

Ebatan: Authenticity as a Community-based Gastronomy Tourism Attraction in Bilebante Village, Lombok-Indonesia

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Article History	Abstract
Received: 24 April 2026 Accepted: 08 June 2026 Published: 27 June 2026	<p><i>Lombok tourism is known for its authentic cultural richness, but the potential of traditional culinary such as Ebatan has not been optimally utilized as a gastronomy tourism attraction. This research aims to explore the authenticity of Ebatan as a community-based gastronomy tourism attraction in Lombok. This research uses a qualitative approach with data collection techniques through the ngayo method, which includes participatory observation and in-depth interviews with traditional leaders, cultural experts, and local communities. Data analysis was done thematically through the stages of data condensation, presentation, and conclusion drawing. The results showed that Ebatan has a high level of authenticity, both in terms of culinary identity and symbolic values passed down through traditional authority. The central role of the local community is reflected in efforts to maintain and transmit these values, which at the same time makes Ebatan a representation of cultural identity. This research confirms that Ebatan has great potential to be developed as a community based gastronomic tourism attraction, designed to provide an authentic experience while supporting the preservation of Lombok's distinctive culinary heritage.</i></p> <p>Keywords: <i>autenticity, culinary, community-based, gastronomy attraction, lombok</i></p>



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INTRODUCTION

Gastronomy tourism has emerged as a significant component of sustainable tourism destination development strategies in multiple nations (Foris, 2022; Akinremi, Olagunju and Olarinde, 2024; Nesterchuk et al, 2021; Sorcaru, 2019). Gastronomy is one of the main growing areas in the tourism and hospitality industry in this country. This concept encompasses not only food consumption activities but also a comprehensive and multidimensional approach, incorporating cultural, social, economic, environmental, and technological dimensions (De Jong et al, 2018; Nurhayati et al, 2022; Hossain *et al.*, 2025). Gastronomy is understood as an art form and a value system reflected throughout the production process, processing techniques, and unique, meaningful presentation (Meneguella et al, 2019; Putra, 2021). In this context, gastronomy serves as living cultural heritage that represents local identity and strengthens the competitiveness of destinations by providing authentic tourist experiences.



Figure 1. Culinary Tourism Global Market Report 2025
Sumber: The Business Research Company, 2025

Globally, gastronomic tourism has experienced significant growth, with the culinary tourism market projected to increase from USD 924.8 billion in 2024 to USD 1,072.66 billion in 2025 (The Business Research Company, 2025). This growth reflects the increasing demand for authentic and culturally embedded food experiences and highlights the growing role of gastronomy as a strategic asset for destination development, cultural heritage preservation, and local economic growth (Nesterchuk et al., 2021; Lin et al., 2021; Virto et al., 2024). However, while expanding tourism markets create opportunities for communities to preserve and promote traditional culinary heritage through community-based gastronomy tourism, they also increase the risk of commodification and standardization of local foods to satisfy tourist expectations, potentially undermining their authenticity (Cohen & Avieli, 2004; Oie & Takada, 2024; International Journal of Gastronomy and Food Science, 2024). This tension between tourism development and cultural preservation highlights the importance of examining how authenticity is maintained and perceived in community-based gastronomy tourism, particularly for traditional foods such as Ebatan that embody local cultural heritage, indigenous knowledge, and community identity.

As a developing country, Indonesia considers the tourism sector to be one of the main drivers of national economic growth (Rahmayani *et al.*, 2022) Putra, 2021; Wijaya, 2019). Its tropical archipelago geography, rich natural resources, and vibrant culture make Indonesia a leading tourist destination in Asia and the world. Lombok Island, located in West Nusa - Tenggara Province, is one destination that exemplifies this appeal (Ulya et al, 2024). Lombok has gained international recognition for its natural beauty and its ability to provide authentic travel experiences deeply rooted in local culture (Rahayu and Yanis, 2023; Amar, Sulastris and Hadi, 2024)Pratama et al, 2020). In its annual curated report, Travel Lemming (2025) designated Lombok as one of the top 50 must-visit destinations in the world. This designation is based on

the beauty of its natural landscapes, peaceful atmosphere, and the religious and friendly nature of its local community.

In the context of culture and local wisdom based tourism development, Lombok's traditional cuisine occupies a strategic position as both a tourism attraction and a form of gastronomic heritage that reflects the island's cultural identity (Aprilia & Demolingo, 2025; Pratama et al., 2020; Ulya et al., 2024). Signature dishes such as Ayam Taliwang, Ayam Merangkat, Pelecing Kangkung, Sate Rembiga, Ares, Nasi Puyung, and Nasi Ebatan possess significant potential for gastronomy tourism development due to their distinctive ingredients, preparation methods, and cultural meanings embedded within local traditions (Nurhayati et al., 2022; Faridi, 2022; Suteja, 2023; Wijaya, 2019). From a gastronomic heritage perspective, traditional foods represent not only culinary products but also carriers of collective memory, local knowledge, and cultural identity that contribute to destination distinctiveness and cultural continuity (Richards, 2015; Ellis et al., 2018; Lin et al., 2021). However, the development of local cuisine as a tourism attraction should extend beyond satisfying tourists' tastes to preserving food authenticity, which is reflected in traditional ingredients, preparation techniques, cultural narratives, and social practices associated with food production and consumption (Sims, 2009; De Jong et al., 2018). Furthermore, ensuring cultural sustainability requires the transmission of culinary knowledge and values across generations through active community participation (Oie & Takada, 2024; Hossain et al., 2025). Therefore, Nasi Ebatan can be positioned not merely as a local culinary product but as a gastronomy tourism attraction that embodies cultural heritage, indigenous knowledge, authenticity, and community identity.

Ebatan, a traditional food of the Sasak people in Lombok, is rich in cultural and historical value. Ebatan is often served at begawe (traditional ceremonies) (Ferdianto *et al.*, 2022), despite being misunderstood in modern serving practices. Historically, *Ebatan* was not merely a side dish but a representation of the local value system integrating culinary expertise, health, spirituality, and community identity. Preparing *Ebatan* requires specialized skills, which are possessed by individuals known as Ran. These individuals are experts in blending spices. This expertise is passed down exclusively within specific communities (Nurhayati et al., 2023). In the context of *Ebatan* tourism, however, it is better known as *Ebatan* rice. *Ebatan* rice is rice served with a side dish of vegetables seasoned with grated coconut. It is often compared to urap and is sometimes considered a Lombok specialty salad. Its presentation usually focuses solely on satisfying hunger, ignoring the cultural narratives, traditional techniques, and social context that accompany it (Nurhayati et al., 2022). This simplification risks reducing the cultural meanings and values embedded within it. Consequently, *Ebatan* may lose its potential as an authentic heritage cuisine with high tourism value.

Despite the growing body of literature on gastronomy tourism, culinary heritage, and ethnogastronomy, limited attention has been given to understanding how the authenticity of specific traditional foods is constructed, maintained, and transmitted within local communities, particularly in emerging gastronomy tourism destinations. Existing studies on Lombok cuisine have primarily focused on documenting traditional dishes and highlighting their tourism potential, yet they provide limited explanation of the cultural meanings, social practices, and indigenous knowledge systems that sustain the authenticity of these foods. Consequently, the

authenticity of Ebatan, a traditional Sasak culinary specialty, remains insufficiently explored within the context of community-based gastronomy tourism. This study aims to examine the authenticity of Ebatan by exploring its cultural meanings, production processes, and symbolic values from the perspective of the Sasak community. To address this gap, the study adopts an indigenous epistemological approach through *Ngayo*, a local conversational practice characterized by informal community discussions and knowledge sharing. As argued by Pratama et al. (2025), *Ngayo* provides a culturally embedded means of accessing local knowledge based on honesty, trust, and collective reflection, thereby enabling a deeper understanding of the meanings and values attached to Sasak culinary traditions. By employing this approach, the study contributes to gastronomy tourism literature by extending discussions beyond culinary documentation and heritage preservation toward a community-centered understanding of authenticity in traditional gastronomy.

RESEARCH METHOD

This study employs a qualitative phenomenological approach with content analysis (Bahrudin, 2014) to explore the meanings and interpretations underlying culinary cultural practices associated with Ebatan in Lombok. The research was conducted in Bilebante Green Tourism Village, Central Lombok Regency, West Nusa Tenggara. Bilebante was purposively selected because it is recognized as a successful community-based tourism destination where local communities actively participate in preserving and promoting cultural and culinary heritage through initiatives such as *Pasar Pancingan*, traditional culinary experiences, and locally managed tourism activities (Karjaya et al., 2026; Kamila & Sutanto, 2025). Moreover, the village maintains living culinary traditions that remain embedded in everyday community practices, making it an appropriate setting for examining how the authenticity of Ebatan is constructed, maintained, and transmitted within a community-based gastronomy tourism context (Sims, 2009; Timothy & Ron, 2013).

To obtain accurate information and data, key informants were identified using the snowball technique. The process began with Paer Mambalan, a traditional leader with cultural knowledge of *Ebatan*. Based on his recommendations, the following key informants were identified: (1) a Ran, who is an expert in spice blending in the Sasak tradition; (2) community leaders who are directly involved in the Ngebat procession or *Ebatan* production; and (3) local cultural figures who are active in cultural preservation and tourism activities. There are five key informants in total, representing cultural dimensions, culinary practices, and local narratives to support the integrity of the data.

Data collection was carried out using the *Ngayo* local approach, which involves informal visits characteristic of the Sasak community for sharing feelings, information, and ideas reflecting sincerity and social closeness (Pratama et al., 2025). This approach served as the framework for field data collection and included:

1. In-depth interviews are conducted openly and flexibly to explore the personal narratives and cultural meanings of *Ebatan* cuisine. The *Ngayo* approach emphasizes honesty and familial closeness to establish emotional intimacy, allowing the interview process to unfold naturally and reflectively.

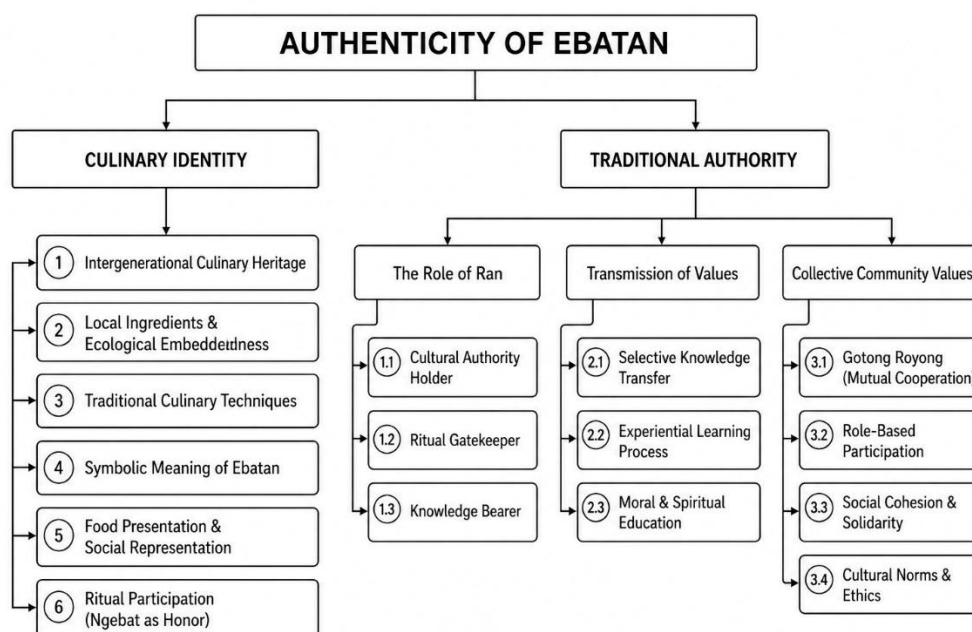
2. Participatory observation. This activity coincided with a traditional ceremony called a "begawe," which included a procession called the "ngebat" and the preparation of *Ebatan* cuisine. To gain a holistic understanding of the process, symbolism, and role of the community in preserving *Ebatan* cuisine, all stages were closely followed and observed.

The obtained information is then prepared as a transcription for thematic data analysis, which involves the stages of data condensation, presentation, and drawing conclusions. Thematic analysis can be introduced as a descriptive analysis technique that provides qualitative researchers with the foundational skills necessary to use many other qualitative data analysis techniques (Christou, 2023; Özden, 2024; Ahmed *et al.*, 2025). Data condensation involved selecting, simplifying, and focusing the data. The results of this process are presented by organizing and combining information according to the research's objectives and context to facilitate an interpretive analysis.

RESULT AND DISCUSSION

Result

Based on the research conducted, the data obtained were analyzed using descriptive content analysis. The findings of this study are grouped into two major categories, namely *Culinary Identity* and *Traditional Authority*, which are further elaborated into several interconnected themes, as illustrated in Figure 2.



Figur 2. Authenticity of Ebatan

This study reveals that *Ebatan* is positioned not merely as food, but as a Sasak culinary tradition that embodies social, spiritual, ecological, and functional values. The authenticity of *Ebatan* is constructed through the integration of culinary identity and traditional authority that collectively shape the cultural meaning of the dish within Sasak society. The process of preparing and serving *Ebatan* reflects collective symbolism associated with celebration,

respect, healing, and the affirmation of cultural identity.

Furthermore, *Ebatan* is exclusively prepared during *Gawe Beleq* (large traditional ceremonies), which involve sacred and structured customary systems. This indicates that the tradition represents the continuity of symbolic, historical, and cognitive values transmitted across generations through institutionalized customary practices. The findings demonstrate that the authenticity of *Ebatan* is not solely determined by the originality of ingredients or culinary techniques, but also by the preservation of social structures, ritual authority, and collective cultural values that sustain the tradition across generations.

The findings also indicate that local food functions not only as a commodity, but as a medium through which communities preserve and communicate social value systems. In this context, the authenticity of *Ebatan* emerges from the preservation of culinary traditions maintained through customary authority and collective cultural practices. These findings support previous studies emphasizing that traditional foods represent local wisdom and cultural symbolism embedded in social and spiritual relations (Markantonatou, 2020).

1. Culinary Identity

"Historically, *Ebatan* has been around for generations. It was passed down by our ancestors and served at *Begawe Beleq* events. Five people work on it, but Ran is the one who knows the taste and measurements" (Traditional Leader, 2024).

Traditional authority in the context of culinary heritage can be understood as a socially recognized mechanism through which communities regulate cultural practices, preserve collective values, and safeguard the transmission of local knowledge across generations. In community-based gastronomic traditions, authority is often embedded in customary structures that determine who has the legitimacy to maintain, interpret, and reproduce cultural practices. This perspective provides an important framework for understanding the role of Ran and other customary actors in preserving the authenticity of *Ebatan*. In culinary heritage contexts, traditional authority plays an important role in maintaining authenticity by ensuring that culinary knowledge and ritual practices continue to be reproduced according to culturally accepted standards. This perspective provides a useful framework for understanding the role of Ran and other customary actors in preserving the authenticity of *Ebatan*.

The traditional authority structure embedded in the preparation of *Ebatan*, as reflected in the role of Ran, the intergenerational transmission of knowledge, and the collective values upheld by the Sasak community, demonstrates that traditional cuisine is inseparable from the social and cultural systems in which it is produced and consumed. Rather than functioning solely as a food product, *Ebatan* serves as a repository of cultural knowledge, social norms, and symbolic meanings that are continuously reproduced through community practices. This finding aligns with contemporary gastronomy tourism scholarship, which argues that the authenticity of traditional foods is not determined merely by ingredients or recipes but by the cultural meanings, social relationships, and heritage practices that sustain them within local communities (Ellis et al., 2018; Lin et al., 2021; Oie & Takada, 2024).

The continued role of traditional authority in regulating culinary practices also reflects an

important mechanism of safeguarding gastronomic heritage, ensuring that culinary knowledge and cultural values are transmitted across generations while maintaining their relevance in changing social contexts. The intergenerational transmission of culinary knowledge observed in Ebatan is particularly important for understanding authenticity in gastronomy tourism. Previous studies suggest that food authenticity is not preserved solely through traditional recipes or ingredients but through the continuous reproduction of cultural meanings, culinary skills, and collective memories across generations (Sims, 2009; De Jong et al., 2018). Traditional foods remain authentic because they are continuously embedded within community practices and inherited through social learning processes. In the case of Ebatan, authenticity is sustained because culinary knowledge remains embedded within community practices and is selectively transmitted through culturally recognized learning processes. Therefore, authenticity is not merely a characteristic of the food itself but also a product of cultural continuity maintained by the community.

"A banana cannot be used for *Ebatan* unless it is a stone banana. That is what makes it different from other vegetables. Starfruit leaves are bitter and used in herbal medicine."
(Traditional Leader, 2024)

In this regard, Ebatan represents more than a traditional dish; it constitutes a living form of cultural heritage whose authenticity is collectively negotiated and preserved through community participation. Such characteristics support recent arguments that community-based gastronomy tourism can contribute to cultural sustainability by protecting local food traditions while simultaneously enhancing destination identity and visitor experiences (Cetin et al., 2024; Hossain et al., 2025). Therefore, the authenticity of Ebatan lies not only in its preparation and consumption but also in the social institutions, cultural values, and traditional authority structures that continue to sustain it as a marker of Sasak identity.

This study demonstrates that the authenticity of Ebatan cuisine is established through the interplay of culinary identity and traditional authority. These elements reinforce each other within the Sasak community's system of values (Menegueta et al, 2019; Zang, Chen, S Hu, 2019). Culinary identity gives shape, meaning, and representative value to food as a cultural artifact. Traditional authority provides legitimacy, inheritance structures, and protection for these values. This prevents them from being arbitrarily reduced or commodified. Together, these elements create a unique understanding of culinary authenticity. Authenticity is not only understood as object authenticity reflected in ingredients, techniques, and presentation, but also as existential authenticity manifested through meaningful participation, cultural learning, and social engagement facilitated by community traditions (Almansouri et al., 2022; Prayag et al., 2022; Li & Su, 2023). The role of Ran, selective inheritance mechanisms, and collective participation in customary rituals demonstrate how authenticity is actively reproduced through social interaction and cultural practice.

This study also reinforces Richards' (2002) argument that traditional foods constitute a form of heritage knowledge with historical and social dimensions that persist through community practices. Ebatan's culinary identity, formed by ingredients, techniques, and presentation, is not merely a cultural expression but also a collective narrative that shapes social memory. Furthermore, the findings indicate that the authenticity of Ebatan is strongly

connected to the locality of its ingredients. The use of stone bananas, starfruit leaves, coconut, and indigenous spices reflects the interaction between local ecological resources and community knowledge accumulated over generations. The use of stone bananas, starfruit leaves, coconut, and indigenous spices reflects the interaction between local ecological resources and community knowledge accumulated over generations. This finding supports previous arguments that traditional foods function as place-based cultural assets whose identities are shaped by the relationship between local environments, cultural heritage, and community practices (Bessi re, 1998). Consequently, Ebatan can be understood as a gastronomic heritage product whose authenticity is inseparable from the ecological and cultural landscape of Lombok. Consequently, Ebatan can be understood as a place-based gastronomic heritage whose authenticity is inseparable from the ecological and cultural landscape of Lombok.

"Ran chooses the right spices. There is a prayer. If it has not been submitted, we don't dare pound it" (Traditional Leader, 2024). Ran determines the taste" (Traditional Leader, 2024).

Ebatan's presentation varies based on the social status of the guests. Banana leaves are used for ordinary guests, while honored guests are served on ceramic plates. The arrangement is also symbolic, resembling layered flowers. This aesthetic demonstrates that, in the Sasak tradition, food presentation is a form of nonverbal communication conveying status, respect, and the value of hospitality.

"We typically use leaves, but if we have guests of high status, we use plates arranged like flowers" (Traditional Leader, 2024).

The process of making *Ebatan* demonstrates that this culinary practice is more than just food production; it is also a symbolic arena where cultural, spiritual, and social values are transmitted collectively. *Ngebat*, the most intensive and sacred initial stage, cannot be performed by just anyone. In the context of traditional ceremonies, such as *Gawe Beleq*, this task is often given to guests, especially honored guests, as the highest form of recognition from the host. This suggests that *ngebat* is not merely kitchen work, but a form of symbolic participation in broader social relations.

"Usually, the ones who do the *ngebat* during the *begawe* are guests from outside the village. It's an honor" (Ran, 2024).

Within this framework, *Ebatan* can be interpreted as an authentic expression of the Sasak people's cultural identity. Local ingredients, processing techniques, presentation aesthetics, and social structures are integrated into a single system of knowledge that has been passed down across generations. This knowledge ensures the continuity of local culinary culture and creates a vibrant form of cultural communication. The tradition illustrates how food serves as a medium for cultural expression, social relations, and spiritual reverence.

2. Traditional Authority

Traditional authority can be understood as a socially recognized form of legitimacy through which specific individuals or groups are entrusted with the responsibility of guiding, regulating, and safeguarding cultural practices within a community. Its authority is derived not from formal legal institutions but from collective acceptance of inherited customs, cultural knowledge, and longstanding social norms that have been transmitted across generations. As a mechanism of cultural governance, traditional authority plays an important role in defining acceptable practices, preserving shared values, and maintaining the continuity of cultural heritage. Recent studies on heritage governance emphasize that community-based authority remains essential for sustaining intangible cultural heritage because it legitimizes local knowledge, mediates cultural change, and ensures that cultural practices continue to reflect community values rather than solely external interests or market demands. In the context of culinary heritage, traditional authority contributes to preserving the authenticity of food traditions by regulating the transmission of culinary knowledge, cultural meanings, and customary practices associated with food production, preparation, and consumption.

The *Ebatan* production process is inextricably linked to the traditional system that determines who has the right to initiate, lead, and direct each critical stage of the process. This structure is not open; rather, it is reinforced through customary legitimacy and hereditary social relations. As Sorcaru (2020) points out, traditional authority plays a vital role in ensuring that the transmission of culinary knowledge aligns with the agreed-upon cultural values. This mechanism is essential for maintaining continuity of knowledge and for determining who has the right to legitimately interpret and reproduce a culinary practice within the community.

In the context of *Ebatan*, this form of authority is manifested through three main aspects:

- A. The Role of Ran: In the social structure of the Sasak people, Ran is the most important figure with the highest authority in the process of making *Ebatan*. Not only is this figure regarded as an expert in taste and technique, but he is also considered the owner of cultural legitimacy to initiate and regulate all stages of sacred culinary production. The Ran determines the start time, selects the spices, mixes the seasonings, and decides who is entitled to participate in the next stage.

“Ran knows what it tastes like. If we haven’t been told to, we can’t pound it. They also know the prayer to start with” (Community Leader, 2024)

Ran's role cannot be filled by just anyone because this expertise is acquired through a highly selective, informal process of inheritance. Ran's knowledge is not only technical, but also contains spiritual elements. This demonstrates that Ran's role is not just that of a cook, but also that of a traditional authority representing the continuity of societal values.

- B. Transmission of Values: Knowledge about the creation of *Ebatan* is not freely passed on. This knowledge is selectively passed on to individuals who demonstrate integrity, commitment, and respect for customs. Learning occurs in the context of cultural events, such as *Gawe Beleq*, through observation, direct involvement, and gradual participation in collective practices. The knowledge passed down is not purely technical; it also contains moral, spiritual, and social values. This demonstrates that culinary traditions are part of a broader

cultural inheritance and that cuisine serves as a vehicle for social education and cultural character building.

"Children are not immediately asked to participate. First, they watch and observe. Then, when they are older, they can be taught if they are truly interested" (Ran, 2024).

- C. Collective community values. The entire process of making *Ebatan* is not carried out individually, but rather as part of a collective effort reflecting the community's system of mutual cooperation. During each stage, community members will be present and will take turns helping according to their roles and the social structure determined by tradition. Ran and five adult men will lead the initial process while the rest of the community prepares the materials and logistics. Collective values such as working together, being honest, respecting each other, and being sincere are the basis of every *Ebatan*-making process. This practice serves as both a culinary activity and a means of strengthening social bonds among community members.

"When there is a *begawe*, everyone comes. We help each other, but those who know how to prepare the spices must be in charge. We don't just grab anything" (Community Leader, 2024).

Discussion

The traditional authority structure embedded in the preparation of *Ebatan*, as reflected in the role of *Ran*, the intergenerational transmission of knowledge, and the collective values upheld by the Sasak community, demonstrates that traditional cuisine is inseparable from the social and cultural systems in which it is produced and consumed. Rather than functioning solely as a food product, *Ebatan* serves as a repository of cultural knowledge, social norms, and symbolic meanings that are continuously reproduced through community practices. This finding aligns with contemporary gastronomy tourism scholarship, which argues that the authenticity of traditional foods is not determined merely by ingredients or recipes but by the cultural meanings, social relationships, and heritage practices that sustain them within local communities (Ellis et al., 2018; Lin et al., 2021; Oie & Takada, 2024). The continued role of traditional authority in regulating culinary practices also reflects an important mechanism of safeguarding gastronomic heritage, ensuring that culinary knowledge and cultural values are transmitted across generations while maintaining their relevance in changing social contexts. In this regard, *Ebatan* represents more than a traditional dish; it constitutes a living form of cultural heritage whose authenticity is collectively negotiated and preserved through community participation. Such characteristics support recent arguments that community-based gastronomy tourism can contribute to cultural sustainability by protecting local food traditions while simultaneously enhancing destination identity and visitor experiences (Cetin et al., 2024; Hossain et al., 2025). Therefore, the authenticity of *Ebatan* lies not only in its preparation and consumption but also in the social institutions, cultural values, and traditional authority structures that continue to sustain it as a marker of Sasak identity.

This study demonstrates that the authenticity of *Ebatan* cuisine is established through the interplay of culinary identity and traditional authority. These elements reinforce each other within the Sasak community's system of values (Meneguela et al, 2019; Zang, Chen, S Hu, 2019). Culinary identity gives shape, meaning, and representative value to food as a cultural artifact. Traditional authority provides legitimacy, inheritance structures, and protection for these values. This prevents them from being arbitrarily reduced or commodified. Together, these elements create a unique understanding of culinary authenticity. Authenticity is not only understood as the authenticity of the culinary object (object authenticity), but also as the space for value creation facilitated by the symbolic power of the community (existential authenticity). This includes the role of figures like Ran, selective inheritance mechanisms, and social involvement in traditional rituals (Almansouri *et al.*, 2022; Prayag *et al.*, 2022; Li and Su, 2023).

This study reinforces (Richards, 2002) is opinion that traditional foods are a form of heritage knowledge with historical and social dimensions that persist in community practices. *Ebatan's* culinary identity, formed by ingredients, techniques, and presentation, is not just a cultural expression, but also a collective narrative that shapes social memory. This knowledge is not formally codified, yet it is maintained through social participation and a selective, symbolic inheritance system. This context reinforces the development of community-based gastronomic tourism. (Giampiccoli S Mtapuri, 2015) emphasize the importance of local community ownership and control over tourism products' processes and values. However, this study builds on that approach by asserting that traditional authority structures are also important because they legitimize and filter how cultural values are transmitted, controlled, and preserved, preventing them from being reduced by commodification processes in tourism.

CONCLUSION

This study reveals that *Ebatan* is more than just a dish; it is a representation of the cultural value system of the Sasak people, rich in spiritual, social, and ecological meaning. *Ebatan's* authenticity is established through the integration of culinary identity and traditional authority, which regulate the production, presentation, and transmission of values within the framework of custom. This connection opens strategic opportunities for developing community-based gastronomic tourism, a form of tourism that centers on community-driven cultural value preservation and meaningful tourist experiences.

In *Ebatan*, culinary practices such as *ngebat*, *tujak*, and Ran's ritual spice selection are not just cooking activities; they can be developed as interactive learning experiences that engage tourists. Rather than playing the role of passive consumers, tourists become active participants in understanding the traditions, spiritual values, and social structure of the Sasak community.

The culinary practices of *ngebat*, *tujak*, and the ritual of selecting spices by Ran are not just cooking activities in the creation of *Ebatan*, they can also be developed as a form of interactive learning that involves tourists. Rather than acting as passive consumers, tourists become active participants in understanding the traditions, spiritual values, and social structure of the Sasak community. This involvement creates an authentic, profound cultural learning space, transforming the tourist experience. By presenting *Ebatan* as an educational and expressive medium representing the local wisdom of the Sasak community, the attraction

offers more than sensory experiences, it provides meaning, values, and a complete cultural narrative.

This study has several limitations that should be acknowledged. First, the study involved a relatively small number of key informants who were selected based on their cultural knowledge and direct involvement in Ebatan traditions. While this approach enabled an in-depth exploration of meanings and practices, it may not fully represent the diversity of perspectives within the broader Sasak community. Second, the research was conducted exclusively in Bilebante Green Tourism Village; therefore, the findings should be interpreted within this specific socio-cultural context and cannot be generalized to all Sasak culinary traditions. Third, as a qualitative phenomenological study, the research emphasizes contextual understanding rather than statistical generalization. Future studies may adopt comparative approaches involving different traditional culinary products or tourism villages in Lombok to examine variations in the construction of culinary authenticity. Longitudinal research is also recommended to explore how the authenticity of Ebatan evolves over time in response to tourism development, commercialization pressures, and changing community dynamics.

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