
Learning Method For Local Identity Through Traditional Food In Tulungagung “Ayam Lodho”

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Abstract

This research aims to look into the traditional food of Tulungagung. Ayamlodho is a traditional Tulungagung dish that is very popular among the locals. AyamLodho is also served with urap-urap and has a distinctive grilled and spicy sauce. AyamLodho became popular among Tulungagung residents as the main course menu at special events. The purpose of this research is to examine the meaning of AyamLodho as well as the meaning of the word Lodho. This study employs a qualitative approach. In-depth interviews, observation, document studies, literature studies, and recording sources are all used to collect data. Functional analysis is a method for deciphering the meaning of Ayamlodho food. The goal of this review is to analyze the meaning of the traditional food "AyamLodho" using this symbolic model so that the meaning obtained is the meaning of Bronislaw Malinowski. Malinowski's theory is a progression of functionalism in terms of methods for describing the various functional relationships of cultural elements in a living social system, with a focus on cultural objects and tradition. The role of the reader is the most important object of research in this theory, and it is the role of the reader who will trigger various views on the meaning of AyamLodho's traditional food. According to the findings, the meaning of Ayam lodho with a functionalism approach is an expression of gratitude for the people of Tulungagung Regency. As for this theory, cultural and traditional sociological heritage are not biological heritage. Beliefs or religion, traditional customs, and social structures are examples of social heritage forces that influence and shape the personality born into the community.

Keywords: Ayam Lodho; Functionalist; Tulungagung

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INTRODUCTION

Traditional foods in Indonesia are diverse. Because it is made up of many provinces, each of which has unique food from their respective regions. Every region may have dozens of specialties, but only a few are well-known nationally and internationally. Traditional food is one of the traditional Indonesian foods that is distinct in taste and spice use. Because of the passage of time, traditional foods are becoming increasingly scarce. Some people consider traditional food and food to be out of date, so the community has abandoned these foods and begun to transition to modern life. Despite the fact that traditional food is a form of ancestral heritage that must be preserved (Kusmaningtyas, 2013)

Traditional foods are under threat in some areas. Many young people, according to Indonesians, are still unfamiliar with Indonesian specialties, and this trend is due to the mistakes of parents who tend to take their children to places where they can order modern food, particularly fast food and junk food. Furthermore, traditional Indonesian cuisine is now competing with international specialties. A generation can be proud of not only buying modern fast food, but also encouraging today's children to learn or at least become familiar with the names of traditional dishes such as Ayam Lodho (Turama, 2020). This is inextricably linked to the act of eating food as well. A country does not rule out the possibility of existing humans undergoing value changes as a form of identity food. This is extremely upsetting and can lead to a loss of a country's identity. Investigate the occurrence. Some young people who prefer non-traditional foods have also helped to change the status of traditional foods.

This topic is also frequently interpreted as food that reflects a region's characteristics and values. Traditional food can be defined in numerous ways. Traditional food is a cultural heritage food that is deeply ingrained in Indonesian society and has been passed down from generation to generation. Ayam Lodho is a special dish for the Tulungagung people because it is only served as a required traditional food at large occasions such as thanksgiving (*syukuran*), weddings, and other celebrations. This dish is made with chicken stock and then poured over a roasted chicken that has been set on fire. As a result, Ayam Lodho became popular among the people of Tulungagung and became the menu most commonly used in celebrations such as moving houses, purchasing modern Motorcycles, Tadarusan events, Genduren and Eid al-Adha, etc.

As a result of its presence in a variety of important community activities, Ayam Lodho has become the subject of folklore research. Folklore is "central to individual and group identity, behavior, manner of development, and other elements found in any individual, group, or culture," according to (Bronner, 2007). Dundes embodied and manifested folklore as a prime contemporary field of the humanities in a unique and exceptional way."

Certain cultures are transmitted orally or through examples, such as a gesture or a reminder. Folklore is a component of culture that is traditionally passed down orally or through signs or reminders (Kartono, 2016). This study discovered that in order to differentiate between traditional foods, it is necessary to study culture in a variety of fields, such as Semanggi Surabaya, which is one of the local community's wisdom and is known as a symbol of Surabaya's typical food. Ayam Lodho, a Tulungagung region specialty, is made with chicken and a special coconut milk. By studying the concept of social identity, understanding Lodho chicken as an identity, and introducing knowledge and information about Lodho chicken rice to the public in Tulungagung, this research is expected to advance knowledge, particularly in sociology.

The researcher in this study chose functionalism to analyze the problem of the study, which focuses on analyzing the meaning of this traditional food and determining identity through the symbol of Ayam Lodho. Functionalism will aid the researcher in data analysis. In line with the objective mentioned previously, the objectives of this study are to analyze the meaning of the traditional food "AyamLodho" in Tulungagung. And also to investigate the identity through "AyamLodho" in Tulungagung. This chapter includes a theoretical framework, previous research, and a research method. The first section is the theoretical part of the study or how to visualize the study. The second section will describe previous studies that inspired the researcher to conduct this research. The final section describes the object of the study as well as the setting for this study.



This chapter will discuss some theories related to the analysis. Through "AyamLodho" in Tulungagung, the author used functionalism to analyze identity. Functional, according to Émile Durkheim (1858), is This perspective on society emphasized the importance of all of society's elements being interconnected. Durkheim was of the opinion that society was greater than the sum of its parts. Individual behavior, he claimed, was not the same as collective behavior, and studying collective behavior was not the same as studying individual actions. Durkheim defined collective conscience as a society's collective beliefs, morals, and attitudes (Gómez-Diago, July, 2020),The researcher will expand on the significance and purpose (qualitative analysis). Qualitative research gives meaning to data, interprets it, or helps it to be more understandable. It begins with the people as the study's objects' point of view. followed by their worldview and how they apply their knowledge in everyday situations The researcher will investigate the meaning of Ayam Lodho food and the meaning behind traditional foods. To begin qualitative interpretations, the researcher must investigate the meaning of things in the eyes of the observed people. To see the visual appearance, it is not enough to use a structural approach that only uses one side in its meaning.

On the other hand, a more comprehensive and practical method for capturing social phenomena is required. The research subject in this study was one of the traditional foods, namely "Ayam Lodho." Because the subject of functional study examines a broad sociological and anthropological perspective that seeks to interpret society as a structure with interconnected parts, this functional approach was chosen. The theoretical foundation is then used as a guide to keep the research focused on the facts in the field.

Folklore is communicated in a variety of ways, whether verbal (oral and written text), customary (behavior and ritual), or material (physical object). It is about values. According to (Sims, January, 2011). Folklore involves values, traditions, ways of thinking, and behaving. It's about art, it's about people and the way people learn. It helps us learn who we are and how to make meaning of the world around us (Endraswara, 2013). The term folklore comes from the English word folklore. The two fundamental terms are folk and lore. According to Alan Dundes (Danandjaja, 1984).folk is a group of people who have physical, social, and cultural identities, whereas lore is a folk tradition that has been passed down orally or through an example accompanied by gestures or signs from generation to generation. According to the quotations above, the researcher discussing traditional food will be associated with a distinct taste. The efficacy of various traditional foods is believed to be beneficial to the people of Indonesia in general. Traditional Indonesian food is influenced by people's eating habits and is integrated into the socio-cultural systems of various ethnic groups throughout the country. According to his preferences, the food is liked because of its taste, texture, and aroma.

Traditional food or local food is an easy to find and recognize identity for a group of people. Each region in Indonesia has a unique culinary heritage that has become its hallmark or identity. The use of specific food ingredients and food preparation methods has been passed down from generation to generation and is now referred to as "traditional food." For thousands of years, traditional food has played an important role in the traditions of various cultures and regions, including food that has been consumed locally and regionally for a long time (Anggita, 2018). Traditional food can also be defined as food that serves multiple functions. For generations, these dishes have been prepared according to human tastes, religious beliefs, and locally available ingredients and spices. Traditional food is also defined as food eaten by specific ethnic groups and regions and prepared with recipes passed down from generation to generation. All of the ingredients are sourced locally, ensuring that the food produced reflects the tastes of the community. Traditional food preparation methods are part of a country's or region's folklore.

Ayam Lodho is roasted chicken cooked in coconut milk with spices such as spicy curry. Typically, low heat is used to cook chicken that has been grilled in seasonings. The firewood heats the coconut milk and seasonings, thickening the sauce and soaking the chicken(JS, 2016). Ayam Lodho from Tulungagung is one of the lesser-known chicken dishes. In addition to the Tulungagung Regency, restaurants serving Lodho chicken are common in the Trenggalek area due to the close proximity of the two districts on the south side of East Java. Ayam Lodho has been a



traditional Tulungagung dish since the beginning of time. This food is suitable for traditional activities such as salvation and thanksgiving (*Syukuran*). In addition, "Lodho" refers to savory food made from thick coconut milk. Some people might confuse Ayam Lodho with chicken curry. Although the two foods are nearly identical, they are processed in different ways. In contrast to Ayam Lodho, where the chicken is grilled first and then cooked in coconut milk, the chicken curry is cooked directly in coconut milk spices. This Lodho coconut milk seasoning has a strong and spicy flavor, as is typical of Tulungagung cuisine.

Ayam Lodho is a type of culture that the people of Tulungagung are familiar with, according to (Sabana, 2007) this Ayam Lodho has a meaning in a Tulungagung community activity when there is a traditional event, and the ritual provided at the event is Ayam Lodho. For the most part, this Ayam Lodho also has a cultural identity meaning, where you can believe that if you use Lodho's chicken or Ayam Lodho in a "Hajatan" celebration, you will be blessed. The celebration will take place. One example is belief in Ayam Lodho as an intermediary for prayer to reach God "Allah." Some of the talk that examines Lodho chicken rice, to be specific Lodho, savory rice, additionally known as "Sekul Suci Ulam sari" is an expression of gratitude for the people in Tulungagung Rule, particularly in Bandung Area, which was appeared to the Prophet Muhammad SAW. As a result, the use of this custom may be considered a trust to induce bearings from the Prophet to be sworn by God "Allah." (Kodriyah, 2015) Ayam Lodho as a Masyarakat Identity in Bandung Kabupaten Tulungagung. Malang, Universitas Muhammadiyah.

RESEARCH METHODS

In this section, the researcher would like to write about Ayam Lodho's food as the material object of the study. Therefore, the researcher is going to take the following are steps of the research method. The researcher decided to use these material objects to find the meaning behind traditional food which is called "Ayam Lodho" in Tulungagung. The reason why choosing this object is that the meaning of traditional food makes it very interesting to be studied. Because of this, Indonesian food is a cultural asset that must be developed and preserved if it is to survive. Indonesian cuisine reflects the diversity of cultures and traditions, and it has the potential to raise public awareness of the cuisine. It is hoped that by using this method, people will be able to better understand Indonesian food, allowing it to continue to exist and develop. A community group's traditional heritage includes all aspects of food. Traditional food can be used as a country's capital to preserve the social customary values created by the society itself.

In collecting data, the researcher will collect all the data from the field research; by investigating the traditional food, Holding interviews, recording and transcribing, take notes about Ayam Lodho's traditional food, taking pictures as the field observation is held, and collect information from the practitioners. In qualitative research, the researcher is the research instrument (Sugiyono, 2010). According to researchers are considered a key instrument in research because they observe, take notes, and conduct interviews (Ratnasari, 2020). As a result, the ability of researchers to process and interpret data is critical to the success of the research. The researchers used a research instrument in the form of a list of interview questions in this study.

RESULTS AND DISCUSSION

Analysis of Structural Functionalism and Functionalist Analysis is Based on Bronislaw Malinowski's Theory.

In this chapter, the writer will discuss findings and discussion to analyze the problem of the study using a functional approach as well as several theories that were discussed in the previous chapter. The writer will focus more on the traditional food which is AyamLodho. Therefore, the researcher will explain why is this food called Ayam Lodho in Tulungagung and what is the meaning of the Ayam Lodho based on Bronislaw Malinowski's theory.

Some of the findings that can be collected by researchers for later use as a basis for research will be presented in this chapter. This data discovery came about as a result of observing the meaning of Ayam Lodho, which has been divided into several contexts. The following is an analysis



of data findings with object descriptions. The functional structural theory of Bronislaw Malinowski was used in this analysis. This study discusses structural functionalism and functionalism analysis meanings of traditional food, specifically AyamLodho. A functional aspect to consider is the meaning of structural functionalism and functionalism analysis. This analysis of structural functionalism and functionalist analysis is based on Bronislaw Malinowski's Theory.

Functional or functionalism society is more than the sum of its parts; rather, every aspect of it contributes to overall stability. The various sections of society, according to functionalist theory, are primarily made up of social institutions, each of which seeks to meet a different set of needs. Understanding this theory and defining sociology's core institutions requires an understanding of family, government, economics, media, education, and religion. One of the most important schools of thought for understanding all aspects of culture and society is functionalism. Functionalism emerged in the early twentieth century as a reaction to evolution and diffusionism. The goal of functionalism is to identify the function or role that various aspects of culture play in the maintenance of a social system. It is a framework that considers society to be a system with interconnected parts that foster solidarity and stability. That functional, according to (Malinowski, Desember,2015), is known primarily as a structural-functionalist. Individuals have physical needs (reproduction, food, and shelter), which are met by the social system, according to Malinowski. He identified four fundamental "tool needs" (economics, social control, education, and political organization), each of which necessitates the use of institutional tools. As a result of selecting this study as the research topic (Eric Porth, 2021).

To discover the meaning of the valuable and symbolic Ayam Lodho, the researcher used functional as the research object. Functional theory is thought to be the theory of meaning production and interpretation. Meaning is created through the deployment of acts and objects that serve as "meaning" in relation to the other. In general, meaning is not thought to be contained within any specific object, text, or process. Rather, meaning emerges during the communication process.

The researcher used functional as the approach to identify the meaning of Ayam Lodho through the meaning found, based on the explanation of Functional as the theory. (Spencer, January 5, 2020)defines Functional Approach as an English philosopher and biologist, saw parallels between society and the human body and argued that, just as the various organs of the body work together to keep the body functioning, the various parts of society work together to keep society functioning (Perrin, 1974)

The purpose of this study is to contribute to the empirical history of sociology by supplementing and revising existing critical literature on Herbert Spencer. According to some, Spencer's sociology can be explained as comprehensive functionalism. The facts show that this is not universally accepted, and even if it is, it has not been thoroughly proven. Spencer's theory is known as the universal theory of social evolution. Spencer witnessed the evolution of society and culture in every country on the planet that has or will go through the same stages of development. He does not, however, dismiss the possibility that each segment of society or subculture, in particular, can go through an evolutionary process that progresses through various levels. This research uses functional as it is dealing with the meaning of Ayam Lodho's food.

The researcher employs functional as a theory to make it easier for the writer to conduct research toward the existence of Ayam Lodho food that can assist and perfect this special food because this food still exists in modern times and many people enjoy it so that people are more familiar with the local culture than those in other areas. According to Bronislaw Malinowski (1884), a functional theory is the belief that humans have a set of universal biological needs that are met by various customs and institutions. The role of any practice in satisfying biological needs such as food, shelter, and so on was its function. Malinowski investigated culture and human needs and came to the conclusion that culture's role is to meet human needs. According to Malinowski, humans have seven biological needs. Because of his emphasis on biological needs, Malinowski's functionalism is also known as Bio-cultural Functionalism. Malinowski, in general, pioneered the concept of a theoretical framework for analyzing the function of human culture, which he called a



functional theory of culture or "a functional theory of Culture." As a result of this theory, many anthropologists use it as a theoretical foundation on a regular basis (Adha, 2022).

The Structural-Functionalism of Ayam Lodho

The meaning in this structural functionalism is the meaning that exists at the first level of the functional system. This research method is more focused on the use of qualitative techniques, emphasizing efforts to find causal relationships and or correlations between phenomena. The survey method, by itself, enables researchers to test the causality of phenomena. In the eyes of proponents of the structural-functional theory, the latter two qualitative research methods have grown in popularity. In this study, the research subject is one of the traditional food, namely Ayamlodho. Because it will explain the hidden meaning, this functionalist approach was chosen. Then it is used as a guide to ensure that the research focus is following the facts in the analysis. to provide a general description of the research background and as a material for discussion of research results.

However, the typical Ayam Lodho in Tulungagung symbolizes that superior culinary delights include AyamLodho a chicken-based dish that serves as the base for the coconut milk mix, is one of Tulungagung's specialties. AyamLodho is a must-have menu item at any banquet, including parties, thanksgiving (syukuran), weddings, and other special occasions. *Lodho* is a traditional dish made from a whole chicken (Jv: Ingkung) cooked with specific spices. In Javanese culture, Ingkung chicken (*Ayam Ingkung*) has a philosophy that cannot be ignored. Because of God's power, the chicken has become a symbol of gratitude and enjoyment throughout the world. Because only delicious chicken is served, Ingkung chicken is served whole and beautifully arranged (Kusna, 2016). Chicken is a good form of prayer for humans because it allows them to mimic the behavior of chickens. The chicken does not eat everything that is given to it; instead, it chooses to eat what is good and avoid what is bad. Humans are expected to be able to decide which names are good and which are bad and must be avoided in their lives. One of the reasons Ingkung chicken is made with only free-range chicken is to maintain its originality. and served with a whole chicken in each tumpeng rice at various celebrations.

Free - Range Chicken (*Ayam Kampung*). In the analysis is an example of a typical chicken sign that may be used as a menu. one of them is burned in black charcoal. To serve the residents of Tulungagung City, free-range chicken is a must. The demand will diminish since the AyamLodho do not use free-range chicken (*Ayam Kampung*). This food is full of meaning and is one of the instruments required in various Javanese traditional rituals, including salvation (*Selamatan*). As matter of fact, AyamLodho is a popular traditional food among the people of Tulungagung and its surroundings. AyamLodho, in particular, is a food with a lot of significance, and it's one of the instruments that must be present in various Javanese traditional rituals, such as salvation (*selametan*).



Figure 1. Free - Range Chicken (*Ayam Kampung*)

Source: camera. 2021

Based on figure 1, Explained that Bronislaw Malinowski is an anthropological figure who contributed to the development of functionalism theory. The key point to remember is that he developed his theory through field research. Lodho chicken meat has a very soft and smooth texture. The spices that permeate the meat and the savory coconut milk make shredding the lodho chicken meat simple. (Marzali, 2014). The name of this dish already implies how tender Ayam Lodho meat is based on its origins. Lodho really means tender until the meat is messy or separated from the bone by itself. Some parents believe that lodho refers to savory food made with coconut milk, with which they are very familiar. Lodho chicken is essentially grilled or grilled chicken meat that has been cooked again in coconut milk with a spice similar to a spicy curry. When putting the grilled chicken into the spices, most people use a low heat. The firewood's heat will boil the coconut milk and spices until the gravy thickens and the chicken meat dries up.

The Ayam Lodho Food with Curry Soup. In this analysis which is similar to chicken curry, except that the chicken is grilled/smoked first and served with rice / Tiwul (Tiwul is rice made from Gapek / Singkong with complementary Gudhangan (Kudapan) vegetables, but in its development, it is more popular (street food stalls) similar to chicken curry. AyamLodho'sTulungagung is divided into two types: thick Lodho sauce and watery Lodho sauce.



Figure 2. The Ayam Lodho Food with Curry Soup
source: Camera, 2021

In general, Malinowski pioneered the form of a theoretical framework for analyzing the functions of human culture, which he called a functional theory of culture or "a functional theory of culture," as shown in figure 2. And, until the 1990s, many anthropologists used this theory as a theoretical foundation, as did students who used it to analyze research data for article and other purposes (Lasander, 2013). Similarly, the researcher examined the article and discovered that the Javanese call this process "*kothok*," which is long cooking so that all of the spices penetrate the meat. Because the spices and coconut milk have seeped into the meat, the chicken meat will be very tender and delicious as a result of this lengthy process. The smell of smoke can still be detected. Lodho chicken is made by roasting the chicken over hot coals, turning it every now and then, until it turns brown. Then, until fragrant, stir-fry the ground spices, lemon grass, ginger, bay leaves, and lime leaves.

The Functionalism Analysis of Ayamlodho.

The meaning of this Functionalism is the second level of the symbol system which is a broad sociological and anthropological perspective that seeks to interpret society as a structure with interconnected parts The functionalism of the community interprets the whole in terms of the functions of its constituent elements, particularly norms, customs, traditions, and institutions. In addition, Bronislaw Malinowski is one of the anthropologists who pioneered and successfully

developed the theory of functionalism in anthropology. The most important point to remember is that he developed his theory through field research.



Figure 3 The Functionalism Analysis of Ayam Lodho.
Sources: Camera, 2021

In figure 3, the fundamental premise of functionalism is that all elements of a tribe, nation, or society exist to meet the cultural survival needs of each of its members. Functionality refers to a culture's ability to meet individual needs in society, both primary and secondary needs. Because functionalism forms an integral culture or a cultural circle, one cultural element fulfills several cultural elements in society; if one element is disrupted, the other elements will also be disrupted. Ayam Lodho is thus presented with a plate of savory rice and anointing. The fragrant aroma of lodho chicken combined with savory coconut milk sauce and tender chicken meat is indeed ideal for pairing with savory rice. Nasi savory is a type of rice that is made from processed rice and coconut milk. When served warm, it tastes savory and delicious. Urap-urap is a processed vegetable that is boiled ahead of time and served with grated coconut that has a spicy flavor. The presence of urap is critical for balancing the intake of chicken meat into the body. When the savory flavors of the rice, spicy flavors of the chicken, and fresh flavors of the rub mix in the mouth, the tongue doesn't stop wagging.

Serving Ayam Lodho with Rice and Ointment (*Urap-Urap*). In the analysis is an example of a traditional AyamLodho presentation, which is a symbol of Tulungagung. According to the informants, when serving AyamLodho, they usually serve it with Savory rice (Nasigurih). Savory rice also represents the fact that has discovered a lot of salty rice in Indonesia; In fact, each region has its characteristics in making and serving savor rice. Savory rice is a form of gratitude in which we ask God for assistance. According to this philosophy, this savory rice is frequently found in Javanese thanksgiving ceremonies and traditional ceremonies.



Figure 4. Serving Ayam Lodho with Rice and Ointment (*Urap-Urap*)

source: camera, 2021



In this section of Figure 4, it has been explained using Bronisaw Malinowski's theory of functionalism that Indonesia has begun to enter the era of modern development. Apart from this modernization, Indonesia still has several elements that are not compatible with the outside world. They, like the people who firmly adhere to the cultures that are the original culture of their region, are still struggling to survive. In Indonesia, culture is a hereditary heritage that is complex, abstract, and broad in scope. For example, consider the food culture of Tulungagung, East Java, which is distinguished by the uniqueness of a traditional food, namely Ayam Lodho. It also has a distinct yellow color in lodho chicken dishes, which is derived from turmeric and red chilies. Meanwhile, the flavor comes from chili, pepper, and nutmeg, which produce a distinct spicy sensation. Aside from the seasoning, the distinct flavor is obtained from the grilled chicken meat before it is boiled with the sauce. A delicious and unforgettable flavor is created by the combination of gravy, the right blend of spices, and savory grilled chicken.

CONCLUSION

Based on the analysis, it can be concluded that AyamLodho is a popular traditional food from Tulungagung city. Besides its popularity that it is not only the people of Tulungagung who know and consume it, but also people outside the city, AyamLodho, is a part of tradition in Tulungagung. When there are Eid events, thanksgiving, and family events, the people of Tulungagung city use it as a form of gratitude and form of friendship to strengthen brotherhood ties. Thus, AyamLodho has a social function which is quite significant.

Due to the significant function of AyamLodho in Tulungagung society, it should be preserved. As a sign, AyamLodho can be interpreted denotatively as well connotatively. Behind the physical appearance of AyamLodho, there are meaning embedded in it such as the meaning of Nasi Gurih which is usually served together with AyamLodho. Nasi Gurih is specially served in certain events such as Selamatan (thanksgiving) strengthen the idea that AyamLodho is made for special purposes. The complicated process shows that it is formerly served for high rank people. In spite of its popularity that everyone can find it easily in East Java, AyamLodho has social functions that should be preserved for the young generation.

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