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## Slow Food Based Agro-Ecotourism: A Case Study in Nagari Aia Dingin, West Sumatra, Indonesia

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### ABSTRACT

Agro-ecotourism is one of the environmentally-based tourism development principles that aims to leverage natural resources, culture, and rural potential to create complex tourism products that support rural development. This study aims to identify the potential of agro-ecotourism in supporting the development of *dadih* (fermented milk of buffalo) based on slow food tourism in Nagari Aia Dingin, West Sumatra. Nagari Aia Dingin, recognized with the intangible cultural heritage certification for its *dadih*, has significant potential to be developed as a leading agro-ecotourism destination. This research employs a deductive qualitative method with the 5A approach (Attractions, Accessibility, Accommodation, Amenities, and Activities). Data collection methods include village mapping, participant observation, in-depth interviews, and FGD. The study indicates that while there are various attractions and activities, there is a lack of access, accommodation, and amenities to the site. *Dadih* is one of the main attractions of slow food tourism based on its uniqueness and strong cultural values. Thus, the visitor can experience and learn how *dadih* is produced and the value attached to it. To develop agro-ecotourism focusing on slow food *dadih* in Nagari Aia Dingin, it is crucial to improve access, such as better road conditions, direction signs to the destination, accommodation where the local community can provide lodging and proper sanitation, and amenities through a souvenir shop, restaurant, and other supporting facilities for visitors.

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## 1. INTRODUCTION

Sustainable tourism development aims to protect the ecosystem and nature for the well-being of communities and the sustainability of the tourism industry (Blancas et al., 2015). According to Sheppard & Fennell (2019), tourism policies in the 1990s focused on economic development, but have since evolved to include environmental and social aspects. The tourism sector continues to develop with sustainable principles such as ecotourism and agro-ecotourism (Barbieri et al., 2016; Sheppard & Fennell, 2019).

Agro-ecotourism is visiting an operating farm or agricultural site for leisure, recreation, education, and active participation in agricultural activities. Visitors may engage in various activities, such as farming operations, fishing, dining, and participating in local festivals alongside farming communities (Khaydarov, 2021). Agro-ecotourism promotes local products (Terry, 2022). Agro-ecotourism can be a vehicle for environmental conservation, for example, the agro-ecotourism area in Poland, which was formed from several areas with agricultural problems and then transformed into an agro-ecotourism area (Wójcik-le & Sobolewska-mikulska, 2020).

In the late 1980s, specifically in 1986, Slow Food emerged in Rome, Italy, when journalist Carlo Petrini organized a protest against the opening of a McDonald's restaurant in Piazza di Spagna. This movement was a response to the expansion of fastfood chains, the forces of globalization, and the perceived negative impacts of modern life (Clancy, 2017). In a global context, rapid technological change has led to the adoption of slow food practices that promote social sustainability and community well-being (Fusté-Forné & Jamal, 2020a). Ultimately, Slow Food is viewed as a continuation of the countercultural and anti-consumerist movements of the 1960s and 1970s (Simonetti, 2012). SFT (Slow Food Tourism) attracts consumers seeking deep experiences and personal enrichment through the conservation of ecology, culture, and heritage (Baimoratova et al., 2023; Fusté-Forné & Jamal, 2020a).

This study focuses on exploring specific local potential, namely, *dadiah*-based agro-ecotourism in Nagari Aia Dingin, West Sumatra. *Dadiah*, a unique food, is made through a natural fermentation process of buffalo milk in which it is packed in bamboo. This offers tourists a delightful experience of slow food and local culture, but development has yet to occur.

Specifically, this study aims to analyze the potential of slow food based on *dadiah* to support the development of agro-ecotourism in Nagari Aia Dingin, West Sumatra. Furthermore, by exploring agro-ecotourism and local products like *dadiah*, this research plays a role in maintaining and strengthening cultural identity and local heritage amidst the rapid pace of globalization. The potential of SFT development is presented from the supply side, providing recommendations for stakeholders, particularly tourism service providers, regarding which aspects of the tourist area need improvement, especially for agro-ecotourism and slow food in rural areas.

The novelty of this study lies in its focus on a specific local product, slow food *dadiah*, which is unique to this area. By emphasizing the development of authentic local resources and prioritizing regional strengths, this research aims to serve as a model for sustainable tourism. Given the growing interest in sustainable and authentic tourism, such as SFT, this study contributes to understanding how local potential can be optimized to support community well-being, environmental preservation, and economic sustainability.

## 2. LITERATURE REVIEW

### 2.1 History of *Dadiah*

According to [Akuzawa et al. \(2011\)](#), Asian fermented milk most likely originated in the Middle East before the Phoenician era. Moreover, some Central Asian populations have a history of a nomadic lifestyle, raising livestock that produce meat and milk ([Konuspayeva et al., 2023](#)). To preserve the milk, they ferment it, resulting in various fermented dairy products with different names, depending on the region and the type of animal. Some of these products include ayran, qurt (kurt), irimshik, souzma, ryazhenka, prostokvasha, tan, and kefir (from cow's milk), qymyz (from mare's milk), shubat, chal, khoormog (from camel's milk), fermented dairy products from yak milk, and fermented dairy products from reindeer milk.

In several regions of Indonesia, meat and milk, particularly buffalo and horse milk, have traditionally been used as raw materials for fermented products ([Nuraida, 2015](#)). In Sulawesi, there is dangke, a specialty food from Enrekang, South Sulawesi, made from the coagulation of buffalo or cow milk protein using papaya sap ([Sulmiyati & Said, 2019](#)). Fermented milk from Sumbawa horse milk in West Nusa Tenggara is known as koumiss ([Hidayati et al., 2022; Nuraida, 2015](#)).

*Dadiah* is buffalo milk fermented in bamboo, also known as the traditional Minangkabau yogurt from West Sumatra ([Khairunnisa, 2020](#)). *Dadiah* contains many beneficial nutrients, including a significant amount of protein, beneficial bacteria *Lactobacillus casei*, which can help improve digestive disorders ([Kusumawati, 2020](#)). In the history of the Minangkabau Kingdom, buffaloes became part of the customs, as reflected in the shape of the roof of the rumah gadang (traditional Minangkabau house and were used as farming tools in the past, such as for plowing rice fields ([Purwati et al., 2016](#)). Therefore, *dadiah* has existed since the earliest days of the Minangkabau society. According to [Poesponegoro & Notosusanto \(2019\)](#), inscriptions found in the Minangkabau region indicate that the Minangkabau Kingdom has existed since the 14th century under the reign of King Adityawarman. In 1347 AD, Adityawarman expanded his territory to Pagarruyung (Minangkabau).

### 2.2 Aspect 5A In Tourism

The aspect 5A framework in tourism includes: Attraction, Accessibility, Accommodation, Amenities, and Activities ([David, 2023; Fletcher et al., 2018; Nasa et al., 2020](#)). According to [David \(2023\)](#), tourists' travel intentions always depend on how the 5A of tourism gives them satisfaction. According to [Warbung et al. \(2021\)](#), customer satisfaction significantly influences tourist revisit intentions. The following is an explanation regarding the 5 A aspects of tourism:

#### a. Attractions

Tourist Attractions According to [Benckendorff \(2014\)](#), tourist attractions are a core component of tourism. Tourist attractions can be places, people, events, and things that are the objects of tourists' views and attract tourists to destinations. Common examples of tourist attractions include natural and cultural sites, historical sites, monuments, zoos and wildlife sanctuaries, aquariums, museums and art galleries, parks, architectural structures, amusement parks, sports facilities, festivals and events, wildlife, and people.

#### b. Accessibility

According to [Jensen et al. \(2002\)](#), accessibility is one aspect of the relationship between people and the environment. According to [Lince et al. \(2024\)](#), the five Universal Design Guidelines for Inclusive Tourism outlined by Dr. Scott Rains include basic access to tourism destinations, such as signs, doorways, reach, pathway width, and lighting. The more severe

the mobility impairment, the greater the individual's need for accessible tourism infrastructure (Burnett & Baker, 2001). Accessibility is an important aspect of tourism development because good access will provide convenience and comfort for tourists. Access includes the availability of transportation facilities and infrastructure, travel services, motorbikes, taxis, and other vehicles, as well as roads, bridges, road conditions, road safety, signs, street lighting, and other related infrastructure.

#### c. Accommodation

Accommodation serves as a psychological base for tourists when they are temporarily away from home (Nutsugbodo, 2016). To ensure that the provision of accommodation contributes effectively to tourism development plans and objectives, the development of the accommodation sector must be a fundamental element of the overall destination planning process. Based on the experience of Cyprus, it is evident that failure to plan and control the accommodation sector means that official policies for tourism development have not been achieved (Sharpley, 2000). Another example in Indonesia, the rapid and uncontrolled growth of tourism accommodation (villas) in North Kuta District tends to raise concerns about the possible impacts (socio-cultural, environmental, and economic) (Wiweka & Arcana, 2016).

#### d. Amenities

Tourism amenities have a positive and significant effect on tourist satisfaction (Surya et al., 2022). Tourists will have a positive impression of a tourist spot if the amenities are well managed so that tourists have the desire to visit again (Annisha, R. et al., 2022). Amenities include the availability of souvenir and gift shops, markets, home-cooked food, places of worship, clean water, and supporting facilities for tourists.

#### e. Activities

A destination can only succeed in attracting visitors if its location has attributes that will have a positive impact on tourists (David, 2023), one of which is activities. Outdoor activities carried out by tourists can be: walking, trekking, camping, picnicking, cycling, swimming, bird watching, and animal watching (Nasa et al., 2020).

### 3. METHODS

This research used a participatory qualitative method through case studies. According to Creswell (2014), participatory qualitative research is a method for understanding the significance of the individual or group's attributes to a social or human issue. In this method, researchers gather information through open-ended questions, allowing participants to express their views and experiences freely. Data was collected in the participants' natural environment, with researchers observing and documenting actual conditions in the fields. The key informants in this research consisted of 20 respondents, including:

Table 1. List of Key Informants

| No | Key informants                                     | Number of informants |
|----|----------------------------------------------------|----------------------|
| 1  | Nagari Guardians and Nagari Apparatus              | 2                    |
| 2  | Village Facilitators from the Ministry of Villages | 2                    |
| 3  | The Head of Jorong                                 | 2                    |
| 4  | The Chair of KAN (Nagari Traditional Density)      | 1                    |
| 5  | Maestro <i>Dadiah</i>                              | 1                    |
| 6  | <i>Dadiah</i> business actors                      | 4                    |
| 7  | Livestock breeders                                 | 2                    |
| 8  | Farmers                                            | 2                    |

| No    | Key informants                                             | Number of informants |
|-------|------------------------------------------------------------|----------------------|
| 9     | <i>Dadiah's</i> outlet business actors                     | 2                    |
| 10    | Tourism business actors in Solok Radjo & Villa Bukit Jirek | 2                    |
| Total |                                                            | 20                   |

The topics data in this study include the history of *dadiah* and the 5A approach; Attraction, Accessibility, Accommodations, Amenities, and Activities (David, 2023; Fletcher et al., 2018; Nasa et al., 2020). Below is an explanation for each data topic:

Table 2. Topics Data

| No | Data Topics              | Description                                                                                                         |
|----|--------------------------|---------------------------------------------------------------------------------------------------------------------|
| 1  | History of <i>dadiah</i> | The history of buffalo fermented milk and the process of <i>dadiah</i> production in West Sumatra.                  |
| 2  | Attraction               | Slow food tourism, agricultural tourism, and nature tourism attractions.                                            |
| 3  | Accessibility            | Conditions of roads and transportation facilities.                                                                  |
| 4  | Accommodations           | Lodging in the area and the availability of nearby places to stay.                                                  |
| 5  | Amenities                | Availability of complementary facilities and infrastructure for slow food tourism                                   |
| 6  | Activities               | Availability of various alternative activities categorized into slow food tourism, agrotourism, and nature tourism. |

Both Secondary and primary data were collected. Secondary data was collected through documentation and literature studies. Primary data collection techniques are village mapping (The map is created using the ArcGIS 10.8 application), participant observation, in-depth interview, and FGD (Focus Group Discussion).



Figure 1. Research flow

This study employs the Miles and Huberman (1984) model cited in Saleh (2017) for data analysis. The key activities in this data analysis include: a) data reduction, b) data display, and c) conclusion. After data collection, the first step is data reduction. This process involves summarizing, selecting, and organizing the most important information, focusing on key aspects, and identifying themes and patterns. Through data reduction, categories of data are produced. In this study, the researchers categorized the data to identify the distribution of *dadiah* processors in *Nagari Aia Dingin*. The next step is to display the data. The data is presented in the table according to the established groupings. Finally, the last stage involves drawing conclusions based on the analyzed data.

## 4. RESULTS AND DISCUSSION

### 4.1. History of *Dadiah* Aia Dingin

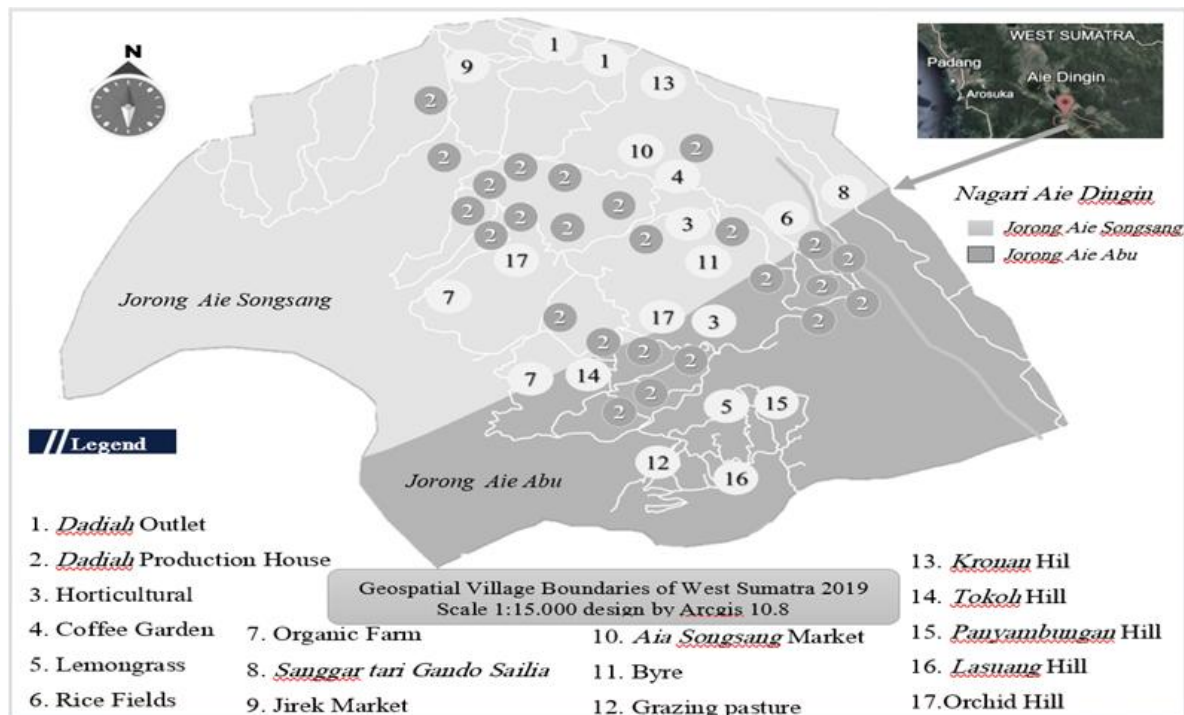
From in-depth interviews with key informants in *Nagari Aia Dingin* revealed that *dadiah* has been a staple food for the community for generations. Since people first settled in the village, *dadiah* has been processed. Almost all residents in the *Nagari Aia*



Dingin region used to process buffalo milk into *dadiah* for family consumption. Further in-depth interviews with *dadiah* outlet owners indicated that the ancestors of Nagari Aia Dingin, who first processed *dadiah* in the region, came from the Pagaruyuang Kingdom (kingdom in Minangkabau Based on these facts, it can be concluded that the processing of *dadiah* in West Sumatra has existed since ancient times, dating back to the Minangkabau Kingdom in the 14th century, around 1347 AD.

#### 4.2 Potential map of the agro-ecotourism slow food *dadiah* in Nagari Aia Dingin

The potential for agro-ecotourism slow food *dadiah* in Nagari Aia Dingin is situated in two Jorong, namely Aia Abu and Aia Songsang, which are adjacent to each other. Jorong is an administrative area division at the lowest level in the Nagari government system in West Sumatra. Below is a map of the potential:



**Figure 2.** Potential map of slow food *dadiah* in Nagari Aia Dingin (Developed by the authors)

From the map, it can be seen that the potential for developing *dadiah*-based agro-ecotourism slow food in Nagari Aia Dingin has quite a large potential, which can be seen from the number of buffalo breeders who process buffalo milk into *dadiah* (twenty-two *dadiah* processors and two outlets).

The buffalo whose milk can be used as raw material for *dadiah* is only the buffalo that is in the lactation period. Buffalo milk can be taken for approximately two years during lactation. About 27 buffaloes produced milk out of 82 buffaloes in the two Jorong. The total milk production of the 27 buffaloes was 84 liters/day. About fifty percent of the milk produced will be processed for *dadiah*. The other fifty percent of the milk is used for the consumption of the baby buffalo. One liter of milk can produce one bamboo stick of *dadiah* with a size of 62,22 cm. According to Dewi et al. (2021), this is notably different from *dadiah* produced in other regencies of West Sumatra, where bamboo containers typically measure around 14.2 cm in length.

While most tourism literature considers food as an important motivating factor to travel (Lee, 2014). But not only important to develop *dadiah* in agro-ecotourism slow food, it is also to integrate it with other local attractions such as agricultural tourism (horticultural, coffee

garden, rice field, and organic farm), nature tourism (kronan Hill, tokoh Hill, etc), and cultural tourism in the region. This integration will enhance the overall satisfaction of tourists visiting the area.

#### 4.3. Identification of agro-ecotourism potential based on the 5A approach

The research conducted an assessment of the agro-ecotourism potential in Nagari Aia Dingin based on the 5A: attractions, accessibility, accommodation, amenities, and activities. The finding of this research is expected to provide recommendations for stakeholders, particularly tourism service providers, on areas that need improvement, especially for slow food agro-ecotourism in rural areas.

##### 4.3.1. Attraction

Lots of potential attractions for possible tourism developed in Nagari Aia Dingin, among other things: *dadiah*/slow food, agriculture, and nature. Below are some potential tourist attractions being developed at the agro-ecotourism slow food *dadiah* in the Nagari Aia Dingin agro-ecotourism area:

##### 4.3.1.1. Slow Food Dadiah Attraction

Slow food attracts consumers seeking deep experiences and personal enrichment through the conservation of ecology, culture, and heritage (Baimoratova et al., 2023; Fusté-Forné & Jamal, 2020b). Slow food tourism attracts in Nagari Aia Dingin is the philosophy of *dadiah*. The process of making *dadiah* in Nagari Aia Dingin has been passed down through generations, dating back to the settlement of the area's residents. *Dadiah* is culturally significant and valued for its health; not only is it a traditional food heritage, but it is also believed to have medicinal properties, including the treatment of fever and asthma, as well as boosting immunity. According to Reynolds (1993), it is vital to preserve traditional and ethnic foods along with other art forms to sustain a culture amid tourism. According to Setiawati et al. (2025), traditional culinary has the potential to become a superior product that can become a tourist attraction.

The production of *dadiah* in Nagari Aia Dingin has unique characteristics. The buffaloes used for milking are fed a specially spiced mixture and sticky rice, known as *limpiang*. According to *dadiah* entrepreneurs, adding spices will reduce the fishy smell of *dadiah*. This helps prevent a fishy odor in the final product. Buffalo milk is taken as raw material for *dadiah* between 06:00 am and 09:00 am. Milk is taken when the buffalo calves are just breastfeeding in the morning. After that, the buffalo will be released into the pasture. Buffalo food and nutrition are closely monitored for the quality of the *dadiah* produced.

##### 4.3.1.2. Agriculture Attraction

The indigenous culture of agriculture in Nagari Aia Dingin can be an attraction. In Nagari Aia Dingin, at the beginning of the year, a traditional ceremony is usually held, *do'a kapalo banda* (prayer to start planting). This ceremony aims for the success of agricultural activities and asks for blessings from God.

This area is often called a cold country without snow. According to Monografi Nagari Aie Dingin (2016), Nagari Aia Dingin is 1,500 meters from the sea surface with an average temperature of 14-20 °C, with dominant dry land plants being. Nagari Aia Dingin is rich in commodities such as horticultural farms, organic farms, and coffee. The horticultural commodities such as onion, tomato, beans, celery, leek etc. The organic farms are *lado kambuik* (big chili-like-mini peppers), passion fruit, Dutch eggplant, cherry tomatoes, bread nuts etc.



Rice fields in Nagari Aia Dingin are unique. The variety of rice in the field is namely *siarang* rice (rice with a black color). Usually, this rice is used to make traditional food, *lemang* (cooked by grilling in bamboo). Rice farming in the Nagari Aia Dingin is done organically. Organic farming can address social, economic, and ecological challenges in developing countries, one of which is agrotourism (Canwat & Onakuse, 2022). Plowing the fields is still done traditionally using buffalo. Therefore, buffalo are very much guarded by breeders and farmers in Nagari. Apart from being used for milk as *dadiah*, buffalo are also animals that help in agricultural activities.

#### 4.3.1.3. Nature Attraction

Nature's potential in Nagari Aia Dingin, such as the hill covered with orchids, grass, and bamboo. A hill that is famous for its uniqueness are Panyabungan Hill (a place for cockfighting competitions in ancient times), Tokoh Hill (a place where community leaders deliberated to plan war strategies against the Dutch in the past). A beautiful view of the rows of green hills makes the tourist happy to see. According to the five sense theory, the development of a tourist destination should consider engaging all five senses to ensure tourist satisfaction (Serres, 2008).

This includes providing beautiful scenery for sight, pleasant sounds, delicious local food and drinks for taste, refreshing cool air and engaging tourist activities such as buffalo milking and making *dadiah* for an interactive experience. According to Tias et al. (2022), attractions, and experiences are the most influential factors in enhancing tourist satisfaction. Destinations can only succeed in attracting visitors if the location possesses the attributes that will have a positive impact on the tourists (David, 2023).

#### 4.3.2. Accessibility

Accessibility is an important aspect of tourism development because good access facilitates ease and comfort for travelers visiting a destination. Access includes the availability of transportation facilities and infrastructure, travel services, motorcycles, taxis, and other vehicles, as well as roads, bridges, road conditions, road security, signage, road lighting, and other related infrastructure.

Currently, access and transportation in this area are limited. However, tourists can enjoy walking or biking to the location where buffalo milk is processed into *dadiah* or other attractions. Along the way, tourists can admire the grass-covered hills, which serve as livestock feed. The area is also adorned with various types of local orchids and offers cool air, allowing visitors to interact with horticultural farmers.

According to Lumsdon & McGrath (2011), slow travel emphasizes slowness, travel experiences, and environmental awareness. Slow food tourism, as a form of slow travel, prioritizes the value of local and healthy food. Here are the distances of several objects from the main gate of Nagari Aia Dingin:

Table 2. Distance from the Main Gate to the Agro-Ecotourism Object

| No. | From the Entrance gate <i>Nagari Aia Dingin</i> -to    | Distance (Km) |
|-----|--------------------------------------------------------|---------------|
| 1.  | <i>Dadiah</i> outlet                                   | 2.4           |
| 2.  | <i>Dadiah</i> production in <i>Jorong Aia Songsang</i> | 4.6           |
| 3.  | <i>Solok Radjo</i> glamping                            | 2.3           |
| 4.  | <i>Villa Syaria Bukik Jirek</i>                        | 3.1           |
| 5.  | <i>Dadiah</i> production in <i>Jorong Aia Abu</i>      | 4.8           |
| 6.  | <i>Tokoh</i> hill                                      | 7.4           |
| 7.  | <i>Panyabungan</i> hill                                | 10            |

In general, access to the slow food agro-ecotourism is poor. Some roads are still unpaved, and they are narrow, making it necessary for drivers to be cautious when passing another vehicle. Traveling by bicycle or on foot is safer, making this area ideal for tourists who enjoy cycling and hiking. There are currently no tourism services such as travel agencies, taxis, or slow food tourism maps available in the area.

#### 4.3.3. Accommodation

There is no established accommodation system specifically designed for agro-ecotourism, slow food *dadiah* in Nagari Aia Dingin. However, the emphasis of this tourism lies in prioritizing tourist satisfaction without harming the environment, a concept aligned with the principles of sustainable tourism development. According to key informants in Nagari Aia Dingin, the desired approach is not to focus on building luxurious or extensive tourist facilities but to develop tourism gradually in harmony with the local environment and culture. The houses of residents in the Jorong producing *dadiah* can also be used as guest houses. Currently, the nearest accommodation from Nagari Aia Dingin was about 2,3 km from the entrance gate of Nagari Aia Dingin, namely Solok Radjo Glamping. In addition, tourists can also find accommodation facilities in Villa Syaria Bukik Jirek, located about 3.1 km from Nagari Aia Dingin.

The core principle of agro-ecotourism in Nagari Aia Dingin is to balance tourism development with environmental conservation and cultural preservation. This approach is supported by Butler (1980), the Tourist Area Life Cycle model, which advocates for slow, sustainable growth to avoid the detrimental effect of rapid, unchecked tourism expansion. By promoting slow food tourism, the initiative is a sustainable tourism paradigm, where the goal is to minimize ecological impact while enhancing the socio-economic well-being of local communities.

Studies by Kline et al. (2017), on rural tourism suggests that partnerships between tourism operators and local food producers contribute significantly to the success of agro-ecotourism, as they create a stronger sense of place and authenticity for visitors. In the context of Nagari Aia Dingin, sourcing ingredients from local farmers not only promotes environmental sustainability but also provides direct economic benefit to the agricultural community, aligning with the goals of sustainable development.

#### 4.3.4. Amenities

Amenities include the availability of souvenir and souvenir shops, markets, home food, places of worship, clean water, and facilities to support tourists. Amenities are an aspect that's important to the development of agro-ecotourism. Indigenous culture of traditional equipment used by the community can be used as souvenirs. The people of Nagari Aia Dingin are accustomed to making their molds and cutlery from coconut shells and other available natural materials. Bamboo is also often used as a container for food and can also be used as a mat. The community still preserves its local culture.

There is a traditional market that still survives in agro-ecotourism, slow food *dadiah* in the Nagari Aia Dingin, namely Aia Songsang Market on Friday and Lekok Jirek Market on Saturday. In this market, you can find typical commodities from Nagari Aia Dingin, such as *lado kambuik* (big chili, usually samba *lado kambuik* also served at datuak events), young dutch eggplant (usually as an ingredient in the dish samba lado young dutch eggplant), passion fruit, red rice, and *siarang* rice (black rice for raw ingredients for *lamang Siarang*). *Lamang siarang* is a traditional food made from black sticky rice cooked by grilling it in bamboo. All these commodities are managed organically.

*Dadiah* is not specifically sold at the Aia Songsang market. *Dadiah* is usually sold at

*dadiah* outlets in the Nagari Aia Dingin and at the Alahan Panjang market. *Dadiah* is usually eaten together with *ampiang* (similar to oats), grated coconut, and watered with palm sugar liquid. For traditional events like Rayo adat or event datuak and marriage, usually a *dadiah* is served inside a bamboo as high as 1 meter and is named *tungkek datuak* (Datuk stick). *Dadiah* at the event custom is usually eaten with a slice of chili and onion with white rice.

According to Taufik et al. (2023), increased quality of available resources needed accompaniment as well as community involvement. Society can act as a subject guard resource, and sustainability is something objective. For sustainability, it is necessary to encourage the participation of potential successors to ensure the sustainability of the livestock business (Firman et al., 2023), so that the Slow Food *Dadiah* business is sustainable.

Several non-physical amenities, such as information and promotional platforms like Instagram, Facebook, information centers, and tourism promotion media, can serve as valuable tourist resources. The availability of such information and promotional media provides opportunities for tourists to see the review of the tourism object will influence their visits to the destination. While an Instagram account dedicated to *dadiah* already exists, it has not been managed effectively. However, *dadiah* Aia Dingin as a food tourism attraction has been featured on a YouTube channel (<https://www.youtube.com/watch?v=7ofxUPfzTDg>).

According to Hajin (2022), Instagram stories significantly impact travel products. Furthermore, Tolossa et al. (2023), state that the improvement of internet usage among tourism companies is becoming increasingly important today. According to Mengjia et al. (2024) and Saputra & Nugraha (2024), social media increasingly influences the promotion of tourist destinations and food tourism today. The explanation above shows how important it is to use social media for tourism promotion today.

#### 4.3.5. Activities

The more activities carried out by tourists, together with public or manager-led tours, will impact satisfaction and length of stay of tourists at the destination tour. Besides, that activity also encourages creativity in manager tours by giving service and packaging tours for tourists. The following potential activities developed have become packages of tourism in Nagari Aia Dingin:

Table 3. Potential Activity at agro-ecotourism slow food *dadiah*

| No.                          | Activities                                                                                                                                   |
|------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|
| Slow food tourism activities |                                                                                                                                              |
| 1.                           | Squeezing buffalo milk as raw material for <i>dadiah</i>                                                                                     |
| 2.                           | Cooking traditional food, namely <i>kare-kare</i> (like noodles with a sweet taste made with a coconut shell mold) and <i>lamang siarang</i> |
| Agrotourism activities       |                                                                                                                                              |
| 4.                           | Plowing rice fields with buffalo                                                                                                             |
| 5.                           | Harvesting passion fruit, <i>lado kambuik</i> , and <i>terong belanda</i> (turquoise eggplant) in the hills                                  |
| 6.                           | Planting rice in rice fields                                                                                                                 |
| 7.                           | Harvest rice                                                                                                                                 |
| 8.                           | Planting and harvesting horticulture                                                                                                         |
| Natural tourism activities   |                                                                                                                                              |
| 9.                           | Hiking and cycling on the hill                                                                                                               |
| 10.                          | Camping in the Hills                                                                                                                         |

Agro-ecotourism in Nagari Aia Dingin, West Sumatra, combines traditional agricultural practices with the slow food concept, which emphasizes sustainable local food production and respects the natural ecosystem. The activities in agro-ecotourism, slow food *dadiah*, not only

offer an authentic tourism experience but also support the preservation of local culture and the environment, while strengthening the connection between tourists and the local community.

*Dadiah*, is one of the slow food products unique to Minangkabau, produced naturally without preservatives. In this activity, tourists will be taught how to milk buffaloes and observe the traditional process of *dadiah* production. This activity is important as it provides insight into the sustainable use of local resources while introducing a food product with high cultural value. The output of *dadiah* also involves low-waste practices and contributes to the conservation of local buffalo.

Furthermore, hiking and camping in the hills of Aia Dingin offers a mix of adventure, education, and relaxation. Tourists can immerse themselves in the stunning natural scenery while learning about the local biodiversity, including the unique flora and fauna of the area. Hiking activities can build ecologically responsible environmental behaviors such as protection of natural resources, proper disposal of personal waste, and adoption of a minimalist lifestyle (Dirgantara et al., 2024).

## 5. CONCLUSION

Nagari Aia Dingin has the potential for agro-ecotourism, and slow food based *dadiah* as part of attractions and activities. However, the area lacks access, accommodation, and amenities. Nevertheless, there is hope to develop tourism gradually while preserving local cultural values. Since 2021, the traditional *dadiah* of Nagari Aia Dingin has been recognized as a National Cultural Heritage, which tourism development in this area. This highlights the potential for developing *dadiah* slow food agro-ecotourism, as it represents a local strength in West Sumatra, particularly in Nagari Aia Dingin.

Further research is needed to measure the potential quantitatively by involving stakeholders so that it can be seen how much potential there is for developing *dadiah*-based slow food agro-ecotourism in *Nagari Aia Dingin*.

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