

SYSTEMATIC LITERATURE REVIEW: CULTURAL IDENTITY IN LOCAL FOOD DISTINCTIVENESS

Afiliasi Ilafi¹, Dhiana Putri Larasaty²

¹²Dinas Pendidikan dan Kebudayaan Kabupaten Pematang

¹*afiliasiilafi08@student.uns.ac.id*

Abstract

Indonesia is one of the most diverse countries in the world. This is marked by a variety of culinary cultures, including Malay, Indonesian, and Indonesian cuisines. Mapping Indonesian culinary culture: an early contribution to promoting Indonesian culinary tourism. This writing uses the systematic literature review (SLR) method, where the data sources come from articles or scholarly works related to the cultural identity of unique foods in Indonesia. The SLR includes 1) research objectives; 2) inclusion criteria; 3) search strategy (data search/study selection strategy); 4) data collection; 5) study quality; and 6) data synthesis results. SLR is a systematic review of literature that primarily focuses on Indonesian systematic literature in literature reviews.

Keywords: Culture; Unique Foods; Systematic Literature Review

INTRODUCTION

Culture is a routine or habit that has been practiced and become ingrained in society, giving rise to a distinct identity or identifier. Historically, the term "culture" or "kebudayaan" originates from the Sanskrit language, specifically "buddhaya," which is the plural form of "buddhi" (intellect or wisdom). Accordingly, culture can be interpreted as things related to intellect and wisdom. Some argue that culture is a development from the compound term "budi-daya," meaning the power of intellect or the strength of wisdom (Kuntjaraningrat, 1993: 9). Selo Soemardjan and Soeleman Soemardi (in Ranjabar, 2006:21) define culture as all the creations, feelings, and thoughts of a society. Society's creations result in technology and material culture, or tangible culture, necessary for humans to control their surroundings so that their power and results can be perpetuated for the benefit of society.

Koentjaraningrat explains that many distinguish between culture and kebudayaan, where culture is a compound development of intellectual power, meaning the power of intellect. In Anthropology studies, culture is considered an abbreviation of kebudayaan, with no difference in definition. Thus, kebudayaan or culture, according to Koentjaraningrat, is the entire system of ideas, actions, and human creations in the context of community life that becomes one's possession through learning. To clarify further, Koentjaraningrat distinguishes three forms of kebudayaan: (1) Cultural form as a complex of ideas, concepts, values, norms, and rules, and (2) Cultural form as a complex pattern of human activities and actions in a society. (3) Cultural form as objects created by humans (1993:5).

Culture indirectly creates an identity in communal life, as supported by Hall (1990: 393), who states that cultural identity can be seen from two perspectives: identity as being and identity as becoming. In the first perspective, cultural identity is seen as a shared entity or a basic form within individuals who share history and ancestors. Cultural identity is also present in the uniqueness of the food in a region, where the food becomes a distinctive feature of that area.

Each region has its unique food that can be proudly associated with that area. Regional specialty food is commonly consumed in a specific area and suits the local taste. Typically, each region has its unique flavor profile, making it a distinctive characteristic of that area. The existence of regional specialty foods is also influenced by the spices available in the region. Essentially, food is influenced by the availability of raw materials from the surrounding environment, giving each region its culinary characteristics. Food is a crucial aspect of culture, and often, we may not realize that our socialization process begins with food consumption and by utilizing the various types of food available in that place or location (Roestamsjah, et al., 1998). Therefore, this writing will describe how cultural identity emerges in the distinctiveness of local specialty foods, as found in scientific articles through <https://garuda.kemdikbud.go.id/> and <https://e-resources.perpusnas.go.id/>.

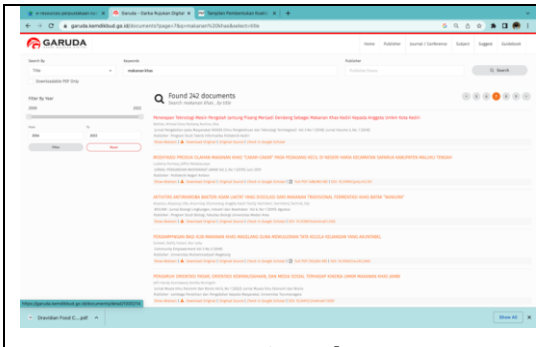
METHOD

This writing employs the systematic literature review (SLR) method, where the data sources are derived from articles or scholarly works related to cultural identity regarding local foods in Indonesia. In research utilizing SLR, the aim is to identify, evaluate, and interpret all relevant research findings related to specific research questions, topics, or phenomena of interest (Kitchenham, 2004). The steps involved in SLR research include 1) objective (research objectives); 2) inclusion criteria; 3) search strategy (data search/ study selection); 4) data collection; 5) study quality assessment; and 6) synthesis of the results. The subject of this writing focuses on cultural identity within local specialty foods, grounded in the understanding that specialty foods are a form of cultural identity within a region or area, serving to demonstrate the existence and appeal to tourists. The presence of these specialty foods can serve as a reference for culinary history and can be explored and maximized to enhance their presence

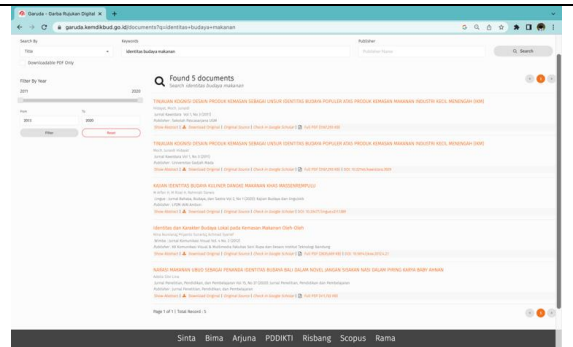
FINDINGS AND DISCUSSION

Search and Discussion

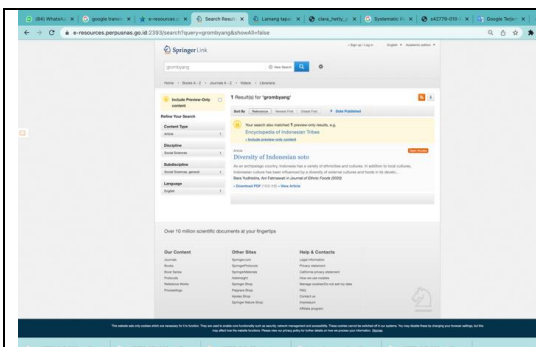
The first step carried out was the data paper search process using data filters based on the research question. By accessing the websites <https://garuda.kemdikbud.go.id/> and <https://e-resources.perpusnas.go.id/>, then selecting the desired journal portal link, as the author did by accessing Springer.



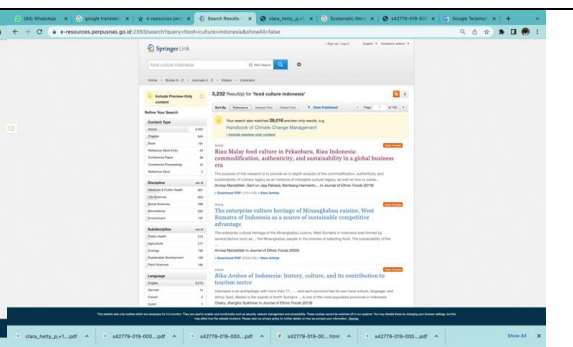
Picture 1. Website <https://garuda.kemdikbud.go.id/>



Picture 2. Website <https://garuda.kemdikbud.go.id/>



Picture 3. Website <https://e-resources.perpusnas.go.id/>



Picture 4. Website <https://e-resources.perpusnas.go.id/>

From the search results on the Garuda portal website as well as on the e-resources of the national library, 9 (nine) articles related to the cultural identity of traditional foods will be displayed, as shown below:

Table 1: Searching result

No	Research	Journal	Research Results
1	Kajian identitas budaya kuliner dangke makanan khas Massenrempulu (2020)	Lingue: Jurnal Bahasa, Budaya dan Sastra	The research results indicate the methods of making and presenting the distinctive food (Dangke). Furthermore, this distinctive Massenrempulu food has become a dish that characterizes the cultural identity of the Massenrempulu community through various developmental strategies such as innovation, promotion, popularization, and being established as a unique souvenir. As a result, this food is now recognized beyond Massenrempulu.

			Additionally, this unique dish serves as an economic booster for the community and contributes to its appeal in the tourism sector.
2	Rendang Lokan: history, symbol of cultural identity, and food adaptation of Minangkabau tribe in West Sumatra Indonesia	Fatimah et al. Journal of Ethnic Foods	The results of this study indicate that rendang lokan is a representation of the characteristics of the Minangkabau community, showcasing their ability to adapt to local environmental conditions while preserving their cultural identity. Rendang lokan was initially created as an adaptation by the Minangkabau community living in coastal areas, considering the local natural resources and their economic conditions.
3	Kuliner sebagai Identitas Budaya: Perspektif Komunikasi Lintas Budaya	Journal of Strategic Communication	This article will explore how culinary arts represent cultural identity in cross-cultural communication through various means. In this context, cuisine is recognized as a powerful source. Culinary arts serve as a relevant marker and an effective form of communication for distinctive cultures, with strong national characteristics and diverse features. Understanding cuisine in terms of profound cultural differences and connotations, exploring their cultural heritage, and promoting cultural exchange are essential aspects of this exploration.
4	Indonesian food culture mapping: a starter contribution to promote Indonesian culinary tourism	Wijaya Journal of Ethnic Foods	The culinary culture of Indonesia is shaped by several factors such as nature, history, and culture. With the vast geographical and cultural diversity across the archipelago, Indonesian cuisine is rich in variety and flavor. Therefore, food can be utilized as a strategic tool to boost the country's tourism industry. In the last 5 years, the

			<p>Indonesian government has provided significant support for the development of culinary tourism as one of the widely promoted special interest tourism sectors in the international market. Promoting Indonesian culinary tourism is not just about showcasing the diverse traditional foods of Indonesia; more importantly, it involves conveying to the market the social and cultural values behind the food. This study aims to illustrate how Indonesian culinary culture is formed, developed, and held as embedded values in society, passed down from one generation to the next. For research purposes, various literature from journal articles, books, archives, magazines, and relevant internet sources discussing Indonesian cuisine has been reviewed.</p>
5	Diversity of Indonesian Soto	Journal of Ethnic Foods	<p>As an archipelagic nation, Indonesia is home to diverse ethnicities and cultures. In addition to local cultures, Indonesian culture has also been influenced by the diversity of foreign cultures and foods in its development. One of the foods influenced by foreign culture is soto. Soto comes in various variations, and its different varieties are found in various regions across Indonesia. Soto originated from China and has been acculturated and adopted by local Indonesian cultures such as Javanese, as well as some other countries including India and Europe. In its development, soto has been adapted to the culture and natural resources found in each region in Indonesia, resulting in unique variations of soto based on the ingredients used. Up to 75</p>

			unique forms of soto were identified in this study. The variations of soto are distinguished based on the type of broth and spices used.
6	Cultural Identity	Center for Intercultural Dialogue	The results of this study state that cultural identity is built upon knowledge encompassing traditions, history, language, aesthetics, norms, and customs. As individuals interact with more than one cultural group, cultural identity becomes complex and diverse. In a globalized world with increasing intercultural encounters, cultural identity is continually enacted, negotiated, preserved, and challenged through communicative practices.
7	Riau Malay food culture in Pekanbaru, Riau Indonesia: commodification, authenticity, and sustainability in a global business era	Journal of Ethnic Foods	This research aims to provide an in-depth analysis of the commodification, authenticity, and sustainability of culinary heritage as an example of intangible cultural heritage, as well as how it competes with excellence and sustainability amid the modern era, the era of global business, without losing the value of authenticity. Here is revealed the application of true local culture amid commercialization and modernization, distinguishing between the authentic and the out-of-sort with local identity. The controversy of contextualization, discussions on what is needed, and the commodification of traditional food, specifically Malay Riau traditional food, to meet global market demands, becomes an intriguing area in this research. It explores how Malay Riau traditional food can compete with excellence and sustainability in the global market while maintaining its

authenticity. The methodology used in this research is phenomenological qualitative; interviews were conducted with informants who are figures of Malay Riau culture, community leaders, and practitioners in the Malay Riau traditional food industry, producing evidence that affirms the need for the values of Malay Riau traditional food heritage in the face of globalization commodification, without losing authenticity elements. The cultural heritage of Malay Riau traditional food is introduced in two different types, sweet snacks and savory main dishes, and is divided into two categories, daily dishes and dishes for ceremonies or rituals. The indigenous people of Malay Riau have customs and cultures involved in the preparation and processing; the presentation and consumption of this food can also be seen from the efforts to prepare the traditional menu. The findings of this research are expected to contribute to the literature and research interest in food culture.

8	Modifikasi Produk Olahan Makanan Khas "Cakar-cakar" pada pedagang kecil di Negeri Haria Kecamatan Saparua Kabupaten Maluku Tengah	Jurnal Pengabdian Masyarakat Jamak	The objective of this community service activity is to assess the extent to which the manual production process of "cakar-cakar" food products, traditionally carried out by processors and vendors in the Haria region, is being conducted. This community service is conducted for a group of "cakar-cakar" food vendors in the village of Haria, Saparua sub-district, Central Maluku Regency. The method used to achieve the goal of this community service is by designing a tool in the form of a slicer
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			and mold for "cakar-cakar" food. The outcome of this community service is that the vendor groups obtain a precise, modern, and hygienic solution for producing "cakar-cakar" food products.
9	Makanan sebagai Produk Budaya dalam Menghadapi Persaingan Global	Proceedings of Pendidikan Teknik Boga dan Busana	Globalization is a reality and will have both direct and indirect impacts on most business aspects in Indonesia. To succeed in the global market competition, a food business must strive, among other things, for exceptional customer service, the development of new capabilities, innovative new products, employee commitment, and change management through group collaboration. Food is an essential substance needed by everyone for their survival. The body requires food to obtain energy, and the energy is utilized by the body to move according to one's desires. The available food materials in the surrounding nature are processed according to taste, presented attractively, and consumed following specific procedures. All of these aspects are not merely functional but also provide meaning to humans as cultural beings. The food culture system gives a distinctive character or identity to its community, reflecting the entire cultural system of the society.

From the review of the nine selected journal articles, it is found that food is one of the interconnected cultural identities with unique characteristics in a particular region. Considering that food is both the most primitive and the most advanced human need, it means that food remains essential from the existence of humans until the end of their presence in the world. However, what we eat, how food is obtained, processed, and presented, how food is consumed, and what is permissible to eat, varies over time and differs between human groups. For humans, food is not just an organizational need but involves various other needs, including social, cultural, economic, and beliefs.

Therefore, in its fulfillment, it characterizes humans as intelligent, moral, and tasteful beings (Handayani, 2015: 248). Food becomes a crucial aspect of the identity of a region, creating different cultures in each area or region, which then becomes the distinctive cuisine of that area, as food is a result of cultural identity. Cultural identity is built and maintained through the process of sharing collective knowledge such as traditions, heritage, language, aesthetics, norms, and customs because individuals usually relate to more than one cultural group, making cultural identity complex and diverse (Long, 2022).

The study conducted by Hardiansyah et al (2020) on the distinctive cuisine of the Massenrempulu ethnic group in South Sulawesi reveals that traditional food plays a role in building cultural identity in the region. To preserve the uniqueness of this cuisine, it is divided into three aspects: the distinctive taste of traditional food has remained unchanged since ancient times, ongoing innovations in traditional food are continually made as times progress towards the modern era, and the unique cuisine is now easily accessible as a significant portion of the Enrekang Regency's population can both prepare and process these special dishes.

The role of local government is indeed crucial in preserving the existence of traditional foods, as mentioned in the article. It is stated that the government plays a vital role in reinforcing the distinctive Massenrempulu cuisine as part of the cultural identity. This is evident during regional events or visits by important guests from outside, where traditional food is always provided. In line with Utami's research (2018), which asserts that food serves as one of the most basic and common ways for individuals to distinguish themselves or for a community or culture to differentiate itself from others. Over time, traditional culinary practices have transformed into non-traditional ones, leading to cross-cultural communication processes during colonization and globalization.

This is consistent with research conducted by Handayani, stating that globalization is a reality and will have both direct and indirect impacts on various business aspects in Indonesia. Wijaya's study (2019) on the cultural mapping of Indonesian cuisine also supports the idea that diversity significantly influences the establishment of various unique culinary traditions in Indonesia. The research highlights that food can boost the economic and tourism sectors, indicating the interconnected influence of food on various aspects. Food can serve as a unifying bridge between cultures, where communities accept each other's culinary cultures. Furthermore, food as a cultural identity undergoes modifications in terms of form and reproduction, as mentioned by Pormes & Malakausye (2019).

Specialty foods, as part of cultural identity, certainly come in various forms, one of which is the type of food called Grombyang. In the research by Yudhistira and Fatmawati (2020), it is mentioned that soto is part of Indonesia's diversity. The distinction between Yudhistira's research and the planned research is in the object

and how to dissect that object, such as what it looks like. Yudhistira's research only states that Grombyang is one of the soupy foods categorized as soto and is specific to the Pekalongan region as a specialty dish. However, the reality is that Grombyang is not a specialty food of Pekalongan but rather of Pematang.

CONCLUSION

The exploration of articles with the keywords "cultural identity" and "local specialty foods" yielded a total of 9 articles that can be used as references in future research plans. From the findings of these articles, it can be concluded that local specialty foods are a part of cultural identity that can enhance the value of a particular region. Specialty foods serve as the foundation for the distinctive features or differentiators of a region. Utilizing a Systematic Literature Review requires a high level of skill in identifying findings from scholarly articles, which can support and serve as references in the literature review for future research.

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