

MODERNIZATION OF BALINESE CULTURE: A CRITICAL DISCOURSE ANALYSIS OF TEUN A VAN DIJK YOUTUBE KISARASA

Khusnul Khotimah¹, Nunik Hariyanti²

^{1,2}Ahmad Dahlan University, Indonesia

E-mail: husnul2100030232@webmail.uad.ac.id, nunik.hariyanti@com.uad.ac.id

Abstract

Balinese culture cannot avoid the impact of global modernization. This research will explore the Balinese cultural modernization phenomenon. This research aims to analyze the impact of modernization on Balinese culture by Teun A. Van Dijk's theory by dividing the discourse into three parts, macro structure, super structure, and micro structure. The main focus of this research is Kisarasa's YouTube content, which becomes a place to explore the changes and adaptations of Balinese culture. This research method uses a qualitative approach through data collection techniques of literature study, video analysis, and documentation. The literature study was conducted to collect information on Koentjaraningrat's seven elements of culture. Video analysis was conducted to explore how Balinese cultural elements are presented and the changes due to modernization. Documentation was done by providing video clips that had been identified as relevant to Balinese culture and by the predetermined criteria. The data was analyzed using the content analysis method with a critical discourse approach, through three components of analysis, namely, text, social cognition, and social analysis. To ensure data validity, a source triangulation technique was applied by comparing data from the three collection methods. The result is YouTube Kisarasa suggests that modernization is driving the adaptation of Balinese culture, which maintains traditional core values but is not separated from modern lifestyles. This research analyzes how critical discourse and cultural studies can complement each other to provide more insight into social and cultural change in a modern context.

Keywords: *Balinese culture, modernization, YouTube Kisarasa*

INTRODUCTION

Indonesia is a country that is rich in culture based on the variety of local cultures throughout the Nusantara (Aprianti et al., 2022). Indonesian culture is the whole local culture that exists in every region in Indonesia (Suwena, 2018). Bali is one of the regions with a very outstanding culture (Suweta, 2020). This makes Bali a popular tourist destination for both local and foreign communities. Bali is an area with a culture with varied, unique, and special characteristics (Wartayasa, 2018). In his book, Koentjaraningrat explains seven elements of culture, including the system of living equipment, livelihoods, social systems, arts, language, religion, and knowledge systems (Koentjaraningrat, 2009).

According to the word "culture" comes from Sanskrit, from "buddhayah", the plural

form of the word "budhi", meaning "mind" or "budi", meaning anything related to human intellectual ability and wisdom. This concept includes things like lifestyles, values, and standards, as well as works of art and written works that reflect the identity and progress of a society. According to (Suwena, 2018) the notion of culture also includes traditions, ritual practices, and belief systems that are passed down from generation to generation. Therefore, culture not only includes intellectual aspects but also includes emotional, spiritual, and social aspects that influence the understanding and daily lives of individuals and groups.

Bali is known for its natural beauty, from exotic beaches to green rice fields (Suweta, 2020). However, cultural treasures such as traditional ceremonies, dance, music, and handicrafts also attract tourists from around the world, making Bali one of the most popular

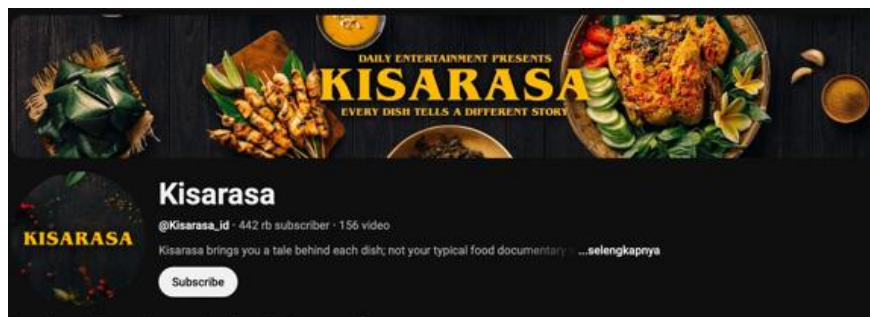
tourist destinations in Indonesia (Suwena, 2018). Modernization in Bali has both positive and negative impacts, supporting the economy through tourism, but it is also challenging to maintain the authenticity of local culture in the middle of the changes.

Modernization is a global phenomenon that affects culture (Fada et al., 2024). Modernization has changed long-established traditions and cultural practices in Bali (Dominika & Hastuti, 2023). Through its various contents, YouTube Kisarasa provides an interesting picture of how modernization affects Balinese culture. This research will look at how Balinese culture is modernizing through two theoretical approaches, which is Teun A. Van Dijk's critical discourse analysis and Koentjaraningrat's seven elements of culture.

By using Teun A. Van Dijk's critical discourse analysis, we can understand how texts, especially YouTube videos, reflect and shape ideologies in society (Prihartono, 2022). This approach allows us to know how the modernization of Balinese culture is explained,

as well as the rhetorical techniques used to influence the audience. Van Dijk highlights how discourse shapes power and dominance over public perception of certain issues (Ichsan et al., 2022).

Meanwhile, Koentjaraningrat's cultural elements can be used to identify and analyze the changes that occur in Balinese culture due to the influence of modernization (Basri & Si, 2016). For example, the system of living tools and technology shows how Balinese people adopt modern technology in their daily lives. The livelihood system, this element can be analyzed by looking at the shift from traditional occupations to the tourism sector and creative industries. Community systems and social organizations help us understand the changes in social structures and communities due to modernization. Language and arts elements reveal how modernization affects cultural expression and communication. Knowledge and religious systems provide insight into how traditional knowledge and religious beliefs adapt or conflict with modern values.



Source: YouTube Kisarasa

Image 1. Kisarasa YouTube Account

This research also considers the role of social media and digitalization in spreading and shaping the issue of Balinese cultural modernization. YouTube Kisarasa, as a digital platform, has a significant role in spreading information and shaping public perceptions about the modernization of Balinese culture. The videos produced and shared on this YouTube channel can be a tool to promote traditional

cultural values while opening a space for dialogue about the changes taking place.

This research is expected to make a significant contribution to cultural and media studies in Indonesia. By analyzing KisaRasa youtube channel based on Koentjaraningrat's 7 elements of culture that are examined using the critical discourse analysis method and the theory of Teun A Van Dijk. The results of this study are

expected to provide useful insights for policy makers, academics, and cultural practitioners in an effort to maintain and promote the richness of Balinese culture in the midst of modernization.

To achieve these objectives, this research will use the Critical Discourse Analysis method. Data will be collected through analysis of Kisarasa's YouTube videos. Data analysis will be done thematically by referring to Teun A. Van Dijk's theory by dividing the discourse into 3 components, namely macro structure, superstructure, and micro structure using the 7 elements of culture according to Koentjaraningrat.

With this comprehensive approach, we hope to uncover the complex relationship between modernization and Balinese culture. We will see how discourses on modernization are produced and shared, and how this affects their cultural identity (Megananda et al., 2023). This research not only provides an overview of cultural change in Bali, but also offers a broader perspective on how local communities can maintain their identity in the context of globalization.

METHOD

This research purpose to understand how Balinese culture in Kisarasa YouTube show by using Critical Discourse Analysis method and Teun A. Van Dijk's theory by dividing the discourse into three parts, macro structure, super structure, and micro structure. This research will relate to the seven elements of culture according to Koentjaraningrat. This approach helps reveal how Balinese cultural reality is selected, presented, and interpreted in YouTube shows. Van Dijk states that discourse is not simply an objective reflection of reality, but the result of a selection and interpretation process influenced by various social, political, and cultural factors (Dijk, 2009). Using a qualitative approach, this research collects and analyzes videos relevant to Balinese culture, based on Koentjaraningrat's elements of culture.

The data used in this research are videos uploaded on the Kisarasa YouTube channel that focus on Balinese culture. Data collection was done by identifying videos relevant to Balinese culture. Then the videos were selected based on the criteria that have been set, such as the relevance of the content to the seven elements of culture according to Koentjaraningrat (Koentjaraningrat, 2009).

The data validation technique that the author uses in this research is source triangulation, which is by checking the data that has been obtained through other sources (Hariyanti et al., 2022). If data has been found from the results of the analysis, the data is then tested using other data collection techniques to find the results whether the data is the same. For example, if a video claims something about Balinese culture, the claim will be verified with written sources or literature review. After that, the researcher will determine the conclusion of the data.

FINDING AND DICUSSION

The results of this study will analyze how the modernization of Balinese culture, especially in the culinary context, can be understood through the lens of Teun A. van Dijk's Critical Discourse Analysis. By referring to three episodes of YouTube Kisarasa, episode 1 Chef Juna's Journey to Bali, Full of Flavors and Memories, 4 Chef Juna dan Renatta Mencicipi Makanan Unik Bali! Lebar, Marlin, dan Labi-Labi!, and episode 7 Cerita dan Rasa Kuliner Khas Bali Kembali Bikin Chef Juna dan Renatta Penasaran, the three episodes feature culinary exploration by Chef Juna and Renatta on the KisaRasa YouTube channel. KisaRasa is a YouTube channel that presents documentaries with a duration of 30 minutes exploring traditional culinary delights, one of which is traditional Balinese cuisine (Hariyanti et al., 2024). Currently, KisaRasa has two seasons. The exploration of Balinese culture was featured in the first season, which was chosen by

researchers because of the uniqueness and richness of Balinese culture itself (Fahrurrozhi & Kurnia, 2024) .




This analysis will also integrate Koentjaraningrat's elements of culture as a framework for understanding how traditional values adapt to modern technological and communication developments. As such, this section will detail how each layer of discourse is organized and contributes to shaping audience perceptions of Balinese culinary modernization.

1. Macro Structure (Topic)

The macro structure covers the main topic covered in these three episodes, which is Balinese culture through culinary experiences. The videos highlight how elements of Balinese culture are represented through traditional foods

such as bebek betutu, lawar, pepes marlin and labi-labi, and how modern figures such as Chef Juna and Renatta are involved in tasting and understanding this cultural heritage. The big topic is cultural exchange through cuisine, where food is used as a bridge between the traditional and modern worlds. Discussing how the connection with some cultural elements such as the livelihood system through traditional food shown in the video reflects the Balinese way of life, especially in the processing of food ingredients. For example, the use of bees, marlin and labi-labi in food shows the utilization of local natural resources and how to manage them. This shows that the technological system is also still traditional as the way local food is cooked still follows the old methods, but is brought together with modern presentation.

Table 1. Text Macro

Discourse Structures	Scene	Analysis Result
Macro		Episode 1 - Chef Juna's Journey to Bali, Full of Flavors and Memories Food for the Balinese has a deep meaning, not only as a source of energy but also a part of life, culture and spirituality. Bebek betutu, a Balinese culinary icon, holds the principles of tradition passed down from generation to generation.
Macro		Episode 4 - Chef Juna and Renatta Taste Bali's Unique Food! Bees, Marlins, & Labies! This episode features Chef Juna and Chef Renatta exploring Balinese cuisine. Cooking in Bali is an important part of the culture, especially for women who express their love through cooking.
Macro		Episode 7 - Balinese Culinary Stories and Flavors Make Chef Juna and Renatta Curious Again



This episode explores Balinese culinary specialties through Chef Juna and Renatta. They introduce various dishes, explain their ingredients and presentation, and highlight the cultural values and traditions behind them.


2. Superstructure (Schema)

Superstructure or schema refers to the overall structure of the text, which in the context of this video is the narrative structure used to convey the discourse (Ramadhan & Herman, 2021). The opening begins with the introduction of Bali as the setting, describing the natural beauty and cultural richness that is Bali's identity. Chef Juna and Renatta are introduced as figures who will explore the local cuisine. The body of the three videos is the experience of tasting various traditional Balinese foods, followed by an explanation of the history and

origins of the food. Although not always explicitly stated, food in Bali is often associated with traditional and religious ceremonies. For example, in the context of Balinese Hindu traditions, food plays an important role in ceremonies or offerings to the gods. Chef Juna and Renatta engage in a conversation about how these foods represent Balinese culture, and how modernization has affected them. The video closes with a conclusion that highlights the importance of preserving traditional culture through cuisine.

Table 2. Text Superstructure (Schema)

Discourse Structures	Scene	Analysis Result
Superstructure (Schema)		Episode 1 - Chef Juna's Journey to Bali, Full of Flavors and Memories The superstructure of this episode explains Chef Juna and Chef Renatta's culinary journey in exploring Balinese food that is rich in history and flavor. The episode focuses on rediscovering the uniqueness of Balinese cuisine that relies not only on flavor, but also on its deep cultural and spiritual significance.
Superstructure (Schema)		Episode 4 - Chef Juna and Renatta Taste Bali's Unique Food! Bees, Marlins, & Labies! In episode 4, Chef Juna and Renatta explore the culinary uniqueness of Bali by tasting various dishes made from marlin fish and honey bees,


		<p>which are specialty ingredients from the Karangasem region. A shop owner shares her view that cooking has a deep meaning for women.</p>
<p>Superstructure (Schema)</p>		<p>Episode 7 - Balinese Culinary Stories and Flavors Make Chef Juna and Renatta Curious Again This video begins by showcasing the natural beauty and architecture of Bali, creating a culturally rich atmosphere. In the middle of this setting, the restaurant owner introduces Be Keren, a traditional dish that means “meat” and used to be the King's specialty at Puri Agung Bangli.</p>



3. Microstructure (Semantics-Background, Details, Preface)

The video narrative is built on the background of the modernization of Bali as a region with a unique culture, especially in the culinary field. This has affected the livelihood system. Increased tourism has changed the economic structure of Bali, where local food is not only for personal or ritual consumption, but also a commodity sold to tourists. The video shows details about the traditional food

consumed by the Balinese. These foods are presented in detail, as local knowledge of the processing of these foodstuffs has been passed down through generations, including how to catch, process and cook them. On the presumption modernization is considered inevitable, and traditional Balinese food needs to adapt to global tastes, seen in the way Chef Juna and Renatta praise Balinese cuisine with a modern perspective.



Table 3. Text Microstructure (Semantics-Background, Details, Preface)

Discourse Structures	Scene	Analysis Result
<p>Microstructure (Semantics-Background, Details, Preface)</p>		<p>Episode 1 - Chef Juna's Journey to Bali, Full of Flavors and Memories This episode features Balinese culinary specialties with a cultural background that enriches viewers' understanding, such as the origins of Bebek Betutu and its role in traditional rituals. Details about textures, aromas and cooking techniques are presented in detail, helping viewers imagine the flavors</p>

		<p>of the dishes. The narrative assumes the audience understands the basics of Indonesian cuisine, especially the uniqueness of Balinese food which is not only about taste, but also its philosophy, including the use of local natural ingredients.</p>
Microstructure (Semantics- Background, Details, Preface)		<p>Episode 4 - Chef Juna and Renatta Taste Bali's Unique Food! Bees, Marlins, & Labies!</p> <p>In the episode, the microstructure reveals the rich culinary background of Bali, where Chef Juna and Renatta explore dishes made from marlin and honeybees. The detail lies in the explanation of a woman who owns a warung, who relates the cooking experience to women's identity and local traditions. She recounts how marlin, with its chewy texture, is a versatile ingredient in dishes such as satay lilit and soup. In addition, the use of bee honey in lawar nyawan emphasizes the importance of local, nutrient-rich ingredients. What emerged was a recognition that cuisine is not just about taste, but also contains deep cultural and historical values, making each dish have its own story and meaning.</p>
Microstructure (Semantics- Background, Details, Preface)		<p>Episode 7 - Balinese Culinary Stories and Flavors Make Chef Juna and Renatta Curious Again</p> <p>The context of this video discusses the culinary culture of Be Keren, which has a strong history as a special dish at Puri Agung Bangli, symbolizing social status and culture in Bali. It used to be a dish served only to kings. The cooking process involves husking and wrapping with areca nut fronds to preserve the original aroma and flavor are important details that</p>

		show attachment to tradition. There is an assumption that although Be Keren is a traditional dish, its technique and presentation must be able to adapt to modern tastes in order to remain relevant.
4.	<p>Microstructure (Syntax-Sentence form, coherence, pronouns)</p> <p>The sentences used in the videos tend to be descriptive and narrative, with short, flowing sentences to describe the culinary experience</p>	(Hariyanti et al., 2022). For example, descriptions of food flavors are combined with cultural history and symbolism. The video text is very coherent in the narrative it builds, which is about food as part of a wider culture.

Table 4. Text Microstructure (Syntax-Sentence form, coherence, pronouns)

Discourse Structures	Scene	Analysis Result
<p>Microstructure (Syntax-Sentence form, coherence, pronouns)</p>		<p>Episode 1 - Chef Juna's Journey to Bali, Full of Flavors and Memories</p> <p>Microstructure in this episode involves the use of syntax and coherence that are organized in a coherent manner to describe Chef Juna and Renatta's culinary journey. Inter-sentence coherence is maintained by the use of pronouns such as “they” to refer to Chef Juna and Renatta, as well as “this” or “that” to refer back to previously mentioned dishes or concepts. Connectives such as “besides,” “then,” and “on the other hand” help to keep the story flowing smoothly, guiding the audience from one experience to another in this culinary journey. Another coherence technique is the use of keywords such as “Balinese cuisine” or “flavors” to reinforce the focus on the culinary theme.</p>
<p>Microstructure (Syntax-Sentence form, coherence, pronouns)</p>		<p>Episode 4 - Chef Juna and Renatta Taste Bali's Unique Food! Bees, Marlins, & Labies!</p> <p>In this episode, the syntactical form used creates a clear and unified</p>

<hr/>		<p>story flow, where Chef Juna and Renatta interact with each other and provide explanations with concise and informative sentences. Coherence is established through the use of subtle transitional phrases, such as when Chef Juna relates the cooking experience to local values, allowing the audience to follow their train of thought easily. The pronouns used, such as “we” and “they,” provide a more personalized sense of engagement, as if the audience is invited to join the culinary journey, creating an emotional closeness between speaker and audience.</p>
<p>Microstructure (Syntax-Sentence form, coherence, pronouns)</p>		<p>Episode 7 - Balinese Culinary Stories and Flavors Make Chef Juna and Renatta Curious Again</p> <p>In a video about Be Keren, the restaurant owner explains, “Hidangan ini dimasak menggunakan sekam, yang membuat bumbu menyatu dengan daging.” In another scene, Chef Juna tastes and says, “Rasa ini benar-benar khas Bali,” connecting the explanation with first-hand experience. Coherence is maintained when the narration mentions, “Dalam setiap pernikahan, mereka selalu menyajikan Be Keren sebagai simbol tradisi.” Pronouns are also used when referring to the community: “Mereka menjaga resep ini dengan penuh dedikasi,” showing the community's role in preserving traditional cuisine.</p>

5. Microstructure (Rhetoric - Graphics, Metaphors, Expressions)

The episodes use strong visuals to describe Balinese food and landscapes. The shots that highlight the colors and textures of the

food serve as rhetorical tools to whet the appetite and interest of the audience. There are several metaphors used to describe food as a representation of culture, such as

when traditional food is described as a “living heritage” that needs to be preserved. Chef Juna and Renatta's facial expressions while tasting the food are also an important rhetorical tool, where

their sense of satisfaction and admiration is used to build a positive perception of Balinese cuisine among the audience.

Table 5. Text Microstructure (Rhetoric - Graphics, Metaphors, Expressions)

Discourse Structures	Scene	Analysis Result
Microstructure (Rhetoric - Graphics, Metaphors, Expressions)		Episode 1 - Chef Juna's Journey to Bali, Full of Flavors and Memories In this episode, the use of rhetoric tends to be simple, with Chef Juna and Chef Renatta's facial expressions and body language enhancing the visual appeal. The rhetoric used, for example, when describing the flavors of the dishes by using the metaphor “Betutu Ibu Ray, whose taste is unique” describes the different flavors of the dishes. There are no complex visual charts or diagrams, but the beauty of Balinese dishes is visually displayed through appetizing images of the food.
Microstructure (Rhetoric - Graphics, Metaphors, Expressions)		Episode 4 - Chef Juna dan Renatta Mencicipi Makanan Unik Bali! Lebah, Marlin, & Labi-Labi! Chef Renatta's facial expressions and body language while tasting the dishes are very effective, expressing the deliciousness and satisfaction she feels, thus adding to the appeal and depth of emotion in every moment shown on screen.
Microstructure (Rhetoric - Graphics, Metaphors, Expressions)		Episode 7 - Balinese Culinary Stories and Flavors Make Chef Juna and Renatta Curious Again In the video about Be Keren, the rhetoric used reinforces Bali's culinary appeal. Chef Juna's facial expressions while tasting Be Keren are also an important part; he smiles

and nods, expressing appetizing satisfaction.

6. Social cognition

Social cognition in this video involves how the content creator constructs the perception that traditional food is part of Balinese cultural identity that should be valued and preserved. This reflects the Balinese knowledge system and

societal organization of understanding that their traditional food is not only about taste, but also about social norms, morality, and value systems that have been passed down from generation to generation

Table 6. Social analysis of cognition

Element	Result
People Scheme	Chef Juna and Renatta are perceived as modern, having international culinary knowledge, but still appreciating and exploring traditional Balinese food. Balinese people are seen as cultural preservationists who are faced with the challenges of modernization. They try to maintain authenticity, but on the other hand are compelled to adapt to the market to remain relevant.
Self-schema	Chef Juna and Renatta see themselves as change-makers who have a responsibility to maintain a balance between tradition and modernization. They try to promote local culture but in an interesting way and in accordance with global trends through YouTube videos.
Role Scheme	Chef Juna and Renatta play the role of cultural “bridges” that introduce Balinese traditions to the outside world with a modern approach.
Event Schema	Chef Juna and Renatta play the role of cultural “bridges” that introduce Balinese traditions to the outside world with a modern approach.

7. Social Analysis

The social analysis in the discourse of culinary modernization affecting livelihood systems is that modernization in the form of tourism has pushed Balinese people to commodify their culture, including culinary, as a source of income. On the one hand, this provides economic opportunities, but on the

1) Cultural Modernization and Globalization

One of the key elements in this social analysis is the modernization of Balinese culture that is evident in the representation of traditional cuisine. Kisarasa's videos show that traditional Balinese food is promoted as part of the local cultural wealth. The process of introducing Balinese cuisine is done in a modern way through documentary

other hand it also poses a risk to the authenticity of local culture. Globalization has also brought new technologies that allow Balinese to adapt their ways of preparing and serving food. Modern technology affects the production and distribution of traditional food, making it more accessible to tourists (Sulistyo et al., 2022). Here is the social analysis:

videos, which are then uploaded to social media. This is part of the modernization effort, where traditional culture is presented in a digital format to reach a wider audience in the global era. This reflects the process of globalization, where local culture is adapted for commercialization. This process shows the pressure on Balinese people to change aspects of their culture to make it more attractive and

relevant in the eyes of the audience. In a social context, this can affect the way local people see their own cultural identity, whether they feel eroded or proud that they can keep up with globalization.

2) Commodification of Culture

YouTube as a social media plays an important role in spreading the representation of Balinese culture to the audience. In this case, YouTube acts as a global platform that allows local culture to be accessed by the audience. Balinese culture in the videos is visibly commodified into sellable products. Traditional food, which usually has a deep cultural value to Balinese people, is presented as a commercial object that is presented in an attractive way, according to the visual aesthetics preferred by the audience. This reflects the media's role in turn culture into a commodity that can be consumed by the audience. The videos highlighting the uniqueness of Balinese cuisine also indirectly promote Bali as an attractive tourist destination. This commodification of culture is closely related to economic interests, where cultural modernization is seen as a way to increase tourism appeal. Tourism as the main driver of Bali's cultural modernization creates an economic dependency on the commodified cultural image.

CONCLUSION

This research shows that social media acts as a strategic tool in introducing traditional culture in a more modern format that is easily accessible to a wide audience. Balinese culinary is maintained as an important element in the community's cultural identity, while being commodified as a commercial object that is

presented in an interesting way. The cultural values contained in it are not only conserved, but also popularized through visual and narrative approaches that are in accordance with modern times.

Videos that show traditional Balinese food highlight the connections between Koentjaraningrat's cultural elements such as livelihood systems, technology, and local knowledge. The use of ingredients such as bees, marlin and labi-labi reflects the sustainable utilization of local natural resources. Food processing that still maintains traditional methods shows a simple but effective technological system, while the modern presentation shows adaptation to the times. This shows that Balinese culture is not static, but dynamic in maintaining cultural identity while accepting modernization.

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