

# Indonesian Food Culture Mapping: A Starter Contribution to Promote Indonesian Culinary Tourism

*by Serli Wijaya*

---

**Submission date:** 03-Mar-2023 11:48AM (UTC+0700)

**Submission ID:** 2027684516

**File name:** Indonesian\_Food\_Culture\_Manuscript.docx (85.61K)

**Word count:** 6318

**Character count:** 35403

# Indonesian Food Culture Mapping: A Starter Contribution to Promote Indonesian Culinary Tourism

Serli Wijaya

Faculty of Business & Economics, Petra Christian University

Jalan Siwalankerto 121-131 Surabaya, East Java 60254 Indonesia

e-mail: serliw@petra.ac.id

## Abstract

12

The food culture of Indonesia is shaped by several factors such as nature, history, and culture. With its enormous geographic and cultural diversity across the archipelagos, it is evident that Indonesian cuisine is rich in variety and taste. As such, food can be utilised as a strategic means to boost the tourism industry of the country. In the past five years, the Indonesian government has given a great support for the development of culinary tourism as one special interest tourism sector that is promoted extensively to the international market. Promoting Indonesian culinary tourism should not merely exposing the ample varieties of the traditional food that Indonesia has, but more importantly, telling the market about the socio-cultural values behind the food itself. This study aimed to portray how Indonesian food culture has been shaped, developed, and held as the value embedded in the society and has been passed from one generation to the next. For the purpose of the study, a range of literature from journal articles, books, archives, magazines, articles, to Internet sources that are relevant to Indonesian culinary discussions were reviewed.

24 **Keywords:** food culture, Indonesian cuisine, culinary tourism

25

## 26 **1. Introduction**

27 <sup>10</sup> Food plays a significant part in all aspects of humans life, including from fulfilling basic  
28 physiological needs to building social interactions and psychological expression  
29 (Conner & Armitage, 2002). Food has become recognised as an expression of identity  
30 and culture and has emerged as one of the popular aspects of cultural tourism (Bessiere,  
31 1998). Discussions about food are inseparable from culture. As one of cultural tourism's  
32 products, the role of food or culinary tourism has become increasingly important. As  
33 stated by Henderson (2009), culinary tourism is a possible competitive advantage that  
34 could be central to destination development, which in turn, can contribute to overall  
35 economic performance. <sup>10</sup> Moreover, local food can be utilised as a tool for differentiating  
36 one destination from others in the global marketplace since a country's cuisine exhibits  
37 elements of national culture and identity (Du Rand, Heath, & Alberts, 2003).

38 Considering the size and diversity of the country, Nuryanti (2010) in Yurnaldi (2010)  
39 has argued that Indonesia should be able to attract more international visitors. <sup>11</sup> There are  
40 thousands of local foods which potentially offer a strong focal point to portray  
41 Indonesia as a tourism destination. Nevertheless, as stated by the Minister of Tourism  
42 and Creative Economy of Indonesia, having very diverse traditional dishes at the same  
43 time also poses a challenge for the government to select which particular food to be  
44 promoted to the international market (Pertiwi, 2011). As pointed out by Von Holzen  
45 (1996), there has been an imbalance in cuisine exposure across regions in Indonesia,  
46 giving the largest focus still on the food of Java and Sumatra. As a consequence, many

47 non-Indonesians are unaware that other regions of Indonesia apart from those two have  
48 their own distinct cuisine. A review of literature has shown that most references about  
49 Indonesian cuisines are dominated with popular cooking articles or books containing the  
50 recipes as to how to prepare and serve the dishes. This paper therefore, can be seen as  
51 one of a few scholarly attempts to introduce the Indonesian food culture to the broader  
52 academic audiences. For the purpose of the study, <sup>23</sup> the remainder of this paper is  
53 structured as follows. The following section presents food as part of the culture and  
54 different values associated with food. Next a detail review about Indonesian food  
55 culture is provided containing the history and the evolving stages of Indonesian food  
56 culture. The last section provides a comprehensive description about the characteristics  
57 of Indonesian cuisines followed by the typology of Indonesian food culture as presented  
58 both in both narrative and visual ways.

59

## 60 **2. Food and Culture**

61 The term culture is used in a variety of ways. <sup>22</sup> Culture is a key concept in our knowledge  
62 of societies both past and present, and its definitions are constantly being developed and  
63 refined (Giles & Middleton, 1999). From the perspectives of sociology and  
64 anthropology, culture is be defined as all that is learned, shared, and transmitted among  
65 groups of human beings <sup>22</sup> from generation to generation (Mennell, Murcott, & van  
66 <sup>7</sup> Otterloo, 1992, p. 20). More specifically, Kittler and Sucher (2004) define culture as the  
67 values, beliefs, attitudes and practices accepted by members of a group or community.  
68 The culture of a particular society is manifested in various ways, in its art, language and  
69 literature, music, and in all forms of religious and secular ritual (Hegarty & O'Mahony,

2001). As has been stated by <sup>4</sup> Sussmann and Rashcovsky (1997), culture includes observable elements, such as, the observable characteristics of behaviour, material arts, food, language, and social arrangements, and the non-observable elements, such as the beliefs, attitudes, and values held by most people in a society. Also included in the category of non-observable elements are <sup>4</sup> role perceptions, stereotypes, categorizations, evaluations, expectations, memories, and opinions. Members of a similar culture: have similar values; conform to similar rules and norms; develop similar perceptions, attitudes, and stereotypes; use common language; and participate in similar activities (Reisinger & Turner, 2002).

The process of how culture is learned and passed through different generations via language acquisition and socialisation is called enculturation (Kittler & Sucher, 2004). One of the most significant examples of this learning process in societies relates to food. Food habits are a culturally standardised set of food-related behaviours that are expressed by <sup>21</sup> individuals who have grown within a given cultural tradition (Counihan & Esterik, 2008). <sup>7</sup> Kittler and Sucher (2004) define food habits as the ways and rules by which people use food from how the food is selected, obtained, and distributed, to who prepares, serves, and eats it. These ways and rules, as stated by Wahlqvist and Lee <sup>13</sup> (2007), are shaped by multi factors, such as, natural resources (e.g. climate, land, and water), belief (religion and education), ethnicity (indigenous or immigrant), technological advance (e.g. hunting, agricultural, fishing), and colonisation.

<sup>7</sup> Food culture can be viewed as a product of codes of conduct towards acceptable or unacceptable foods and within a particular social group (R. C. Y. Chang, Kivela, & Mak, 2010). It also sets up the structure of social relationships between members of a

93 society (Reynolds, 1993) and is a daily reaffirmation of cultural identity through  
94 symbolic meanings of ritual, traditions, and special occasions within the social group  
95 (Kittler & Sucher, 2004). That is, food culture in one place will be different from the  
96 others.

97 Food is considered to be a cultural practice that distinguishes one culture from another  
98 (Boniface, 2003). When viewed in detail it is clear that <sup>1</sup> there are observable cultural  
99 differences: in the basic ingredients from which food is prepared; the ways in which it is  
100 preserved, prepared and cooked; the amount and variety available at each meal; the  
101 tastes that are liked and disliked; the customs and traditions of serving food; the  
102 implements and utensils which are used; and certain beliefs about the properties of  
103 particular foods. Further, techniques used for the serving and consumption of food also  
104 vary cross-culturally (Hegarty & O'Mahony, 2001). For instance, <sup>1</sup> in some cultures it is  
105 proper to eat using one's fingers, whilst convention in others requires the use of  
106 implements. Differences are also evident in eating patterns. Many people, for example,  
107 have only two meals a day, while others have one big meal, snacking at other times.  
108 Some like their food hot, others like it cold. Regardless of these distinctions, however, it  
109 is suggested that all such cross-cultural differences are learned.

110 As a component of culture, food has a significant role in shaping individual as well as a  
111 cultural group's foodways. At individual level, food can portray self-identity (Fischler,  
112 1988) and self-expression (Kittler & Sucher, 2004), whereas <sup>6</sup> in a broader context, food  
113 echoes the identity that distinguishes one culture from another (Edelstein, 2011). Even  
114 more, it is suggested that to understand a culture, an individual must experience its food  
115 (Bonicafe, 2003).

116 **Values Associated with Food**

117 As a manifestation of culture, food entails both technical and symbolic functions within  
118 a particular cultural group (Allen, Gupta, & Monnier, 2008). Technically, food  
119 functions as the fulfilment of basic human physiological needs (Mennell et al., 1992).  
120 From the consumer behaviour viewpoint relating to consumption values (Holbrook &  
121 Hirschman, 1982), this type of eating behaviour occurs for utilitarian or instrumental  
122 reasons, which are to satisfy hunger and moreover to meet the nutritional needs of the  
123 body.

124 Montanari (1994) has suggested that discussing food is not only about nutrition and that  
125 consuming food is also associated with hedonistic reasons such as seeking fun, pleasure,  
126 sensory stimulation (Holbrook & Hirschman, 1982). Food can function as a symbol of  
127 social unity. For example, it can be used to strengthen family bonding, develop  
128 friendships and to provide hospitality when members and/or non-members of the group  
129 eat together (Tian, 2001). Furthermore, food represents ethnic, regional and national  
130 identities. Food habits have been used as an important, or even determining, criterion  
131 for anthropologists studying cultures (Kittler & Sucher, 2004). Those from a common  
132 culture share the same assemblage of food variables and vice versa (K. C. Chang, 1977;  
133 Reynolds, 1993). In the context of eating out, food functions as a symbol of lifestyles  
134 and is a distinctive aesthetic feature of modern societies (Beardsworth & Keil, 1997).  
135 As stated by Finkelsten (1989), people often value the sociability function of food and  
136 meals more than the quality of the food (S. Y. Chang, 2007).

137 Long (2004) has indicated that opportunities to dine out together may increase during  
138 trips where dining plays a stronger social function amongst visitors, their family

139 members and/or friends, and destination residents (i.e. tourism service personnel and  
140 local community). For some visitors, food offers an entertainment function where it is  
141 one of the most enjoyable activities undertaken during travel. This allows visitors to  
142 pursue their motivations of relaxation seeking, excitement and escapism (Sparks,  
143 Bowen, & Klag, 2003). Hegarty and O'Mahony (2001) state that food is a gateway for  
144 visitors to really learn about another culture by experiencing new food in a destination  
145 that differs from what they have at home in terms of ways of cooking, presenting and  
146 eating. <sup>6</sup> Local cuisine serves as a major means for visitors to appreciate the culture of a  
147 destination (R. C. Y. Chang et al., 2010). <sup>6</sup> In this sense, food plays a role as a novel  
148 learning experience for visitors. Beyond this learning process, Bell and Valentine  
149 (1997) claim that <sup>6</sup> eating is a symbolic act, that is, consuming local food means  
150 consuming another culture or geographical location in order to incorporate it into one's  
151 own identity.

152

### 153 **3. Indonesian Food Culture**

154 The food culture of Indonesia is shaped by several factors such as nature, history, and  
155 culture. Geographically, Indonesia is the largest archipelago country in the world with  
156 17,508 islands. <sup>11</sup> Its tropical climate and high humidity supports a rich and unique blend  
157 of diverse natural resources including beaches, volcanoes, tropical forests, and wildlife.  
158 The country is within the so-called Pacific 'ring of fire', the meeting point of two of the  
159 earth's tectonic plates which gives rise to frequent seismic activity which in turn  
160 produces fertile ash over the land (Koene, 1996). To a large extent, the western islands  
161 of Indonesia are lush and green: Borneo has rainforests and swampy coastlines; Java



162 and Sumatra, whose volcanos are many, abound with fertile gardens, coconut groves,  
163 paddy fields, fast-flowing rivers and beaches. On the other hand, the eastern islands of  
164 the archipelago, such as Nusa Tenggara (from Lombok East to Timor), is rocky and  
165 semi-arid, is characterised by dry seasons that are longer and harsher. Sulawesi (the  
166 Celebes) has a variety of climates and different parts receive their monsoon rains at  
167 different times of year. Further east, the 'Spice Islands of Maluku' (the Molucas)  
168 conform to the image of the lush tropics, while Papua (west part) has everything from  
169 swamps to rainforests (Von Holzen, 1996).

170 The seas and straits which surround the islands are at least as important as the country  
171 itself. This is reflected in the way Indonesians speak not only of 'our land' but also 'our  
172 land and water' (in Indonesian language: *tanah air kita*) (Prince, 2009). <sup>5</sup> As its endless  
173 coastlines are strategically located between two oceans, Indonesia enjoys an abundance  
174 of salt-water fish and seafood. Its many lakes and rivers provide fresh-water fish. Not  
175 <sup>8</sup> surprisingly, fish, which usually smoked, grilled, baked, or cooked, is a major source of  
176 protein for the people of Indonesia (Wongso, 2016).

177 Indonesia has a striving agriculture industry with sugar as the largest commercial crop.  
178 Improved agricultural techniques during the 1980s and the 1990s have made it possible  
179 for the country to grow enough rice to meet its local demands. The country is  
180 <sup>2</sup> considered as the world's third largest producer of coffee (after Brazil and Colombia),  
181 and the second largest producer of palm oil after Malaysia (Taylor, 2003).

182 **Insert Figure 1 here**

183 Indonesia also holds cultural richness and diversity with more than 1,340 tribes, most  
184 with their own language and dialects (Fadiati, Mariani, & Sachriani, 2019). Each

185 ethnicity in Indonesia has its own local food leading to a diverse character and  
186 uniqueness. There are different ways to prepare the food (i.e. ingredients used, cooking  
187 methods, cooking utensils applied), to serve the food (i.e. types of cutlery used and  
188 food presentation), as well as the way to eat the food (Alamsyah, 2008).

### 189 **3.1. Indonesian Culinary Development**

190 Indonesia's food culture cannot be separated from the country's history. As mentioned  
191 earlier that most literature on Indonesian food is dominated by cookery books thus, the  
192 academic literature on the Indonesian culinary history is scarce. Alamsyah (2008) has  
193 identified that the culinary development in Indonesia can be categorised into at least  
194 three phases: original phase, multicultural phase, and contemporary phase. Within each  
195 phase, the food culture is shaped in terms of food preparation, food presentation, and  
196 food consumption. This food culture is learned, shared, and passed from one generation  
197 to another and whilst some foodways have been refined and adapted, the majority are  
198 still applied until today.

#### 199 *Original Culinary Phase*

200 The first phase, called the original culinary phase, occurred during the periods of the  
201 great Indonesian kingdoms from the Hindu Kutai kingdom in Kalimantan (400 AC) to  
202 the Islamic Banten kingdom in West Java (1156-1580 AC). The word original indicates  
203 the food culture in this phase is a reflection of how indigenous people undertook food-  
204 related activities ranging from food acquisition, preparation, to food consumption  
205 without the influence of other nations. The ingredients used to prepare the dishes were  
206 taken from the surrounding natural resources whilst <sup>16</sup>the cooking technique employed  
207 was relatively simple and the majority used hand-made wooden or stone cooking

208 utensils. During this period, the most popular dishes were being steamed, wrapped in  
209 banana leaves, with the main ingredients as rice and cassava (Alamsyah, 2008).

### 210 *Multicultural Culinary Phase*

211 The second multicultural culinary phase was characterised by the influence of cooking  
212 art brought by successive waves of traders from Europe, India, Middle East and China  
213 (Alamsyah, 2008). Due to the archipelago's strategic location, trade with other nations  
214 was established and eventually became one of the most important factors in the  
215 country's history. European traders came to Indonesia in the sixteenth century seeking  
216 to control the area's precious spices, including nutmeg, cloves, cubed pepper, and  
217 others. The Portuguese arrived first in 1512, but were soon followed by the Spanish, the  
218 British and finally the ones who became the dominant players: the Dutch (Von Holzen,  
219 1996). The arrivals of these traders had a significant influence on the food culture of  
220 Indonesia. <sup>8</sup> Given the fact that the Dutch colonized the archipelago for more than three  
221 hundred years, this brought in Dutch culture, influencing the Indonesian's life in many  
222 ways including the food culture, including the way the local cuisines are prepared and  
223 named. For instance, the *rijsttafel* ('rice table' — many dishes served on the table with a  
224 rice centrepiece) has long been popular as a prominent symbol of colonial eating in  
225 Indonesia (Prince, 2009) .

226 **Insert Figure 2 here**

227 <sup>17</sup>  
228 As stated by Mennell et al. (1992), cultural assimilation as an impact of colonialism and  
229 migration in terms of different ways of preparing, cooking, presenting, and consuming  
230 the food between the local people and the immigrants was something inevitably taking  
231 place. In Indonesian culinary history, this is also the case, for example, the Indian

232 influences can be seen mostly in Sumatran cuisine featuring <sup>15</sup>curried meat and vegetables  
233 in which herbs such as cloves and nutmeg are used following the Indian traditions. In  
234 addition, the satay – the method of preparing pieces of meat (lamb or goat) on skewers –  
235 is considered as the most noticeable example of Arabic influence on Indonesian food  
236 culture, however, the marinades and peanut sauce with which satay is served originates  
237 from Java (Prince, 2009). <sup>16</sup>The European colonists contributed in bringing and  
238 introducing chillies to Indonesia, which became one of the key signature characteristics  
239 of Indonesian food. They had, in turn, originally been brought by the Spanish and  
240 Portuguese from other colonies in South America (Prince, 2009). Other vegetables such  
241 as potatoes, tomatoes, pumpkins, cabbage, cauliflower and carrots came from Europe  
242 too (Koene, 1996). The influence of Chinese cuisine can be seen in hundreds of  
243 Indonesian dishes with Chinese origin, such as, noodles, which have been adapted to the  
244 local taste, customs, and the available ingredients (Von Holzen, 1996).

245 Moreover, during trading periods, Hinduism, Buddhism, Christianity, and eventually  
246 Islam were brought to Indonesia, and as a consequence, the introduction of these  
247 religions to the local people had its own influence on the development of food culture.  
248 For example, *nasi tumpeng kuning* – a large cone-shaped of steamed rice coloured  
249 yellow with turmeric and rich garnished – <sup>15</sup>is traced back to ancient Hindu beliefs. The  
250 shape symbolises that of the mythical Hindu mountain, Meru, whilst yellow, one of the  
251 four sacred colours for Hindus, is the colour of royalty as well as of worship (Von  
252 Holzen, 1996). Therefore, for most Indonesian people, rice is not only the most  
253 important basic food but it is also regarded as sacred and therefore has great symbolism  
254 in various rituals. It is the manifestation symbol of Dewi Sri, the Hindus' goddess of  
255 prosperity and fertility (Ho, 1995). Rice growing in turn often decides the rhythm of

256 daily life: for example, weddings are often held after the harvest period. Until today,  
257 *nasi tumpeng kuning* is often served at special occasions and at opening ceremonies as a  
258 symbol of good fortune, wealth and dignity. The most important person cuts the tip of  
259 the cone and serves it to an older person who is held in high regard (Prince, 2009).

260 **Insert Figure 3 here**

261 <sup>3</sup> Another evidence of the religious influence on Indonesian food culture can be seen from  
262 different meats used across the country. The majority of the Indonesian population is  
263 Moslem and as part of their religious beliefs, they are not allowed to eat pork.  
264 Consequently, chicken and beef are amongst the most common meats cooked in  
265 Indonesian cuisine. By contrast, on the island of Bali where 90 per cent of the  
266 population are Hindu, people there do not eat beef. Instead, pork is often found in many  
267 Balinese traditional dishes (Von Holzen, 1996).

### 268 *Contemporary Culinary Phase*

269 The final phase is the contemporary culinary phase where the food habits of Indonesian  
270 people have been pretty much influenced by the rapid development of global food  
271 service chains (Alamsyah, 2008), starting with Kentucky Fried Chicken (KFC) which  
272 opened its first outlet in the mid-1980s, to the subsequent expansion of McDonald's  
273 from 1991. Since then, hundreds of global food service brands have proliferated and in  
274 many ways have shaped local eating-out lifestyles. In this phase, traditional food  
275 appeared to be put aside since more people prefer to consume what they call 'modern'  
276 food. However, in the past few years, there is a trend to re-appreciate the traditional  
277 foods of the country. Indonesian cuisine has regained its popularity amongst Indonesian  
278 people: traditional food is not just sold at local food street hawkers (called *warung*), but

279 there are growing numbers of medium-large scale restaurants which specialise in  
280 traditional Indonesian food (Setyanti, 2011).

### 281 **3.2. Characteristics of Indonesian Cuisine**

#### 282 *Pre- Food Consumption: Ingredients, Cooking Methods and Utensils*

283 As above mentioned, Indonesian cuisine characteristics are heavily influenced by  
284 natural and cultural conditions. Basic ingredients of Indonesian cuisine consist of a  
285 variety of herbs, seasoning, and spices. Most Indonesian dishes use fresh herbs such as  
286 onion and garlic, spring onion, ginger roots, turmeric, galangal, candlenuts, lemon basil,  
287 lemon grass, not to mention chilli (Von Holzen, 1996). In addition to these fresh herbs,  
288 the inclusion of spices is at the heart of almost every Indonesian dish. Known as islands  
289 of spices, the spices available range from seed, fruit, root, bark or vegetative substance,  
290 and the most common include coriander seeds, pepper, nutmeg, cumin and cloves.  
291 Either grated, chopped, or dried, these spices, together with other fresh ingredients, play  
292 a part as a seasoning for the purpose of flavouring the food (in Indonesian language it is  
293 called *bumbu*) (Prince, 2009). Besides for cooking, the spices are extensively used for  
294 other purposes such as to preserve the food, as a medicine, part of the rituals,  
295 ingredients of cosmetics and perfumery (Tourism, 2010).

296 **Insert Figure 4 here**

297 In regards to cooking method, Indonesian food is prepared according to a variety of  
298 ways, being shallow or deep fried, grilled over hot coals, simmered, steamed and baked,  
299 and relatively speaking, does not require complex kitchen utensils (Prince, 2009). Its  
300 basic cooking utensils include mortar and pestle, chopping board, cleaver, wok (*wajan*),  
301 spatula, ladle, and steamers, with wok and mortal-pestle considered as the most



characteristic. While the wok is used to fry the food, a flat saucer-shaped granite grinding stone together with a granite pestle is frequently used to grind or crush the fresh herbs and spices and make them into spice paste (*bumbu*). Unlike neighbouring Malaysia and Thailand where the ingredients are pounded with a pestle inside a deep mortar, the Indonesian people rub or grind ingredients with a backwards and forwards motions across the granite (Von Holzen, 1996). Also widely used in Indonesian cooking is the banana leaf, either for wrapping food for grilling, steaming, or placing directly onto hot coals. Banana leaf can be found abundantly in Indonesia's tropical islands and the use of the leaf as a wrapper contributes authentic flavour and aroma on the food. There are different ways of wrapping the food in banana leaf, depending on the contents and particular style of preparation (Von Holzen, 1996).

**Insert Figure 5 here**

#### ***During Food Consumption: Meals and Ways of Eating***

The traditional Indonesian meal does not involve courses that are served individually such as entrée, main, and dessert. Instead, each dish is handed out collectively (Sovyanhadi, 2011). All food is served on the table, given the influence of Dutch culture - the *rijsttafel* or rice table. Rice (*nasi*) is central to the lives of Indonesians (Von Holzen, 1996). It is considered as the most popular staple food for the majority of the population although in some regions there are variations, for example sago palm in Maluku islands and corn in Madura island and some eastern islands (Tourism, 2010). The rice is eaten accompanied by one or two main savoury dishes consisting of meat such as chicken or beef, fish, and vegetables (Prince, 2009). Besides the rice and side dishes, it is common to have condiments which include chilli-hot sambal as well as something to provide a crunchy contrast such as <sup>19</sup>deep-fried tiny anchovies (*ikan teri*),

326 tapioca crackers (*krupuk*), or deep-fried *tempeh* (Von Holzen, 1996). <sup>5</sup> *Tempeh* is an  
327 adaptation of tofu to the tropical climate of Indonesia. It is originally developed in Java  
328 since the 1700s and <sup>5</sup> made through a controlled fermentation process that binds soybean  
329 into a cake form. The fermented soybean holds more protein, dietary fibre, and vitamins  
330 than regular tofu, and it is widely consumed either as snack or part of meal across the  
331 country (Astuti, Meliala, Dalais, & Wahlqvist, 2000).

<sup>19</sup>  
332 Having rice as the base of most Indonesian meals, the typical Indonesian menu is high  
333 in fibre, complex carbohydrates, and monounsaturated fatty acids. Breakfasts consist of  
334 rice, noodles, or meat and vegetable soup, accompanied by Java coffee or tea to start the  
335 day. Lunch is the main meal of the day. The meal is prepared all in the morning and is  
336 served all at once. Dinner is often eaten after the workday has ended. Lunch and dinner  
337 normally contain staples, meat or fish, vegetables, and condiments (Sovyanhadi, 2011).

<sup>9</sup>  
338 Indonesian meals are commonly eaten with the combination of a spoon in the right hand  
339 and fork in the left hand, although in many parts of the country, such as in Java, it is  
340 common to eat with one's hands. The use the right hand is an acceptable custom since  
341 the left hand is considered unclean in Moslem religion beliefs. <sup>9</sup> Eating with chopsticks is  
342 generally only found in food stalls or restaurants serving Indonesian adaptations of  
343 Chinese cuisine. *Selamat makan* is the polite Indonesian invitation before the meal  
344 consumption (Von Holzen, 1996).

### 345 3.3. Classification of Indonesian Cuisine

<sup>12</sup>  
346 With its enormous geographic and cultural diversity, it is evident that Indonesian  
347 cuisine is rich in variety and taste. For example, in using fresh herbs and spices, each  
348 part of Indonesia develop its own combinations <sup>24</sup> and intensities to produce a food taste



349 that is either spicy, hot, strong, sweet, sour or a mixture of these flavours (Koene, 1996).  
350 Basically, Indonesian cuisine can be classified based on six major islands across the  
351 country. Each has different food culture characteristics that are shaped by the natural  
352 conditions, history, and culture of the region.

353 Food in Sumatra Island is much influenced by Indian and Chinese culture. Through its  
354 roots in the spice trade era and strategic location in the India-China trade routes, most  
355 Northern Sumatra cities exhibit the influence of Chinese and Indian immigrants' ways  
356 of life (Tourism, 2010). As the western anchor of the archipelago, Sumatra was the first  
357 port of call for Indian and Arab traders, and the coastal Sumatrans heavily adopted their  
358 spices as well as stews, curries and kebabs from these merchants (Koene, 1996). The  
359 most popular cuisine from the island is Padang (West Sumatra) food whose signature  
360 dish is *rendang* – a spicy stewed beef in coconut milk (Lipoeto et al., 2001). In 2011, an  
361 online polling undertaken by CNN to 35,000 'love-food' readers across the globe voted  
362 *rendang* as the top 50 world's most delicious foods (Cheung, 2011). Moreover, the  
363 Padang food restaurant chains can be found throughout Indonesia and neighbouring  
364 countries such as Malaysia and Singapore, thus making Padang as one of the most  
365 favourite Indonesian regional cuisines amongst international travellers (Klopfer, 1993).

366 According to Wongso (2016), Javanese cuisine is strongly influenced by the island's  
367 traditional kingdoms such as Mataram in Central Java and Majapahit in East Java. Also  
368 named as a royal cuisine, most of Javanese cuisine is considered relatively mild  
369 compared to other regions of Indonesia. In Java Island, the major ethnic groups are:  
370 Javanese (70%) who live in Central Java and East Java provinces; Sundanese in the  
371 western of the island (20%); and Madurese (10%), who inhabitant the island of Madura

372 in the eastern part of Java. There are diverse patterns of cuisine across the regions in the  
373 island. Sundanese cuisine uses a lot of fresh vegetables in its dishes (Koene, 1996).  
374 Further, food in Central Java is distinguished for its sweetness whereas East Javanese  
375 cuisine tends to be less sweet and spicier compared to Central Java's. In addition,  
376 seafood products are widely used in this region to make shrimp paste condiment, an  
377 ingredient found in many East Javanese dishes (Tourism, 2010).

378 Then there are Bali and West Nusa Tenggara (Lombok) cuisines. Unlike central and  
379 western regions of Indonesia, Nusa Tenggara whose climate is drier, it is more common  
380 to have sago, corn, cassava, and taro rather than rice, as staple food (Wikipedia, 2010).  
381 Since the vast majority of the population in Bali is Hindu, this religious belief has  
382 reflected greatly the way Balinese cuisine is prepared, for instance, beef is very rarely  
383 used whilst pork is more common. On the other hand, although West Nusa Tenggara is  
384 in close proximity with Bali and the island was ruled by a Hindu Dynasty from Bali,  
385 however, a revolt in 1891-1894 left the entire island to the Netherland East Indies  
386 colony. As a result, there is a mixture of cuisines wherein some are close to those in  
387 Bali (Hindu's influence) and the others have a touch of Dutch influence in taste  
388 (Tourism, 2010).

389 Cuisine from Kalimantan, the Indonesian region of Borneo island that is located at the  
390 centre of maritime South East Asia, is appealing too. Its sweeping coastlines and many  
391 large rivers provide an abundance of seafood and freshwater fish used in the local dishes  
392 (Asia, 2012). In addition to this, there are three major ethnic groups including the Dayak  
393 (indigenous inhabitants of Borneo), Malay, and Chinese which make up about 90% of  
394 the total population (Tourism, 2010). These distinct groups support the diversity of the

395 cuisines across the island. A big percentage of Chinese community live in the western  
396 of Kalimantan and it is unsurprisingly that cuisine in this place is dominated by  
397 Chinese-related ingredients such as noodles, soy sauce, and pork. On the other hand, at  
398 the rest of the island, the cuisines have strongly influenced by indigenous Dayak food  
399 that uses more indigenous spices and fresh herbs (TravelSmart, 2012).

400 Sulawesi Island, is known for the best sea produce in Indonesia, hence its culinary taste  
401 has revolved around seafood cuisines. Fish roasted over charcoal (*ikan bakar*) served  
402 with a variety of dipping sauce or condiment is a firm regional favourite. Likewise West  
403 Sumatra, most of the dishes in North Sulawesi have a very strong flavour that generated  
404 from chilli. In addition to this, some dishes in this region serve animals, such as, dogs,  
405 bat, and forest rats as the main ingredients of the food (Wikipedia, 2010). Calling the  
406 use of these unusual food as scary food, Gyimóthy and Mykletun (2009) in their study  
407 contend that the phenomenon of offering scary foods as part of adventure tourism for  
408 international visitors not only elicit emotional reactions like fear or disgust but also  
409 thrill and enjoyment, dependent upon visitor's personality and motivation for travel.

410 Lastly, the cuisines from Maluku Islands and Papua, which are drier, are similarly  
411 defined by seafood. However, the staple food of native people in Maluku and Papua,  
412 instead of rice like the other five regions, is *papeda* (sago congee), usually consumed  
413 with yellow soup made from fish such as tuna and *mubara* fish spiced with turmeric and  
414 lime (Wikipedia, 2010).

415 Table 1 summarises the characteristics and the classifications of Indonesian cuisine  
416 mapping which vary across the regions in the country. The map divides the country into  
417 three major regions: western, central, and eastern part of Indonesia.

418 **Insert Table 1 here**

419

420 **4. Conclusion**

421 The preceding review and discussions have shown that Indonesia boasts a long history  
422 with diverse influence from different cultures. This diversity has brought significant  
423 influences that have supported the establishment of various unique exotic cuisines in the  
424 country. This study is anticipated to function as a starter contribution to increase the  
425 market awareness of Indonesian cuisine and its richness particularly through the  
426 exploration of socio-cultural aspect.

427

428 **Declaration**

429 **Availability of Data and Materials**

430 All datasets have been presented in this paper.

431

432 **Competing Interests**

433 The author has no conflict of interest to declare.

434

435 **Funding**

436 This study was <sup>14</sup> funded by the Directorate General of the Ministry of Research,  
437 Technology and Higher Education, Republic of Indonesia.

438

439 **Author's contributions**

440 Other authors' contributions are not applicable.

441 23

## Acknowledgments

442 The author would like to thank the reviewers for their valuable inputs to the manuscript  
443 to meet the standard of publication of this journal.

444

## Author's information

446 14 Serli Wijaya is an Assistant Professor at 14 Faculty of Business & Economics, Petra  
447 Christian University, Surabaya Indonesia. She obtained a doctor of philosophy degree  
448 from Victoria University, Melbourne. 14 Her research interest is in the areas of tourist  
449 behaviour, destination marketing, and special interest tourism including culinary  
450 tourism.

451

## List of References

453

- 454 Alamsyah, Y. (2008). *Bangkitnya bisnis kuliner tradisional [The rise of traditional*  
455 *culinary business]*. Jakarta: PT. Elex Media Komputindo.
- 456 Allen, M. W., Gupta, R., & Monnier, A. (2008). The interactive effect of cultural  
457 symbols and human values on taste evaluation. *Journal of Consumer Research*,  
458 35(August), 294-308. doi: 10.1086/590319
- 459 Asia, W. D. (2012). Borneo foods: What to eat in Borneo. *Hotels*. Retrieved 8 October,  
460 2012, from <http://www.borneo-hotels.com/info/what-to-eat.htm>
- 461 Astuti, M., Meliala, A., Dalais, F. S., & Wahlqvist, M. L. (2000). Tempe, a nutritious  
462 and healthy food from Indonesia. *Asia Pacific Journal of Clinical Nutrition*,  
463 9(4), 322-325. doi: 10.1046/j.1440-6047.2000.00176.x
- 464 Beardsworth, A., & Keil, T. (1997). *Sociology on the menu: An invitation of the study of*  
465 *food and society*. London: Routledge.
- 466 Bell, D., & Valentine, G. (1997). *Consuming geographies: We are where we eat*.  
467 London: Routledge.
- 468 Bessiere, J. (1998). Local development and heritage: Traditional food and cuisine as  
469 tourist attractions in rural areas. *European Society for Rural Sociology*, 38(1),  
470 21-34. doi: 10.1111/1467-9523.00061

- 471 Boniface, P. (2003). *Tasting tourism: Travelling for food and drink*. Hampshire:  
472 Ashgate Publishing Limited.
- 473 Chang, K. C. (1977). *Food in Chinese culture: Anthropological and historical*  
474 *perspectives*. New York: Yale University.
- 475 Chang, R. C. Y., Kivela, J., & Mak, A., H. N. (2010). Attributes that influence the  
476 evaluation of travel dining experience: When East meets West. *Tourism*  
477 *Management*, 30, 1-10.
- 478 Chang, S. Y. (2007). *A cross cultural comparison of food preferences employing risk*  
479 *perception and novelty seeking influences*. (Doctor of Philosophy Dissertation),  
480 James Cook University, Townsville. Retrieved from  
481 <http://eprints.jcu.edu.au/11942>
- 482 Cheung, T. (2011). Your pick: World's 50 most delicious foods.  
483 [http://www.cnngo.com/explorations/eat/readers-choice-worlds-50-most-](http://www.cnngo.com/explorations/eat/readers-choice-worlds-50-most-delicious-foods-067535)  
484 [delicious-foods-067535](http://www.cnngo.com/explorations/eat/readers-choice-worlds-50-most-delicious-foods-067535)
- 485 Conner, M., & Armitage, C. J. (2002). *The social psychology of food*. Philadelphia:  
486 Open University Press.
- 487 Counihan, C., & Esterik, V. P. (Eds.). (2008). *Food and culture: A reader* (Second ed.).  
488 New York: Routledge Taylor & Francis Group.
- 489 Du Rand, G., E, Heath, E., & Alberts, N. (2003). The role of local and regional food in  
490 destination marketing: A South African situation analysis. *Journal of Travel &*  
491 *Tourism Marketing*, 14(3/4), 97-112. doi: 10.1300/J073v14n03\_06
- 492 Edelstein, S. (2011). *Food, cuisine, and cultural competency for hospitality, and*  
493 *nutrition professionals*. Sudbury: Jones and Bartlett Publishers.
- 494 Fadiati, A., Mariani, & Sachriani (2019). Codification of Indonesian culinary: Critical  
495 analysis of traditional food. *KnE Social Sciences*, 3(12), 19-31.
- 496 Fischler, C. (1988). Food and identity. *Social Science Information*, 27(2), 275-292. doi:  
497 10.1177/053901888027002005
- 498 Giles, J., & Middleton, T. (1999). *Studying culture: A practical introduction*. Oxford:  
499 Blackwell Publishers Inc.
- 500 Gyimóthy, S., & Mykletun, R. J. (2009). Scary food: commodifying culinary heritage as  
501 meal adventures in tourism. *Journal of Vacation Marketing*, 15(3), 259-273. doi:  
502 10.1177/1356766709104271
- 503 Hegarty, J., A., & O'Mahony, B., G. (2001). Gastronomy: A phenomenon of cultural  
504 expressionism and an aesthetic for living. *Hospitality Management*, 20, 3-13.  
505 doi: 10.1016/S0278-4319(00)00028-1

- 506 Henderson, J. C. (2009). Food tourism reviewed. *British Food Journal*, 111(4), 317-  
507 326. doi: 10.1108/00070700910951470
- 508 Ho, A. Y. (1995). *At the South-East Asian table*. New York: Oxford University Press.
- 509 Holbrook, M. B., & Hirschman, E. C. (1982). The experiential aspects of consumption:  
510 Consumer fantasies, feelings, and fun. *Journal of Consumer Research*, 9(2),  
511 132-140.
- 512 Kittler, P. G., & Sucher, K., P. (2004). *Food and culture* (fourth ed.). Belmont:  
513 Wadsworth/Thomson Learning.
- 514 Klopfer, L. (1993). Padang restaurants: Creating "ethnic" cuisine in Indonesia. *Food*  
515 *and Foodways*, 5(3), 293-304. doi: 10.1080/07409710.1993.9962009
- 516 Koene, H. (1996). Culinary reconnaissance: Indonesia. *Aramco World*, 47, 18-27.
- 517 Lipoeto, N. I., Agus, Z., Oenzil, F., Masrul, M., Wattanapenpaiboon, N., & Wahlqvist,  
518 M. L. (2001). Contemporary Minangkabau food culture in West Sumatra,  
519 Indonesia. *Asia Pacific Journal of Clinical Nutrition*, 10(1), 10-16. doi:  
520 10.1046/j.1440-6047.2001.00201.x
- 521 Long, L. M. (2004). *Culinary tourism*. Kentucky: The University Press of Kentucky.
- 522 Mennell, S., Murcott, A., & van Otterloo, A., H. (1992). *The sociology of food: Eating,*  
523 *diet and culture*. London: SAGE Publications Ltd.
- 524 Montanari, M. (1994). *The culture of food*. Paris: Blackwell Publishers.
- 525 Pertiwi, N. L. M. (2011, 30 December). Kuliner Indonesia layak dipromosikan  
526 [Indonesian culinary is well-deserved to be promoted]. *Kompas*. Retrieved from  
527 [http://www.kompas.com/read/xml/2011/12/30/17114567/Kuliner.Indonesia.Lay](http://www.kompas.com/read/xml/2011/12/30/17114567/Kuliner.Indonesia.Layak.Dipromosikan)  
528 [ak.Dipromosikan](http://www.kompas.com/read/xml/2011/12/30/17114567/Kuliner.Indonesia.Layak.Dipromosikan)
- 529 Prince, R. (2009). *The real tastes of Indonesia: a culinary journey through 100 unique*  
530 *family recipes*. Melbourne: Hardie Grant Books.
- 531 Reisinger, Y., & Turner, L. W. (2002). Cultural differences between Asian tourist  
532 markets and Australian hosts, part 1. *Journal of Travel Research*, 40, 295-315.  
533 doi: 10.1177/004728750204000308
- 534 Reynolds, P. C. (1993). Food and tourism: Towards an understanding of sustainable  
535 culture. *Journal of Sustainable Tourism*, 1(1), 48-54. doi:  
536 10.1080/09669589309450700
- 537 Setyanti, C. A. (2011, 24 December). Kuliner Indonesia jadi tren, kini dan nanti  
538 [Indonesian culinary, now and then]. Online. *Kompas*. Retrieved from  
539 [http://www.kompas.com/read/xml/2011/12/24/14484841/Kuliner.Indonesia.Jadi.](http://www.kompas.com/read/xml/2011/12/24/14484841/Kuliner.Indonesia.Jadi.Tren.Kini.dan.Nanti)  
540 [Tren.Kini.dan.Nanti](http://www.kompas.com/read/xml/2011/12/24/14484841/Kuliner.Indonesia.Jadi.Tren.Kini.dan.Nanti)

- 541 Sovyanhadi, M. (2011). Indonesia. In S. Edelstein (Ed.), *Food, cuisine, and cultural*  
 542 *competency for culinary, and nutrition professionals*. Sudbury: Jones and  
 543 Bartlett Publishers.
- 544 Sparks, B., Bowen, J., & Klag, S. (2003). Restaurants and the tourist market.  
 545 *International Journal of Contemporary Hospitality Management*, 15(1), 6-13.  
 546 doi: 10.1108/09596110310458936
- 547 Sussmann, S., & Rashcovsky, C. (1997). A cross-cultural analisis of English and  
 548 French Canadians' vacation travel patterns. *International Journal of Hospitality*  
 549 *Management*, 16(2), 191-207.
- 550 Taylor, J. G. (2003). *Indonesia: Peoples and histories*. New Haven: Yale University  
 551 Press.
- 552 Tian, R. G. (2001). Cultural awareness of the consumers at a Chinese restaurant.  
 553 *Journal of Food Products Marketing*, 7(1-2), 111-130. doi:  
 554 10.1300/J038v07n01\_09
- 555 Tourism, M. o. C. a. (2010). *Indonesia culinary*. Jakarta: Ministry of Culture and  
 556 Tourism The Republic of Indonesia.
- 557 TravelSmart. (2012, 30 September 2012). Kalimantan restaurants and dining  
 558 (Kalimantan, Indonesia). *World guides: City guides and travel information*.  
 559 Retrieved 8 October, 2012, from [http://www.kalimantan.world-](http://www.kalimantan.world-guides.com/kalimantan_restaurants.html)  
 560 [guides.com/kalimantan\\_restaurants.html](http://www.kalimantan.world-guides.com/kalimantan_restaurants.html)
- 561 Von Holzen, H. (1996). *The food of Indonesia: Authentic recipes from the spice Islands*.  
 562 Singapore: Periplus Editions (HK) Ltd.
- 563 Wahlqvist, M. L., & Lee, M. S. (2007). Regional food culture and development. *Asia*  
 564 *Pacific Journal of Clinical Nutrition*, 16 Suppl 1, 2-7.
- 565 Wikipedia. (2010). Indonesian cuisine. *Culture of Indonesia*. Retrieved 24 September,  
 566 2010, from [http://en.wikipedia.org/wiki/Cuisine\\_of\\_Indonesia](http://en.wikipedia.org/wiki/Cuisine_of_Indonesia)
- 567 Wongso, W. (2016). *Flavors of Indonesia: William Wongso's culinary wonders*. Jakarta:  
 568 BAB Publishing Indonesia.
- 569 Yurnaldi. (2010, 19 October). Pariwisata Indonesia jauh ketinggalan [Indonesian  
 570 tourism is left behind]. *Kompas*. Retrieved from  
 571 [http://travel.kompas.com/read/2010/10/19/21091083/Pariwisata.Indonesia.Jauh.](http://travel.kompas.com/read/2010/10/19/21091083/Pariwisata.Indonesia.Jauh.Ketinggalan)  
 572 [Ketinggalan](http://travel.kompas.com/read/2010/10/19/21091083/Pariwisata.Indonesia.Jauh.Ketinggalan)

573



# Indonesian Food Culture Mapping: A Starter Contribution to Promote Indonesian Culinary Tourism

## ORIGINALITY REPORT

22%

SIMILARITY INDEX

6%

INTERNET SOURCES

8%

PUBLICATIONS

18%

STUDENT PAPERS

## PRIMARY SOURCES

- |   |  |    |
|---|--|----|
| 1 | Joseph A. Hegarty, G. Barry O'mahony.<br>"Gastronomy: A Phenomenon of Cultural<br>Expressionism and an Aesthetic for Living",<br>Journal of Hospitality & Tourism Education,<br>1999<br>Publication                      | 2% |
| 2 | Submitted to Fiji National University<br>Student Paper   | 2% |
| 3 | Submitted to ILSC - Sydney<br>Student Paper  | 1% |
| 4 | <a href="http://www.palgrave-journals.com">www.palgrave-journals.com</a><br>Internet Source  | 1% |
| 5 | <a href="http://atirtayasa.blogspot.com">atirtayasa.blogspot.com</a><br>Internet Source  | 1% |
| 6 | Putu Diah Sastri Pitanatri, Janianton Damanik,<br>Khabib Mustofa, Djoko Wijono. "Where to Eat?<br>Exploring Flashpacker's Dining Preference in<br>Bali Following the COVID-19 Pandemic",<br>Emerald, 2022<br>Publication | 1% |

7	Submitted to Northern Melbourne Institute of TAFE Student Paper	1 %
8	Submitted to Lincoln High School Student Paper	1 %
9	Submitted to The Art Institute Online Student Paper	1 %
10	Submitted to Queen Margaret University College, Edinburgh Student Paper	1 %
11	Submitted to Southern New Hampshire University - Continuing Education Student Paper	1 %
12	Submitted to Teaching and Learning with Technology Student Paper	1 %
13	Submitted to University of Nottingham Student Paper	1 %
14	jurnal.ugm.ac.id Internet Source	1 %
15	Submitted to Temasek Polytechnic Student Paper	1 %
16	Submitted to LASALLE-SIA College of the Arts Student Paper	1 %

17	Submitted to School of Business and Management ITB Student Paper	1 %
18	Submitted to TAFE Queensland Brisbane Student Paper	1 %
19	Submitted to International University of Malaya-Wales Student Paper	1 %
20	Submitted to Temple University Student Paper	1 %
21	Robert Guang Tian. "Cultural Awareness of the Consumers at a Chinese Restaurant", Journal of Food Products Marketing, 2008 Publication	1 %
22	Muhammad Saud. "Civic engagement, youth socialisation and participation in public spheres in Indonesia", Children and Youth Services Review, 2020 Publication	1 %
23	Communications in Computer and Information Science, 2015. Publication	1 %
24	Submitted to IMI University Centre Student Paper	1 %

---

Exclude quotes      On

Exclude matches      < 1%

Exclude bibliography      On