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Acculturation of Islamic Culture in Food as a Gastronomic Tourism Attraction in Surabaya (Case Study of the Sunan Ampel Area)

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ABSTRACT

Ampel Village is an area in the city of Surabaya which is popularly known as Kampung Arab because most of its residents are ethnic Arabs. Apart from that, there are also Javanese and Madurese ethnicities. This area has a high historical value in the spread of the Islamic religion, especially in the field of gastronomy, but many people are still unaware of it. One of the factors causing this is the lack of optimal management of the Ampel Area as a Tourist Attraction. This research was conducted to explore the potential for gastronomic tourism resulting from the acculturation to the Islamic culture in the area. This research uses the theory of cultural acculturation, tourist attraction and gastronomy, including gastronomic tourism components, Nona Helix, and others. The method in this research is qualitative using phenomenological techniques. Data collection techniques used participant observation, document selection, and verification with detailed interviews with Nona Helix. The results concluded that there was a process of cultural acculturation between the Arab ethnic group, the Javanese ethnic group and the Madurese ethnic group in the Ampel area of Surabaya. One of the results of cultural acculturation based on a survey from Miss Helix is the local food Maryam bread, green bean curry, kebuli rice, kebab, briyani rice, oven goat, Arabic pukis, dawet, samosa, peanut sugar, red gulai which have the potential to become gastronomic tourism attractions. This local food has characteristics that are attractive to tourists visiting the Sunan Ampel Religious Tourism Area. The next development of gastronomic tourism that needs to be developed is education, infrastructure and the synergy of Nona Helix.

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1. INTRODUCTION

In the northern part of Surabaya, there is a village called Ampel, which is known as the 'Arab Village', where the Arabic atmosphere is very strong, from the food, music, to the language used. However, the population in that area does not only consist of Arabs, there are also Javanese and Madurese people. The Ampel area contains the Sunan Ampel tomb complex and the Sunan Ampel Great Mosque in it which has been approved as a cultural heritage site because it has historical significance. Sunan Ampel is popular as the person who spread Islam on the island of Java in the late period of the Majapahit kingdom around the 15th century (Nur et al., 2020; Islami PA, 2023).

Currently, the Ampel area has become a religious tourism destination for the people of Surabaya as well as those from outside the city of Surabaya. Ampel is known as the "Arab Village" because most of the local residents are Arabs. Other ethnicities in the Ampel area include Javanese, Madurese, Chinese, Pakistani and Indian (Nur, et al., 2020; Lambertus Hurek 2022).

Ampel's unique culture sets it apart from other cultures. The main characteristic of 'Arab Village' is the representation of the Islamic religion in daily routines. For example, in trading activities, many traders market sell Muslim worship items and robes, as well as using Arabic as the language of daily conversation. Typical Arabic gambus music is still popular among local residents.

Intercultural communication in the Ampel area is not easy, it requires adaptation due to significant non-uniformities. That is the reason the author conducted research on how intercultural communication can last for years between Javanese, Madurese and Arab ethnicities, resulting in acculturation.

Acculturation is a social phenomenon that occurs when a human group has a culture and encounters elements of foreign culture in a way that results in the gradual acceptance of the foreign culture and integration into their own culture, without losing their cultural identity. However, cultures can only adopt other elements within specific limits, namely those that can be integrated and harmonized with their own culture. If a culture wants to adopt elements of a foreign culture, changes or modifications to that culture are necessary to suit the local cultural context. The application of foreign cultural elements without adaptation can have a negative impact on the recipient culture (Nur et al., 2020).

Culture comes from the word " buddhayah " in Sanskrit which is the plural form of the word " budhi " which means reason or mind. Culture is a way of life that is passed down from one generation to the next. Culture is formed from various elements such as religion, politics, customs, language, tools, clothing and art. Intercultural communication is interaction that occurs between individuals who come from different cultures, including differences in race, ethnicity, or socioeconomic background. Ethnicity refers to groups of people, tribes, or nations that are considered to have certain biological relationships. The term ethnicity is used to identify a group or nation that is part of the diversity of humanity throughout the world (Nur et al., 2020).

Arab ethnicity is currently increasingly difficult to identify from original ethnic groups, including the differentiation of citizens from Arab countries from native Indonesian communities. The reason is the combination of immigrants from Arabs and Indonesians who tend to like to call them local residents such as Javanese, Acehnese, Ambonese, and others. Arabs in Indonesia come from Hadramaut, a coastal area in the Arab region now known as Yemen (Affan, 2015). They migrated to Indonesia initially as traders who traded goods and paid for Indonesian spices. This trade interaction did not last for a short time, long before

the arrival of Europeans. Therefore, it is not surprising that in many areas Indonesian culture has been mixed with Arabic culture, one of which is the city of Surabaya, which is known as the Arab Village, in the Sunan Ampel area. Based on this presentation, it can be seen that the Sunan Ampel area has become a tourist destination, and there are various acculturated cultures influenced by Islam from Arab ethnicity, but it does not yet have good governance, especially local food as a potential gastronomic tourism attraction whose components have not been comprehensively explored. Therefore, the author conducted research with the theme "Acculturation of Islamic Culture in Food as a Gastronomic Tourism Attraction in Surabaya (Case Study of the Sunan Ampel area).".

2. LITERATUR REVIEW

Researchers took a qualitative approach using various concepts and theories. The theory used is the Intercultural Communication Theory, namely the conversion of ideas and meanings between individuals from different cultures. This study explores the influence of culture on the way we communicate, including the interpretation of verbal and nonverbal messages, what is considered appropriate to convey, how and when to convey it verbally or nonverbally (Heryadi and Silvana, 2013). This is done to analyze inter-ethnic communication that occurs when there is migration of people from one ethnicity to an area inhabited by another ethnicity. This process occurs when immigrants plan to settle and have to adapt to local customs, language and culture. During adaptation, they may face various challenges, both in thinking and feeling.

Then to analyze the acculturation process it is used is acculturation theory based on the opinion of Koentjaraningrat (1990) Acculturation is a process in which interaction or mutual influence occurs between one culture and another culture that has different characteristics, so that the foreign culture is slowly adapted and integrated into the recipient culture without losing their own identity. Acculturation is a social phenomenon where two or more cultures meet and influence each other. This process occurs when a human group with its distinctive culture is met with a foreign culture, which is then gradually recognized and integrated into their own culture without eliminating the original elements of the group's culture (Setiawan et al , 2017). Cultural influences certainly change consumer interests, changes in consumer lifestyles provide significant benefits for the culinary industry (Burhanudin, 2023).

Gastronomic tourism is a special attraction for tourists visiting Indonesia. The diversity of tribes and ethnic groups in Indonesia means that there are many destinations for gastronomic tourism which will not only discuss regional specialties but more broadly, namely all aspects of supporting food serving activities (Official, 2023). Gastronomy can be explained as the study of the relationship between culture and food, where gastronomy studies various cultural components with food as the center (culinary arts) (Marsindi, 2023). Cooking itself is a food processing process from levels one to five in gastronomic products. However, the culinary area is only around the kitchen. This is different from gastronomy which adopts the entire food ecosystem from the foodshed to the foodscape and dining table even after enjoying the dish served (Turgarini, 2021).

According to Turgarini (2018) a gastronomic tourism destination can be developed if it fulfills nine gastronomic components, namely history, tradition, philosophy, culinary, raw materials, how to taste, how to serve, educational value, nutritional benefits, experience, ethics and etiquette. Gastronomic tourism is essentially an art and a science, in fact appreciation through careful exploration of food and drink, individuals can experience culinary experiences that are different from those they are used to, which can be influenced

by factors such as ethnicity, race, social group, religion, gender, and culture (Turgarini, 2022).

According to Cooper (in Rindani, 2016) before a destination is introduced and sold, it must first examine the four main aspects that it must have, namely: attraction (attractions), accessibility, amenities, ancillary;

a. Attraction

According to Karyono (1997), attractions or tourist attractions are related to things that tourists can see and do at a destination, which are referred to as " what to see " and " what to do ". These attractions can be in the form of natural beauty, unique local culture, historical building heritage, and artificial facilities such as playgrounds and entertainment. The importance of an attraction is that it has unique qualities that differentiate it from other destinations.

b. Accessibility

Accessibility refers to the facilities and infrastructure that enable people to reach a destination. This includes road conditions, availability of transportation, and direction systems which are important aspects in creating easy access for the destination.

c. Amenities

According to Sunaryo (2013), amenities include basic facilities such as road infrastructure, transportation, accommodation and tourism information centers which aim to increase the comfort of visiting tourists (C. Ningsih, 2016). However, according to Sugiama (2011), amenities refer to various supporting facilities used to meet tourists' needs when carrying out activities in tourist destinations, including accommodation, food and drinks, entertainment venues, and shopping facilities. According to Sagala (2019), accommodation includes all facilities such as hotels and others related to services for travelers who want to stay overnight during their tour.

d. Ancillary

According to Sugiama (2011), supporting services include the presence of various institutions that facilitate and encourage the development and marketing of tourist destinations. Relevant institutions in this case include the government and tourism associations.

3. METHODS

This research uses a qualitative approach according to West and Turner (2013) which does not rely on statistical analysis to support an interpretation but tends to guide researchers in designing persuasive questions or rational arguments about new discoveries using qualitative research methods through phenomenological techniques.

According to Creswell (2015), Phenomenology is an approach that aims to explain the common interpretation of several individuals regarding various life experiences related to an idea or phenomenon. In this research, we explain intercultural communication between the Arab ethnic group, the Javanese ethnic group and the Madurese ethnic group, as well as the acculturation process that occurs due to intercultural communication interactions in the Ampel Surabaya area which has been going on for many years.

This research location is located in the Semampir District, North Surabaya, Ampel Village. The subjects of this research are ethnic Arabs, ethnic Javanese, ethnic Madurese who live in the Ampel area, Surabaya. Meanwhile, the object of this research is intercultural

communication that exists between the Arab ethnic group, the Javanese ethnic group and the Madurese ethnic group which has existed for a long time and cultural acculturation in the region.

Primary data was obtained from interviews with selected informants based on Miss Nona Helix's creativepreneurship, namely 24 respondents from stakeholders consisting of business actors, government, workers, academics, observers, suppliers and practitioners of technology and information, as well as 76 visitors or tourists. While secondary data was obtained from previous journals and articles regarding the Sunan Ampel Surabaya area, and other supporting journals regarding Javanese ethnicity, Arab ethnicity, and Madurese ethnicity and others.

The authors of this research used data collection techniques in the form of participant observation using purposive sampling where the researcher interacted and was involved with the research object. Subsequently, detailed interviews were carried out using the snowball technique, namely asking questions to informants about matters related to the research, then submitting data in the form of documents and pictures taken by the team in the field. Data reduction involved sharpening, selecting, sorting and organizing information into a form that could be analyzed, leading to final conclusions that could be interpreted and verified. The data were then presented with information derived from the information that has been compiled and draw conclusions. Finally, conclusions were drawn and the data obtained during the research process were verified.

4. RESULTS AND DISCUSSION

4.1. Tourist Characteristic

The research results found that the characteristics of tourists who come to the Ampel area are aged 18-25 years (53.1%), 25-35 years (17.7%), 35-45 years (8.8%), and over 45 years (20, 4 %). Meanwhile, the jobs of visiting tourists who visit Ampel are various professions, including civil servants (9.7%), students (44.2%), entrepreneurs (34.5%), housewives (2.7%), lecturers, mosque administrators, motorbike taxis, tour guides, and students (0.9%).

An overview of tourists visiting the Ampel area according to their regional origin can be seen in Figure 1. Tourists who come from local residents of the city of Surabaya are motivated to visit to enjoy local food (52.2 %) in the Ampel area, while the rest (47.8 %) are from outside Surabaya (Bandung, Sidoarjo, Yogya, Malang, Central Java, Kalimantan and Ternate). The main motivation for visiting is to make a pilgrimage journey to Sunan Ampel's grave, then they then enjoy local food, especially Maryam bread, and Sunan Ampel's signature; green bean curry

4.2. Sunan Ampel as Tourist Attraction

Furthermore, the potential of the Sunan Ampel area as a tourist attraction has the following advantages:

a. Attractions

"The main attraction in gastronomic tourism shows is the presence of traditional and local food, which is the core of an attractive tourist experience for tourists (Prasetyo, et al. 2022). In the Sunan Ampel area, Surabaya, there are various tourist attractions that can be visited one of them is the Sunan Ampel Tomb, a historical site which is a silent witness to the struggle of Islam in East Java, where visitors pass through three gates to reach it. There are also other tombs around this tomb, including the tomb of Mbah Shonhaji or Mbah Bolong.

The Sunan Ampel Great Mosque, a building that combines ancient Javanese and Arabic architectural styles, which, even though it has been attacked many times by invaders, remains intact without damage. Visitors can also explore the Arab Village and find various typical Arab knick-knacks such as robes, hijabs, etc. bracelets, peci, zam-zam water, and others. Apart from that, religious tourism in Sunan Ampel is always busy, especially during the fasting month, with many tourists coming to make pilgrimages, shop and enjoy typical Middle Eastern culinary delights.

Several culinary tourism attractions are worth visiting. One of them is Yaman Kuliner, a place that offers a variety of Yemeni dishes typical of the Arabian Peninsula, such as kabsah rice, kebuli rice, briyani, and mandhi rice. Another is Noor Ayla Resto, which serves various Middle Eastern menus such as kabsah rice, kebuli, briyani, and mandhi with a choice of mutton or chicken. Additionally, there is Gule Maryam H. Safili which serves goat curry with the addition of green beans in it, as well as Nasi Kebuli Hj Umayyah which serves kebuli rice with a choice of goat or chicken. As well as Sop Kikil Kambing Pak Ali, a place that offers kikil goat soup with sauce served with a mixture of various rich spices. And finally, there is Deelish Kebab which offers kebabs that are so delicious and appetizing. With this variety of interesting culinary choices, the culinary tourism experience in Sunan Ampel will definitely be more memorable and unforgettable.

b. Amenities

Tourists who want to visit the Sunan Ampel area on foot can spend the night at hotels or accommodation around the area such as the Horison Arcadia Surabaya Hotel, KHAS Surabaya Hotel, PALM PARK Hotel Surabaya, and others. There are several facilities available, including a large parking area, including for large buses, as well as bathrooms and ablution places available at many points with running water 24 hours a day. There is an Ampel Mosque and prayer room around the parking area, as well as a market selling various Middle Eastern goods and foods not far from the mosque. In Arab Village, tourists can find various fashion and souvenir shops with typical Arab knick-knacks such as robes, hijabs, bracelets, peci, and zam-zam water. Apart from that, the Surabaya City Government has plans to revitalize this area, including building a gate in the Ampel area, managing traders, and building a museum in Langgar (Musala) Gipo.

c. Accessibility

Several ways can be taken to access the Sunan Ampel area in Surabaya. First, if tourists use a private car or motorbike, the journey from Surabaya city center will take around 20 minutes, depending on traffic and road conditions. The second alternative is to use public transportation such as buses or city transportation. From the bus terminal or train station, tourists can continue their journey by using a taxi or online motorbike taxi to get to the Sunan Ampel area. Apart from that, the third option is to use the train. There are two train stations close to the Sunan Ampel area, namely Surabaya Train Station and Gubeng Train Station. From these two stations, tourists can continue their journey on foot or use a taxi or online motorbike taxi to reach their final destination.

d. Additional Services

Based on observations, there are no additional services in the Sunan Ampel area, Surabaya apart from those mentioned previously. There are still many components that need to be added and developed by the government, especially facilities and services. For example, the need for accessibility facilities for people with disabilities has not been fully met, so their tourism experience can be limited. Apart from physical infrastructure, the

development of additional services such as structured culinary tours, special gastronomic tour guides, or regular culinary events and festivals can also be an attraction that has not been maximized. By improving additional and ancillary facilities in the Sunan Ampel area, the potential for gastronomic tourism in Surabaya can be further developed and increase its attraction for local and foreign tourists. The Surabaya City Government also plans to revitalize this area, including creating a gate in the Ampel area, arranging traders and establishing a museum in Langgar (Musala) Gipo.

The process of cultural acculturation of local food culture in the Ampel area of Surabaya, began with the influence of Middle Eastern culture, originating from the arrival of the Arab population to the city of Surabaya in the early 19th century (Hurek, 2022). Immigrants generally come from Hadramaut, a region in the south of the Arabian Peninsula (Yemen). The city of Surabaya is known as the center of a significant Arab colony in Indonesia. The Arab colony in this city is centered around the Ampel mosque. The Ampel area is famous not only as a religious tourist spot, but is also known as the Arab Village. Therefore, it is not surprising that around Jalan KH Mas Mansyur, there are many typical Middle Eastern culinary delights such as roti Maryam, nasi mandhi, nasi kebuli, nasi biryani, sambosa, and green bean curry. Based on a literary study by Surabaya City historian, Purnawan Basundoro, and an in-depth interview with the manager of the Sunan Ampel Tomb named Mr. Jai, he stated, This Middle Eastern culinary specialty was introduced by Arab immigrants who began their arrival in Surabaya at the beginning of the 19th century. During the colonial period, both Arab and Chinese immigrants were still considered immigrants even though they had lived in Surabaya for many years. As immigrants, they are required to live in a designated area.

"The Dutch colonial government implemented regulations regarding housing for residents, resulting in the formation of certain settlement points in Surabaya: Chinese Village (Chinese Camp), Malay Village (Maleische Camp), and Arab Village (Arabische Camp)," he explained. Chrisyandi Tri Kartika, a librarian at Ciputra University Surabaya, explained that the cultural acculturation in Kampung Arab is reflected, including in the local food. Different from culinary delights in other areas in Surabaya, the culinary delights in Kampung Arab have their own distinctive character.

4.3. Gastronomic Tourism Component at Sunan Ampel Destination

Gastronomic tourism cannot be separated from the local potential of each region based on its natural resources (Hsu and Scott, 2020). The Sunan Ampel area also has the potential to attract gastronomic tourism, this is proven by the analysis of gastronomic components according to Nona Helix (nine stakeholder), namely

a. History, Tradition and Philosophy

The history and traditions of the Sunan Ampel area, Surabaya, are very strong with Arabic and Islamic nuances. Sunan Ampel, one of the Wali Songo, was an important figure who spread Islam in East Java. Sunan Ampel succeeded in changing the understanding of Javanese society at that time through his preaching and teachings and made Islam the religion of the majority of people in East Java. One of the well-known legacies of Sunan Ampel is the Ampel Mosque, which is a point of religious and cultural activity in Surabaya (Budaya, 2023). The Sunan Ampel area, which is also known as the Arab Village, certainly has a close relationship with Islamic culture, one of which is local culinary delights. Various typical Arabic food stalls can be found throughout the Ampel area, Surabaya. Some of the typical foods that can be found there include processed rice and goat, sambosa, pastels,

Maryam bread and kebabs. All of these foods are served with typical Arabic spices, creating an authentic and interesting culinary experience for visitors.

The relationship between food culture in the Sunan Ampel area and Arab culture is very close. Many of the residents of this area are ethnic Arabs, and have maintained these Arab culinary traditions throughout time.

b. Gastronomy (Cooking Recipes and Organoleptic Characteristics)

Middle Eastern food dominates in Kampung Arab, often using spices and goat meat. According to Jai (2024), the characteristic of the culinary delights there is the use of spices and goat meat. However, this cuisine has been adapted to the taste preferences of local people, by reducing the use of spices to make it lighter than real food. Jai also stated that many typical Arab Village foods are influenced by Indian culinary delights. Meanwhile, the special characteristic of Yemeni Arabic food is its salty and sour taste, using many spices influenced by other countries in India and the Middle East.

An overview of visitors' preferences for typical Ampel food can be seen in Figure 1. According to the results of observations, interviews and questionnaires regarding several culinary specialties of the Sunan Ampel area (Kampung Arab), the culinary delights that are most popular and receive the highest ratings are roti maryam and green bean curry. following the others are Arabic pukis cake, oven goat, kebuli rice, kebab, briyani rice, madurese mixed rice, samosa, dawet, peanut sugar, dates, red gulai, various dawet, Egyptian martabak, and madeli lontong noodles.

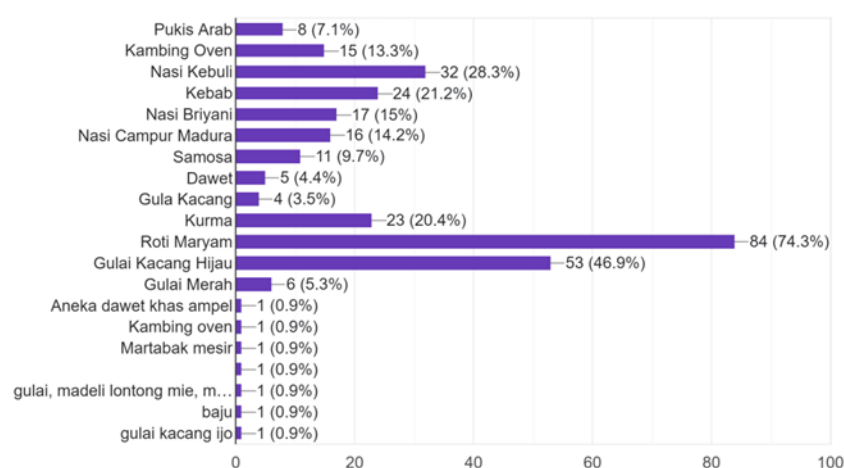


Figure 1. Visitor Preferences for Typical Ampel Food

Source : Processed by Researcher, 2024

The most favorite Arab culinary characteristics, including:

Maryam bread, is a thin and soft bread originating from the Middle East. The making process begins by mixing wheat flour, water, yeast, sugar, salt, and a little olive oil in a large bowl to make dough. After that, the dough is kneaded until it becomes elastic and pliable. Then the dough is divided into several small parts and rounded. Each small part is then pressed by hand or using a special tool until it becomes a thin sheet with a round shape. The thin sheet is then baked on a hot surface, such as Teflon or a flat grill, until it is cooked and expands. The way to eat Roti Maryam bread is to tear the bread and use the pieces to take other dishes, such as meat, hummus, or tabbouleh, or Gulai. Maryam bread is often used as a tool to roll/pick up other dishes before eating.

Green bean curry, is a famous traditional dish in the area. To make it, green beans are boiled until soft. Then, thick coconut milk is added to the pan along with spices such as ginger, lemongrass, shallots, galangal, garlic, bay leaves and chili according to taste. The

ingredients are then cooked until the spices are absorbed and the curry becomes thick. This dish is usually served with rice or bread Maryam, and is often topped with fresh coriander leaves as a garnish. Sunan Ampel's signature green bean curry has a savory and slightly spicy taste.

c. Raw Material

Raw material of green bean curry consists of goat meat, green beans, thick coconut milk, oil, salt, sugar, bay leaves, lemongrass, galangal, ginger, lime leaves, typical Middle Eastern spices. Meanwhile, the ingredients for making Roti Maryam are: high protein wheat flour, eggs, salt, olive oil (in the area of origin, while in the Ampel area it is modified using local vegetable oil).

d. How to Taste

There is a unique way of eating green bean curry and Maryam bread. Maryam bread is torn into small pieces and then dipped in warm green bean curry sauce

e. How to Present

The way the food is served is arranged in a bowl or plate, not using rice, but Maryam bread. Maryam bread is usually used as a dipping ingredient or enjoyed by tearing it into pieces. Whereas warm curry sauce is eaten with torn Maryam bread, green bean seeds that burst when cooked give a different pleasure to the curry sauce, you can also serve it with goat satay.

f. Educational, Social and Cultural Value

Education about local food as a potential gastronomic tourism attraction has not been carried out to introduce it to visiting tourists. This needs to be done for the millennial generation to play a role in preserving and developing typical food as a national cultural identity.

g. Nutritional Benefits

The nutritional value benefits of local food: green bean curry and Maryam bread are as follows:

- Green bean curry made from green beans and beef/goat contains very high nutrition, especially protein and carbohydrate content. Protein and carbohydrates are two important macronutrients in maintaining body health. Protein functions as the main building material for body tissues, such as muscles, skin and hair, and plays a role in the formation of enzymes and hormones. Meanwhile carbohydrates are the main source of energy for the body, help maintain brain and nervous system function, and provide energy for daily activities, and contain other substances 1. Fat:. Fat is an important source of reserve energy, helping the body absorb fat-soluble vitamins, such as vitamins A, D, E, and K. Fat also plays a role in the formation of cell membranes, formation of hormones, and protection of organs in the body, and contains substances that have a role in maintaining health and body metabolism including fiber, carotene, thiamine, riboflavin (Vitamin B2) and Calcium are important minerals and are needed in the formation and maintenance of strong bones and teeth (Uci T, 2022).
- Maryam bread is a good source of carbohydrates and can provide stable energy. Because it is made from whole wheat flour, Maryam bread is also rich in fiber, which helps digestion and maintains heart health. Apart from that, Maryam bread also contains a number of important nutrients such as iron, magnesium and vitamin B

complex (Resmi IC et al, 2023).

h. Experience

The green bean curry dish combined with Maryam bread is a culinary dish that is rarely found in Surabaya. This experience provides a unique taste, namely by including green bean curry, Maryam bread and goat satay. These three components form a complete combination on the tongue.

i. Ethics and Etiquette

Product quality and service quality have a significant influence on consumer satisfaction (Anggraeni, et al. 2015). Visiting every tourist area, of course, there are ethics that must be adhered to by tourists in order to avoid the potential to cause problems for both visitors and the local community, including visiting the Sunan Ampel area. This area has a strong Arabic and Islamic feel. There are several etiquette and ethics that must be observed when visiting this area, namely visitors are expected to respect culture and religion. This area is a historical center for the spread of Islam which has had local, regional and international influence. Therefore, visitors are expected to respect local culture and religion, such as dressing modestly and respecting places of worship such as the Great Mosque and the tomb of Sunan Ampel. Visitors are expected to appreciate local culinary traditions. The Sunan Ampel area is known for its rich Middle Eastern culinary delights. Visitors are expected to try typical food and appreciate the way it is served (Marwanti, 2022). Visitors are expected to respect the local community. This area is inhabited by various ethnicities, including Arabs, Javanese and Madurese. Visitors are expected to appreciate this diversity and interact with local communities with courtesy and courtesy. As a tourist destination, visitors are expected to respect the environment, by maintaining the cleanliness and beauty of the environment, not littering, and respecting public facilities.

4.4. Gastronomic Distribution Map and Travel Patterns in the Ampel Surabaya Area

The result of this research can make gastronomic distribution map and travel patterns in the Ampel Surabaya Area as follow:

a. Gastronomic Distribution Map of the Ampel Area

An overview of the Gastronomic Distribution Map of the Ampel Area can be seen in Figure 2:



Figure 2. Gastronomic Distribution Map of the Ampel Area*Source: Processed by researchers (2024)*

b. Tourism Travel Patterns in the Sunan Ampel Area

The Sunan Ampel area is one of Surabaya's cultural heritage areas and is an interesting destination to visit, especially for heritage and gastronomic tourism. The following travel pattern can be used as a reference for tourists who wish to visit the Sunan Ampel area (Karni et al, 2022).

- Mosque and tomb objects, past civilizations

Sunan Ampel's grave is located near the Ampel Mosque which is located on Jalan KH Mas Mansyur No 29 Ampel Surabaya. This mosque contains a lot of history and has ancient Javanese architecture which is very strong, a combination of Arabic nuances, and influenced by local cultural acculturation and Hindu Buddhism.

- Spice Shop, Jalan Ampel Kenanga, story of the spice trade

Surabaya was chosen as the first trail point for the 2022 Spice Route Cultural Muhibah (Dirjenbud- Hilmar Farid), Surabaya has a lot of history regarding the spice trade in the past, one of which is visiting the Spice Shop on Jalan Ampel Kenanga Ampel Surabaya

- Red Bridge Plaza, Shopping Tourism

Jembatan Merah Plaza is the first wholesale mall in Surabaya which is located on Jalan Taman Jayengrono No.2, Krembangan Sel., Kec. Krembangan, The history of JMP, which is usually called this Mall, is quite interesting because in the Red Bridge monument area which was built since the VOC era, various kinds of goods are sold in this Mall wholesale, the most popular among tourists visiting this Mall are the batik and fabric outlets sold wholesale. The Ampel Heritage Walking Tour travel pattern can be seen in Figure 4.

**Figure 3.** The Ampel Heritage Walking Tour*Source: Processed by researchers (2024)*

5. CONCLUSION

Based on this presentation, it can be seen that the Sunan Ampel area has become a religious tourism destination, and there are various acculturated cultures influenced by Islam from Arab ethnicity, but it does not yet have good governance, especially in the culinary sector, so it still has potential as a gastronomic tourism destination if its components can be explored more comprehensively. Based on a case study of the acculturation of Islamic culture as a local gastronomic attraction in the city of Surabaya, the Sunan Ampel area shows that the integration of Middle Eastern culinary traditions with local wisdom has created its own culinary heritage that is unique and attractive to visitors. From the research, it can be concluded that this acculturation process not only creates variations in distinctive flavors and

tastes, but is also a reflection of harmony between various cultures and traditions that mutually enrich each other. The culinary experience in the Sunan Ampel area is not just about tasting delicious dishes, but is also a cultural journey that enriches knowledge about history, religious values and the diversity of society.

There is a need for support, collaboration from stakeholders, the community, local government for the development of the Sunan Ampel area, because this area not only has the potential for religious and gastronomic tourism, but there needs to be education, especially the process of acculturation of Islamic culture from Yemen with Javanese culture for development. Sunan Ampel area as a gastronomic tourist attraction in Surabaya. Following are some suggestions for developing the Sunan Ampel area as a Gastronomic Tourism Attraction in Surabaya:

- a. Comprehensive institutional integration is needed in the management of the Sunan Ampel area, to make the development of tourist attractions is more focused and effective.
- b. Provide educational facilities for tour guides and the local community about the process of acculturation to between Arabic and Javanese culture in order to broaden tourists' insight.
- c. Educate traders in the Sunan Ampel area to create innovations which also introduce local raw materials from typical Ampel culinary delights.
- d. Promote local culinary delights by holding events such as a typical food festival in the Sunan Ampel area.

6. REFERENCES

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