

Social Media as Documentation of Culinary Culture Advancement in Banyumas-Indonesia: A Study on an Instagram Account @dinporabudpar_banyumas

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Abstract. Traditional culinary is one artifact of human behaviors which is not only limited to physiological activities, but also has characters and values related to public places as traditional knowledge. Traditional culinary heritage is one challenge in developing the culture of a nation, especially in globalization era, including its documentation strategies. This research tries to discuss social media as media for documentation strategies to promote the culinary culture in Banyumas-Central Java Province with is rich with various typical foods as one of national cultural treasures. The research subject was an Instagram account @dinporabudpar_banyumas belonging to Banyumas Regency Government as one of social media. Meanwhile, the research object was the documentation of Banyumas culinary culture promotion through social media. Through the qualitative analytical approach, the research results show that 1) documentation in social media has an important role in creation; 2) documentation in social media has the function as instrument to widely spread the traditional values and knowledge. In addition, it is necessary to detail the strategies in narrating the documentation and synergy when issuing policies together with stakeholders in developing and supervising the traditional culinary arts as a part of the nation's culture advancement.

Keywords: Social Media; Documentation; Cultural Advancement; Culinary; Banyumas

1 Introduction

The recent information has become a part of human civilization and potential asset utilized to improve the quality of human life. Wuryanto (2004) reveals that production, distribution, and information consumption have experienced a rapid circulation and marked a new community system in response to the globalization and technological support. One information content has become the information interaction and transaction room, especially in Indonesia and culinary at Instagram as one platform of social media. When searching using

a hashtag of #kuliner (#culinary) as a generic term, 15.67 million uploaded contents will be obtained. However, when we search in more details, the culinary-related hashtags refer to a relatively popular area, such as #kulinerjakarta (6.84 million), #kulinerbandung (6.23 million), #kulinerindonesia (4.63 million), #kulinersurabaya (4.84 million), #kulinerjogja (3.99 million), #kulinervedan (3.34 million) #kulinermalang (2.45 million) #kulinersemarang (2.38 million) #kulinernusantara (2.32 million) dan #kulinersolo (2.03 million). In fact, Instagram is one of social media considered as the big three social media popular in Indonesia. However, when referring to the typical characteristics of local culinary, the content found in the related hashtags is not always related to the typical characteristics in the related areas, yet the existing restaurants in the related cities have the menus which are actually from the other areas.

These phenomena are greatly interesting as revealed by Anderson (2005), mentioning that food is humans' social mark in their social interactions with environment and culture. The research conducted by Kitler, Sucher & Nems (2012) revealed that people do not only consume food, but also their emotional convenience originated from the essence of food as humans' physiologically vital instruments. In addition, Lusiana, et al. (2019) revealed that eating behaviors has become a life style, which can create behavioral patterns and knowledge sources, beliefs and values followed by those eating the dishes. Cook & Crang (1996) also asserted that foods is not only a cultural artifact to the related areas where created, but it also experiences practice displacements or movements in both materials and processing methods when consumed by different cultures. Setyaningrum (2018) further explained that globalization is unavoidable reality requiring endurance based on the related local culture without contestation, yet presenting something empowering. Moreover, locality, such as culinary is even able to strengthen the diplomatic relationship between nations (Pujayanti, 2017; Farina, 2018). Media and popular culture have actually provided contributions to create identity as globalization through consumption behaviors not only resulting in a homogenization process, but also obtaining opportunities to present heterogenization actions in the appropriation forms (Lusiana, Laksono & Hariri, 2020).

Therefore, a cultural development approach is greatly necessary in the information community perspective as an effort to develop each element in the cultural ecosystem in utilizing the friendly-accessed communication and information technology accessed in the global stages. To sustainably maintain the diverse cultures is a challenge to ensure the local cultural products and values not to be eroded by the globalization as shown in the present reality. One area in Indonesia which has a typical culinary culture is Banyumas, an area with Javanese sub-culture located in the Western part of Central Java Province – Indonesia. *Mendoan*, *sroto*, *getuk* are some familiar typical dishes from the related area with their authentic flavors. The local government has actually committed to disseminate the information related to local culinary, yet still limited to the tourism context through one of social media, in this case, an Instagram account of @dinporabudpar_banyumas. It is greatly interesting to deeply reveal to what extent the local government through its social media account has made their efforts to improve culture, especially related to culinary culture belonging to the related area.

2 Literature Studies

Information has become resource fundamentally influencing both humans' daily and strategic activities in life. Appadurai (2000) revealed that the world is connected with one

global entity through mediascapes in which the information flows beyond the geographical limits without requiring people to consuming information moving from where they belong to.

However, the authenticity between local culture and local wisdom has become a challenge in the development processes. Khadijah, et.al (2021) assert that the efforts to preserve culture also require both structured and planned preservation processes, so that it can be accessed and utilized widely by the society. Amurwaningsih (2018) further explained that protection aspect is a fundamental need where the integrated cultural data were collected and systematized into an unavoidable option. Cultural documentation aspect can be an inseparable unity to ensure the cultural preservation, including the utilization of media friendly assessed by the society. (Wardiana, Khadijah & Rukmana, 2018)

Along with the development of technology, digital aspect can be media to maintain tradition as transformative efforts for the sustainability of culture and wisdom (Wijanarko, 2017), including the utilization of social media as cultural preservation facilities (Zulfan & Gumilar, 2014). Social Media are also believed becoming the visual media in producing meanings of an entity delivered through symbols (Kertamukti, Nugroho, and Wahyono, 2019). Besides, the research conducted by Liang, Lu & Martin (2021) asserted that social media can be wider platforms for stakeholders in their decision making processes in managing the cultural heritage. In addition, social media can also be used to promote the culture-based tourism potentials (Anindyanari, Widjanarko & Widodo, 2021). This is actually interesting to discuss when viewed from the perspective of marketing public relations, in which Kotler (2002) asserted that through the related concept, it will be greatly effective in building awareness and knowledge on both established and new brands or products.

Culinary is actually not only a relevant sign but also effective communication from a typical culture in which by understanding the culture, it can be a part of cultural heritage exploration processes including promoting the cultural changes (Utami, 2018). This is in accordance with the research conducted by Setiawan (2016) assertively emphasized on the importance of traditional food preservation due to the diversity, taste, and noble philosophical aspect contained in people's life sources and guidelines. These efforts become essential since it is undeniable that local culture is gradually eroded due to the rapid globalization development (Suneki, 2012). Globalization is characterized by homogenization through information technology as the vehicle which has the potential as threat against a nation's identity (Mubah, 2011). Food has also become character or identity for self-development spiritually as energy sources as well as transcendental dimension (Nazihah & Arifin, 2020)

3 Research Method

This research used a qualitative content analysis approach with local culinary cultural information content subjects uploaded on an Instagram account of @dinporabudpar_banyumas. The data were collected using documentation on the uploaded contents including their narrations, supported by conducting literature studies. The analysis was conducted by using an interactive analysis validated using data triangulation test.

4 Results and Discussion

@dinporabudpar_banyumas is an official Instagram account belonging to the Youth, Sports, Culture, and Tourism Office of Banyumas Regency uploading 426 posts with 7.029

followers by raising the topic ‘*Banyumas Mbetahi Lan Ngangeni*’ which means Banyumas is a convenient place to visit and will always be missed to revisit. This account consistently delivers the cultural and tourism information in Banyumas areas due to their natural, cultural, and artificial tourism sites, including promoting the typical culinary located at the foot of Mount Slamet. The research results show that the Instagram account of @dinporabudpar_banyumas has tried to document and disseminate the cultural information through its uploaded visual, audiovisual, and narrative-text materials related to Banyumas traditional culinary. The informed Culinary is divided into three categories: main dish, snack, and menu. Those categorized into main dishes included *sega nyangku*, *sroto sokaraja*, *bakmi goreng*, and *tahu gecot*, while those categorized into snack included *mendoan*, *keripik tempe*, *getuk goreng*, *nopia*, and *jenang jaket*. Both categories were presented through an account visualized based on what are served, including information written on texts along with the related visualization.

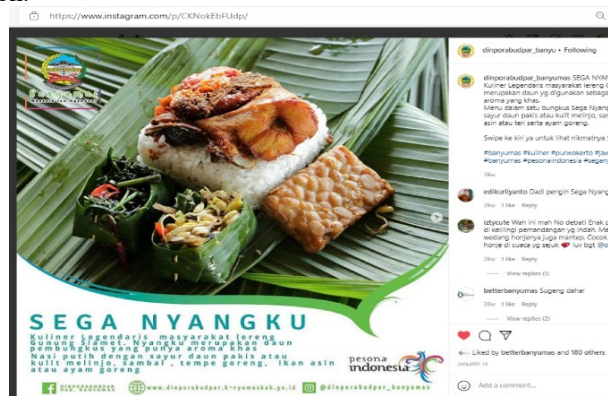


Fig. 1. SegaNyangku

The account has positioned *sega nyangku* as a typical culinary belonging to Banyumas people by using the narration “masyarakat lereng Gunung Slamet [People Living at the foot of Mount Slamet]” in which Banyumas is in fact located at the foot of Mount Slamet. The authenticity which is intended to deliver was that the culinary used *nyangku* leaf as the wrapper, which was not only eco-friendly, but this leaf has a typical aroma enriching the taste of the related food.



Fig. 2. Soto Sokaraja

Soto sokaraja is a culinary icon explicitly said in the uploaded narration, “*soto sokaraja memang jauh berbeda dengan soto-soto biasa yang anda temukan di luar Banyumas [Soto Sokaraja is obviously different with the others found outside Banyumas]*”, emphasizing that the use of *ketupat* as the substitute of rice, without adding *soun* but using *sambel kacang/bumbu pecel* (peanut sauce) as the distinguishing elements when compared to the others found in different areas. Not only uploading static information, this account also depicted the processes in making the related culinary. For example, the processes in making *klanting*, a typical food made of cassava by audiovisualizing and explaining that “*Klanting dibuat dari Singkong yang diparud, kemudian dicampurkan dengan bumbu, dibentuk menyerupai cincin, dijemur dibawah terik matahari lalu tahap terakhir digoreng. Siap menemani Soto atau Baksomu [Lanting is made of cassava, grated, mixed with spices, shaped like rings, dried under the shining sun, and eventually fried. Lanting is ready to enjoy along with your Soto or Bakso/Meatball]*”

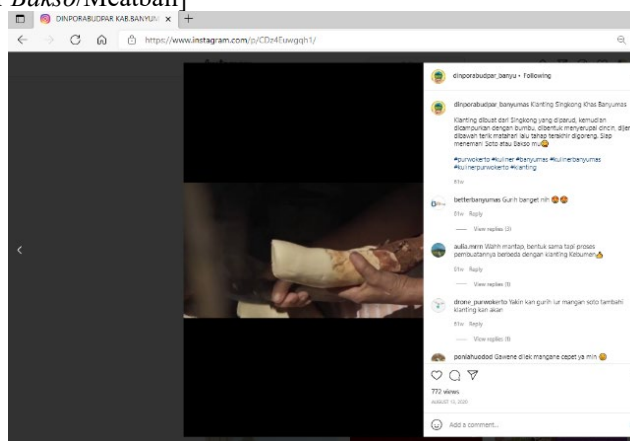


Fig. 3. Klanting Visualization

Some of those pictures show that social media have an important role as instruments maintaining the sustainability of culture. People can easily recognize, understand, and have the potentials to consume the typical culinary due to its delicacy and authenticity. This is, of course, has the potential to increase the economy of the surrounding people in the related areas. Social media have become dissemination facilities or vehicles to publish and promote the local products which have competitiveness due to their delicacy and uniqueness. However, based on analysis from the perspective of cultural development, the existing documentation still required more detail efforts to strengthen their existence and intrinsic values. Their details have recently become people’s homework, including related to the persuasive-descriptive narrations on food materials, processing methods, serving methods, food-related anecdotes, as well as cultural moments/events when serving the related food. These will certainly strengthen the existing uploaded visual and audiovisual materials, so those uploaded contents will not only have promotive publications but also be able to assert the culinary authenticity as Banyumas typical products.

Thus, public relations marketing approach is integrately necessary and cultural documentation can eventually be amplified reaching the viewers, including the strategic and synergic campaigns made by the related policy makers and stakeholders to develop and supervise the traditional culinary as a part of national culture. Therefore, managing social media by identifying its uniqueness and the meaning of wisdom behind the culinary products,

to be further continued into the stages of planning the contents in order to make the information well received by the viewers based on the specified targets, effectively and efficiently. Of course, monitoring and evaluation are periodically made to ensure improvement, updates, and sustainability related to local cultures, especially culinary, which are applicable as expected. The documentative efforts made by social media were actually the practical forms of cultural inventory as a system to develop culture. Through documentation, the preventive principles were applicable against the cultural claims made by the irresponsible cultural parties or groups, presenting both cognitive and affective-based understanding to public mentioning that local wisdom is meaningful as well as building people's pride and love on local products through their authenticity.

5 Conclusion

Social media are global communication platforms which are able to optimize the cultural sustainability through the principles of documentation-based development. Not only as preservation media, the documentation of local culture development – including typical culinary – also has the economic potential providing the benefits in the forms of prosperity development for people living in a certain area with the owning locality potentials. Through social media optimization as documentation facilities, traditional culinary may be presented in global stages as local culture treasure having local wisdom values internalized as identity and uniqueness. The research results show that documentation in social media has an important role in creation and has the function as instrument to widely spread the traditional values and knowledge. In addition, it is necessary to detail the strategies in narrating the documentation and synergy when issuing policies together with stakeholders in developing and supervising the traditional culinary arts as a part of the nation's culture development.

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