







The Utilization of Social Media as Traditional Culinary Documentation in Strengthening Local Tourism: A Study on an Instagram Account of @Dinporabudpar_banyumas

Wisnu Widjanarko^(✉) , Yusida Lusiana , Dwi Pangastuti Marhaeni ,
and Bambang Widodo 

Jenderal Soedirman University, Purwokerto 53122, Indonesia
{wisnuwidjanarko, yusida.lusiana, tuti_marhaeni,
bambang.widodo}@unsoed.ac.id

Abstract. Globalization is a challenge in managing cultural heritage, including culinary traditions as well as opportunities to promote it to all corners of the world. For this reason, a contemporary approach is needed in documenting it so that it has meaning as a means of promoting culture while having an impact on improving community welfare through the tourism sector. This study discusses social media as a traditional Banyumas culinary documentation strategy for strengthening tourism. The subject of the study was the Instagram social media account of @dinporabudpar_banyumas owned by the Banyumas Regency Government, while the object of the study was the documentation of Banyumas culinary tourism through social media. Through a qualitative analysis approach, the results show that social media plays a strategic role as a means of documenting traditional food values and cultural knowledge preservation in public spaces. In addition, through this documentation, social media can function as a source of information on the promotional genre in attracting tourists to enjoy traditional food.

Keywords: Social Media · Culinary Documentation · Tourism

1 Introduction

Recent information has become a part of human civilization and a potential asset utilized to improve the quality of human life. (Wuryanta, 2004) reveals that production, distribution, and information consumption have experienced rapid circulation and marked a new community system in response to 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 the hashtag #kuliner (#culinary) as a generic term, 15.67 million uploaded contents will be obtained. However, when we search in more detail, the culinary-related hashtags refer to relatively popular areas such as #kulinerjakarta (6.84 million), #kulinerbandung (6.23 million), #kulinerindonesia (4.63 million), #kulinersurabaya (4.84 million),

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#kulinerjogja (3.99 million), #kulinermedan (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 the social media considered the big three social media popular in Indonesia. However, when referring to the typical characteristics of local cuisine, 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 menus which are actually from the other areas.

These phenomena are greatly interesting as, mentioning that food is humans' social mark in their social interactions with the environment and culture. (E. N. Anderson, 2005). People do not only consume food; but also their emotional convenience originated from the essence of food as humans' physiologically vital instruments. (Kitler, 2011) In addition, that eating behaviors have become a lifestyle, which can create behavioral patterns and knowledge sources, beliefs, and values followed by those eating the dishes. (Lusiana et al., 2019). Also asserted that food 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. (Cook, Jan; Crang, 1996). Food has also become a character or identity for self-development spiritually as an energy source as well as a transcendental dimension (Nazihah & Arifin, 2020).

Moreover, locality, such as culinary is even able to strengthen the diplomatic relationship between nations (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 et al., 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 diverse cultures is a challenge to ensure the local cultural products and values not to be eroded by globalization as shown in the present reality. One area in Indonesia which has a typical culinary culture is Banyumas, an area with a 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 disseminating the information related to local culinary, yet still limited to the tourism context through one of the social media, in this case, an Instagram account of @dinporabudpar_banyumas. It is greatly interesting to deeply reveal to what extent the local government has made its efforts to improve culture, especially related to preservation culinary culture belonging to the related area through documentation in social media platform.

2 Literature Studies

Information has become a resource fundamentally influencing both humans' daily and strategic activities in life. The world is connected with one global entity through mediascapes in which the information flows beyond the geographical limits without requiring people to consume information moving from where they belong to (Appadurai, 1990).

However, the authenticity between local culture and local wisdom has become a challenge in the development processes. The efforts to preserve culture also require both structured and planned preservation processes so that they can be accessed and utilized widely by society. (Siti Khadijah et al., 2021). Furthermore, it was stated that the demand for protection is a fundamental one, and that the integrated cultural data were gathered and organized into an unavoidable option. (Amurwaningsih, 2018).

Cultural documentation aspect can be an inseparable unity to ensure the cultural preservation, including the utilization of media-friendly assessed by the society. (Wardiana et al., 2018) Its practice includes elements of caution, the appropriate approach, and the use of technology (Umerle, 2017). Along with the development of technology, the 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, Ipit; Gumilar, 2014). Social Media are also believed to become the visual media in producing meanings of an entity delivered through symbols (Kertamukti et al., 2019). Using social media to document culture in the digital sphere and to create a forum for audience interaction to engage with that culture (Suprihono, 2022).

In addition, social media can also be used to promote culture-based tourism potential (Anindyanari et al., 2021; Widjanarko et al., 2022). But, a proper understanding of the contribution of local foods to quality of life, including health, will also be provided by appropriate inventory and documentation mechanisms on these foods. (McCune et al., 2019) However, maintaining food heritage requires a thorough and interdisciplinary understanding given that the process involves considerations for acknowledgment, legitimacy, valorization and respect for their tradition, system, need and beneficiary itself (Attri, n.d.; Kuhnlein et al., 2006; Martinez et al., 2010; Tefft et al., 2017; Zocchi et al., 2021).

Based on this literature review, there is a clear connection between cultural documentation – include on social media -- as a means of information that is able to preservation the values of local wisdom, including food. This is in line with the principles of promoting national culture, where publications are part of protection in an effort to maintain cultural sustainability from generation to generation, including as citizens of the world. Through publications on social media, there is a meaning of inventory, dissemination, education as well as promotion of local culinary. One of the impacts of this publication is to provide its own dimension in the development and strengthening of tourism with local wisdom.

3 Research Methods

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 the documentation on the uploaded contents including their narrations, supported by conducting literature studies. The analysis was conducted by using an interactive analysis validated using a data triangulation test which includes, data reduction, data presentation and drawing conclusions. Uploaded content.

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 cultural information through its uploaded visual, audiovisual, and narrative-text materials related to Banyumas traditional culinary.

Among the local dishes uploaded are Sega Nyangku, Soto Sokaraja, tempe mendoan, Kali Serayu fish soup, tempe chips, fried getuk, and clanting. However, the Kali Serayu fish soups and Clanting are not considered to be local cuisine because the fish on the menu cannot be identified. Additionally, there are three categories into which Banyumas can be divided: main dishes (sega nyangku and soto sokaraja), snacks (getuk goreng), and side dishes (mendoan). This category truly reflects how people often eat, which includes a main dish and a variety of side dishes to go with it. In fact, in certain circumstances, a dish's accompanying sides can double as a snack (Table 1).

In this report, there are two types of culinary documentation: images and videos, both of which have text and/or audio describing the setting in which the dish was prepared. All documentation is presented in pictorial form and emphasizes on visualization, which presents information content as meal ingredients. However, there is documented information on the distinctiveness of using a burner to prepare fried noodles and nyangku leaves as wrappers for sega nyangku. Even though it is quite straightforward, the historical context is presented for fried noodles. In contrast, every documentation in video format includes information in the form of scenes from the kitchen, food preparation, cooking, and serving. Besides that, all uploads emphasize the publication and inventory aspects as a part of cultural documentation. The visualization that is done is essentially a prefix in data collecting, so that it can be an anchor of knowledge about the usual culinary culture of Banyumas. This has two effects, especially on the preservation and protection of culinary ownership in certain groups or cultures. If another party wishes to claim the culinary as their own, they will undoubtedly give the matter significant consideration. The publication aspect is also a reflection of cultural documentation because it will increase knowledge, understanding, and public awareness of how to own and preserve the regional cuisine through information transmission.

Some of those photos and films show how social media documentation contributes significantly to the preservation of culture, especially the culinary authenticity. The current documentation's presence and underlying principles still needed to be reinforced, according to analysis from the standpoint of cultural development. The intricacies that have recently become people's homework include processing methods, serving methods, food-related anecdotes, and cultural moments/events when serving the associated culinary. The documentative efforts made by social media were actually 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

Table 1. Local Culinary Documentation at Instagram @dinporabudpar_banyumas

Culinary	Type	Documentation		
		Format	Content Narrative	Cultural Advancement Element
Bakmi Gareng Banyumas	Main Dish	Photo	Location Food Ingredient Uniqueness (using stove) Historic Narrative	Inventory Publication Welfare Improvement
		Video	Situation in the kitchen Food preparing Cooking process Serving of food	Inventory Publication
Sega Nyangku	Main Dish	Photo	Food Ingredient Uniqueness (using special local leaves)	Inventory Publication Welfare Improvement
		Video	Food preparing Cooking process Serving of food	Inventory Publication
Soto Sokaraja	Main Dish	Photo	Food Ingredient	Inventory Publication Welfare Improvement
Mendoan	Snack/Side Dish	Photo	Food Ingredient	Inventory Publication Welfare Improvement
Gethuk Goreng	Snack	Photo	Food Ingredient	Inventory Publication Welfare Improvement

parties or groups, presenting both cognitive and affective-based understanding to the public mentioning that local wisdom is meaningful as well as building people's pride and love in local products through their authenticity. Social media can serve as a reference source of knowledge for traditional foodies to browse and enjoy these meals through documented information. This is a crucial component in maximizing the potential of traditional-based tourism that has been updated for the modern era.

5 Conclusion

Social media are global communication platforms that are able to optimize 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 on global stages as local culture treasures having local wisdom values internalized as identity and uniqueness. The research results show that documentation in social media has an important role in the creation and has the function as an instrument to widely spread traditional values and knowledge. In addition, social media can function as a source of information in attracting tourists to enjoy traditional food.

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