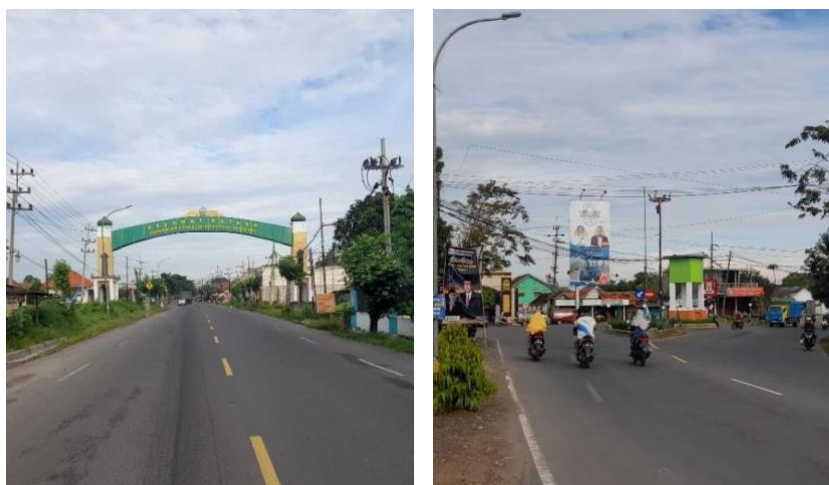
## RESULTS AND DISCUSSION

*Tajin Sobih* is a typical Bangkalan food, *tajin sobih* consists of two words, namely "Tajin" comes from the Madurese language which means "porridge", and "Sobih" which is the name of a small village in Burneh District, Bangkalan. It is named *tajin sobih* because it comes from Sobih village. *Tajin Sobih* is a type of porridge made from sticky rice flour, rice flour, brown sugar, and coconut milk. What is interesting about *tajin sobih* is the combination of *sumsum* or wheat porridge and *mutiara* porridge, as well as other doughs that are combined in one natural container, namely using banana leaves and spoon to eat it. Nowadays, *tajin sobih* sellers in Bangkalan are still widely found, because there are still many who like this food so that its preservation is still maintained.



**Source: Researcher documentation (2023)**  
**Figure 2 *Tajin Sobih* sellers**

Sobih is a village situated within the Burneh District of Bangkalan Regency. Administratively, Sobih Village occupies a strategic location, as it is bordered by neighboring villages to the north, south, west, and east.



**Source: Researcher documentation (2023)**  
**Figure 3 Entry gate Sobih village**

To the north, Sobih Village is bordered by Binoh and Perreng; to the south, it adjoins Langkap and Jambuh; to the east, it is bordered by Alas Kembang and Banangkah; and to the west, it shares borders with Sabiyan and Bancaran. The distance from Sobih Village to the capital of Bangkalan is 14 kilometers, which can be traversed in approximately 10 to 15 minutes. Its strategic location facilitates access for tourists, as roadways are highly accessible; visitors from the south and east can reach the area by passing through Suramadu and the welcome gate to Bangkalan City. The regions within the Burneh sub-district each possess distinct characteristics, such as the presence of the Langkap market in the south, which serves as a central exchange hub for the Burneh area.

### **Philosophy, History, and *Tajin* tradition in Madura**

Madurese people have a unique tradition called *Atajiin*. *Atajin* is an activity of making *tajin* which is carried out during traditional events, usually Madurese people call it *rebbe*, this activity is a thanksgiving activity, there are several versions in interpreting this *rebbe* activity, namely, Madurese people call it a form of charity for the deceased grave experts, then also to be grateful for God's blessings when having excess sustenance.

The connection between *tajin* and the *rebbe* is evident in that *tajin* is consistently served



during *rebbe* gatherings, as well as at various religious activities. Its presence at these events is significant, characterized by its soft texture and white color, which result from the use of ground rice as the primary ingredient. The act of grinding rice to prepare *tajin* carries profound meaning within the context of sufism; it transcends its role as a traditional food shared with family and neighbors. For the Madurese people, ground rice symbolizes humility. This foundational ingredient reflects the cultural value of "agengseh ateh" (sharpening the heart), emphasizing the importance of maintaining a humble spirit. This concept is regarded as essential among the Madurese, signifying that true humanity involves not only worship in mosques or at home but also extending greetings, love, and care towards one another, all of which contribute to the process of heart sharpening.

*Tajin Sobih*, named for its origins in Sobih Village, is typically sold by elderly women who transport it on their heads. This porridge is crafted using a combination of glutinous rice flour and wheat flour, resulting in various textures and shapes. Each serving of *tajin sobih* features three distinct filling colors: pink, brown, and white. These variations are presented in small pots, arranged within a larger woven bamboo container (*geddeng*). The porridge is topped with a thick layer of colored sugar, which enhances its flavor and contributes to its characteristic sweetness and soft texture. Historically, *tajin sobih* was known as *tajin mera*, traditionally prepared during the month of Safar. However, through creativity and artistic adaptation, *tajin mera* has evolved into what is now recognized as *tajin sobih*, reflecting the ingenuity of the Sobih community.

According to informants, sellers of *tajin sobih* indicated that during the month of Safar, the ancestors of the Sobih community traditionally prepared *tajin mera*. This *tajin mera* varied, with some being simply prepared while others were adorned with brown sugar and *slette*, depending on individual preferences. Over time, this practice evolved into the creation of *tajin sobih*, which remains popular today. However, it was noted by informants that some *tajin sobih*'s sellers are not native to the Sobih community and occasionally produce variations that differ from the original recipe, both in terms of ingredients and presentation.

The *ter-ater* tradition in Madurese society is a tradition of sharing food in certain events where the purpose of *ter-ater* here is to share food or drinks and also other basic necessities to be able to be grateful and enjoy each other. This *ter-ater* tradition is a very good thing, where this tradition can help people who need food, so that it can lighten their burden even though the food or drinks delivered are not much. However, this is where it is special, people can greet each other, still be

grateful for the provision of sustenance given by God.

The implementation of *ter-ater* encompasses two key components: *hablum minallah* or the relationship with God and *hablum minannas* or the relationship with others. The first component, *hablum minallah*, serves as an expression of gratitude to God for the abundant blessings and sustenance bestowed upon the community. The second component, *hablum minannas*, emphasizes the social aspect of the tradition, involving multiple individuals or groups. This aspect fosters the establishment and enhancement of positive relationships among relatives and neighbors, while also promoting high social values through the practice of *ter-ater*.

Culinary traditions have become an important aspect of tourism destinations, offering unique ways for tourists to interact with local culture and history. The integration of food into tourism not only enhances the visitor experience but also makes a significant contribution to the economic and cultural sustainability of the destination. The relationship between culinary traditions and tourism is multifaceted, involving the promotion of local cuisine, preservation of cultural heritage, and stimulation of the local economy.

Culinary experiences are increasingly pivotal to the tourism sector, with destinations such as France, Italy, and Thailand recognized for their indigenous cuisines, which play a crucial role in their cultural identity and tourism appeal (Taheri, B. & Gannon, 2021). In Africa, traditional foods like Ethiopian injera and Ghanaian peanut butter soup serve as markers of regional identity and are significant components of the tourism experience, drawing visitors eager to explore these distinctive culinary landscapes (Timothy, 2023). In Poland, regions such as Podhale and Upper Silesia have effectively incorporated local foods into their agrotourism initiatives, underscoring the importance of culinary traditions in promoting rural tourism (Dominik et al., 2017).

Indonesian cuisine is characterized by a wide variety of dishes, with over 165 traditional Lebaran dishes identified across 26 provinces. These dishes include rice cakes, curries, stews, and cookies, such as ketupat, opor ayam, and lontong, which are commonly served during Eid al-Fitr celebrations (Prastowo et al., 2024). The culinary diversity is further exemplified by regional specialties, such as the traditional snacks of Surakarta and Semarang, which include Sosis Solo, Jadah Blondo, and Lumpia, each with distinct flavors that contribute to the tourism appeal of these regions (Ardiyati & Wiwaha, 2016).

Gastronomy tourism has emerged as a major component of destination attractiveness, with countries developing marketing strategies to promote local cuisines and enhance tourist



satisfaction (Sormaz et al., 2016). In Romania, gastronomy is a key criterion for choosing tourist destinations, offering insights into the cultural identity of regions through traditional dishes and cooking technique (Borma, 2024). The culinary experience in Indonesia significantly influences tourists' satisfaction with their overall destination experience, underscoring the economic impact of food tourism (Jokom et al., 2023).

In the Burneh area, *Tajin Sobih* was traditionally sold by vendors who traveled between villages and set up in local markets on foot, carrying a *gheculddeng* (a wide bamboo basket). These sellers earned their livelihoods by approaching households directly. In contrast, contemporary practices have shifted, with *tajin sobih* vendors now operating from fixed locations or stands. In Bangkalan, these vendors can easily be found in several prominent areas, including in front of the Gelora Bangkalan Stadium, Senenan Traditional Market, Chinatown Market, and adjacent to the Al-Qonitin Al-Cholili Mosque in Burneh.

Culinary traditions significantly influence tourist destinations, as food tourism thrives on the desire to experience traditional, new, and unusual culinary heritage. Destinations like France, Italy, and Thailand are renowned not only for their food quality and variety but also because dining serves as a core leisure and social activity. The atmosphere of dining settings and opportunities for social interaction further enhance the appeal of these destinations, shaping tourists' decision-making processes and holiday choices (J. A. Putri & Wijoyo, 2023).

Culinary traditions are integral to tourist destinations, as they offer visitors authentic experiences that reflect the local culture and identity. Tourists are increasingly drawn to destinations that showcase traditional dishes, cooking techniques, and local ingredients, allowing them to explore the history and values of a community through its cuisine. Gastronomic tourism encompasses activities such as cooking classes, tastings, and culinary festivals, enhancing travelers' understanding and appreciation of the region's diverse food and drink offerings (Kodas & Özel, 2022).

Indonesian cuisine has been shaped by historical interactions with other cultures, notably Chinese and Dutch influences, which have led to the acculturation and assimilation of foreign culinary practices into local traditions (Zamhari, 2022). Historical cookbooks from colonial times to post-independence reflect the evolving cultural context and contribute to the understanding of Indonesian culinary history as a dynamic part of national identity (Rohmawati, 2024). Food in Indonesia is deeply intertwined with cultural identity, playing a significant role in religious

ceremonies, weddings, and daily life. Dishes like fried rice, rendang, and satay are emblematic of Indonesia's cultural identity and are celebrated both domestically and internationally (Pratama et al., 2024). The preservation and development of traditional cuisine, such as those in East Java, are crucial for maintaining cultural heritage and providing economic opportunities through small and medium enterprises (Santoso et al., 2024).

### ***Tajin Sobih* as culinary branding**

*Tajin Sobih* is a typical food of Sobih Village, Burneh District, Bangkalan and is one of the potential cultural heritages. *Tajin Sobih* used to be a tradition of preparing and serving special porridge for the Madurese people to celebrate the coming of the month of Safar which is usually called *tajin mera* (red porridge). *Tajin Mera* is usually served on a plate lined with banana leaves and then shared with relatives or neighbors. This sharing activity is usually called *ter-ater* by the Madurese people which aims to foster friendship and enjoy each other, besides that it is also a symbol or form of gratitude to God who has bestowed sustenance.

The tradition of serving *tajin* among the Madurese people has been passed down from their ancestors and is intricately linked to their cultural practices. In both traditional and contemporary events, the inclusion of *tajin* is essential, as it has become a fundamental part of various activities. *Tajin Sobih*, as a distinctive traditional dish of Bangkalan, represents an enduring legacy from our ancestors. Its appeal lies in the use of traditional raw materials and packaging, which enhance its attractiveness to the public. The ingredients are simple yet significant, comprising rice flour, brown sugar (*guleh gentong*), cassava (*blandong*), coconut, mutiara porridge, and banana leaves.

Traditional culinary flavors, characterized by distinct attributes, create a unique impression for culinary enthusiasts who evolve alongside contemporary trends. Historically, cuisine has been viewed merely as a complement to travel activities; however, it is increasingly recognized as a primary attraction for tourists seeking to experience traditional culinary offerings. These traditional dishes possess distinctive flavors influenced by the use of specific raw materials, including herbs, spices, and natural ingredients, which set them apart from the fast food options commonly available in restaurants. As a result, traditional cuisine has emerged as a significant focal point for tourism, inviting visitors to engage with local culinary heritage.

The traditional culinary practice of *Tajin Sobih* serves as a cultural identity for Sobih Village, characterized by its specific preparation and presentation tailored to particular needs and occasions, such as breakfast or traditional events. Consequently, the approach to *Tajin Sobih* is

intrinsically linked to the cultural practices of the Bangkalan community. This culinary tradition presents significant potential for development, particularly in relation to the tourism industry. By enhancing interest among visiting tourists, *Tajin Sobih* can contribute to regional income and create business opportunities. Furthermore, it serves as a means of community preservation and acts as an effective promotional tool for attracting visitors to the city of Bangkalan.

While there are significant opportunities for traditional culinary practices, several challenges persist in the context of promoting traditional cuisine in Bangkalan. One major concern is the evolving lifestyle of the Bangkalan community, which increasingly favors individualistic and modern activities that prioritize fast food offerings from well-established restaurants.

The prevailing low interest in traditional culinary expressions can be attributed to various factors, including market dynamics, consumer behavior, and inadequate promotional strategies. Traditional food vendors often employ cursory designs in their marketing efforts, which are insufficient to compete with the professional advertising of cheaper culinary options. This situation places conventional culinary establishments at a disadvantage, as they struggle to attract consumers in a market increasingly dominated by fast food alternatives.

The global tourism industry encounters significant challenges in balancing the authenticity of local cuisine with the preferences of international travelers. Achieving this balance is crucial for preserving cultural integrity while fulfilling tourism expectations (Di-Clemente et al., 2020). Culinary tourism has the potential to foster collaboration between agriculture and tourism, enhancing the rural economy through the promotion of traditional products and yielding long-term positive impacts (Di-Clemente et al., 2020). Additionally, sustainable tourism marketing leverages gastronomy to develop a distinctive destination brand, stimulate local entrepreneurship, and promote sustainable practices. This approach not only helps maintain cultural heritage but also improves the quality of life for local communities (Baysal & Bilici, 2024).

With the passage of time and the evolution of modern lifestyles, coupled with advancements in information technology, both print and electronic media play crucial roles in disseminating information about traditional culinary products. This dissemination aids in recognizing, marketing, and facilitating economic activities related to traditional culinary potential, thereby fostering a new lifestyle for contemporary society.

Development, in essence, involves activities aimed at enhancing and improving products to promote community prosperity. The advancement of tourist destinations encompasses maintenance,

development, preservation, and the enhancement of facilities and infrastructure. However, the development of traditional food, such as *Tajin Sobih*, as a culinary tourism destination appears to be limited in scope and comprehensiveness.

The necessity for innovation in culinary development is critical in the context of intense market competition. Various forms of innovation are implemented, primarily aimed at gaining market share and fostering customer loyalty. Research on traditional *Tajin Sobih* revealed five distinct types of innovations: (1) appearance innovation, (2) innovation in manufacturing time, (3) consumer innovation, (4) price innovation, and (5) packaging innovation. These innovations collectively contribute to the adaptability and sustainability of *Tajin Sobih* in a competitive culinary landscape.

Field data indicate that price innovation is the most prominent change among *Tajin Sobih* sellers. For instance, Informant 1 sells a portion for IDR 3000, while Informant 2 has increased the price to IDR 5000 per portion. The latter informant noted that the price adjustment was implemented due to various factors, including the time-intensive nature of production and the provision of additional services, leading to a necessary increase in pricing to reflect these changes.

Innovations in the presentation of *Tajin Sobih* focus on preserving natural and traditional elements. The ingredients—such as porridge, *slette*, *mutiara* porridge, and brown sugar sauce—are artfully arranged to enhance visual appeal, with banana leaves serving as both containers and utensils. Additionally, advancements in manufacturing processes have transformed the preparation of *Tajin Sobih* ingredients. The integration of modern technologies, including stoves and refrigerators, has significantly streamlined production, allowing *Tajin Sobih* producers to save time and optimize efficiency in their operations.

*Tajin Sobih* sellers have implemented consumer innovations by modifying their sales approach. Traditionally, sellers would engage in mobile sales; however, in the current era, they have established fixed sales locations. This shift conserves time and energy, enabling sellers to attract a larger customer base by consolidating their offerings at a single destination.

Field data indicates that packaging innovation among *Tajin Sobih* sellers has not been substantial. Traditionally, *Tajin Sobih* was wrapped in banana leaves and teak leaves; however, recent adaptations have introduced the use of oil paper for outer packaging. This change enhances practicality and safety compared to banana leaves. Notably, the inner layer remains banana leaves, preserving the integrity of the Sobih Tajin due to the differing surface characteristics of the two

materials.



**Source: Researcher documentation (2023)**  
**Figure 4. *Tajin Sobih* packaging innovation**

The local government plays a critical role in the introduction, preservation, and maintenance of traditional culinary practices, particularly concerning *Tajin Sobih*. Research indicates that the government actively organizes events focused on traditional foods within Bangkalan Regency. These initiatives serve to promote regional specialties to both local communities and international tourists, highlighting *Tajin Sobih* as a quintessential culinary experience that should be sampled at national and international events.

Culinary traditions play a crucial role in enhancing the appeal of tourist destinations; however, challenges arise in preserving the authenticity of these traditions within globalization. The necessity to cater to diverse tourist preferences can lead to the dilution of traditional culinary practices. Nonetheless, through strategic marketing and sustainable practices, it is possible to effectively promote unique culinary heritage while ensuring cultural preservation and economic benefits. Achieving this condition is essential for the long-term success of culinary tourism.

The Bangkalan government implemented several strategies through activities and festivals held both within and outside the city. One notable initiative was the "Visit Bangkalan 2019" campaign, designed to promote the diverse potential of Bangkalan Regency, including its tourism and cultural products.

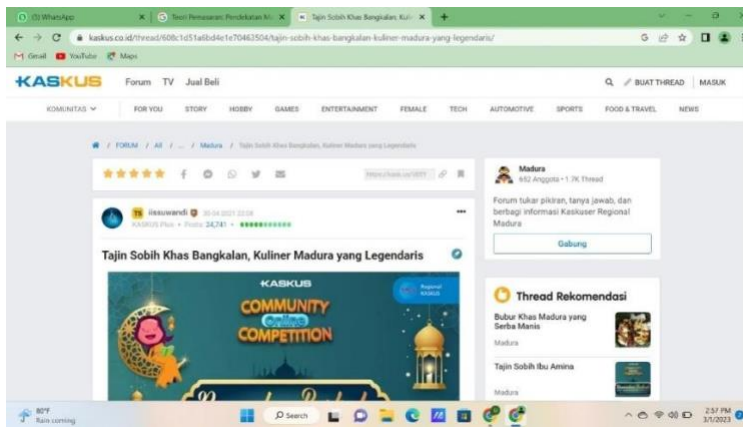
The Visit Bangkalan 2019 event featured a variety of activities, such as culinary festivals, cultural and arts festivals, and craft fairs. Organized by the Bangkalan Culture and Tourism Office (Disbudpar), this initiative invited widespread participation and engagement. The event also aimed to establish and promote Bangkalan's distinctive dances and culinary offerings, notably including *Tajin Sobih*, which has been officially registered with the Ministry of Law and Human Rights (Kemenhumkam) as a traditional Bangkalan food.

The Bangkalan Regency Government plays a pivotal role in promoting *Tajin Sobih* to a broader audience by engaging in both national and non-national activities. This strategy aims to disseminate information about *Tajin Sobih* rapidly, ensuring it becomes memorable within the community. Such efforts are integral to the marketing and promotion of *Tajin Sobih* as a traditional culinary offering of Bangkalan.

The Bangkalan government organized the "Festival 1001 Duck in Bangkalan 2022," which took place on the evening of March 31, 2022. This event featured various stakeholders, including the Minister of Tourism and Creative Economy, Sandiaga Salahuddin Uno, and the Deputy Governor of East Java, Emil Elistianto Dardak. The festival showcased a selection of traditional Bangkalan foods, including *Topak Ladeh*, *Tajin Sobih*, *Serpang Rice*, *Rice 'Litik*, and *Amboina Rice*, alongside creative economy products. Minister Sandiaga, Deputy Governor Emil Elistianto, and Bangkalan Regent Abdul Latif donned the *Tongkos*, a traditional Bangkalan hat, symbolizing local craftsmanship. Minister Sandiaga expressed appreciation for the event, which was held in front of Pendapa Agung Bangkalan.

Social media, as a product of advancements in digital technology, has a profound impact on the economic landscape. It serves as a crucial tool for enhancing community economic development and plays a significant role in shaping the image of various products, including traditional foods like *Tajin Sobih*. This study identifies two primary social media platforms utilized in the field: WhatsApp and the Internet. These platforms serve as promotional tools, evaluated through three indicators: the frequency of information dissemination, the frequency of feedback messages, and the diversity of message types. The findings indicate that information delivery is conducted via the uploading of photos and videos, particularly through WhatsApp status updates.





Source: Kaskus (internet, 2023)  
 Figure 5. SS *Tajin Sobih* in social media platform

Social media plays a significant role in promoting traditional culinary dishes such as *Tajin Sobih*. Various websites have featured this dish, serving as documentation of its cultural significance. Two notable examples include Pulaumadura.com and kaskus.co.id. Pulaumadura.com focuses on gathering and disseminating information related to life on Madura Island, with an emphasis on tourism. It includes a feature on *Tajin Sobih* entitled "Typical Bangkalan *Tajin Sobih* Tourism," which presents a general overview of the dish. Additionally, Kaskus.co.id, the Indonesian virtual community forum, reported on *Tajin Sobih* on April 30, 2021, under the title "*Tajin Sobih*: Legendary Madura Culinary." This article provides a general description of the dish and reflects the website's function as a marketplace for buyers and sellers. The presence of social media facilitates direct communication between sellers and consumers, allowing for the exchange of information regarding products and services. This dynamic positively impacts the growth of Micro, Small, and Medium Enterprises (MSMEs) in the Bangkalan region.

## CONCLUSION

Traditional *Tajin Sobih* remains a cherished culinary heritage, notable for its distinctive flavor and traditional presentation. The preservation of this dish warrants appreciation from various stakeholders, particularly local government entities, which should prioritize its development. To enhance *Tajin Sobih* as a culinary tourism attraction in Bangkalan City, several strategies are recommended: organizing traditional culinary showcases at various events,

promoting product development and marketing systems across diverse business sectors, including hotels and restaurants, and engaging in promotional activities through various media channels, particularly social media.

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