

Naming and Branding of Madurese Traditional Culinary (Penamaan dan Penjenamaan Kuliner Tradisional Madura)

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Abstrak

Madura memiliki khasazah kuliner yang beranekaragam. Aspek penamaan dan branding kuliner tersebut menarik untuk dikaji dalam kaitannya dengan wisata kuliner. Studi ini bertujuan untuk menjelaskan aspek penamaan makanan dan polanya pada kuliner tradisional Sumenep. Selain itu juga menjelaskan aspek branding dari makanan. Data nama-nama makanan diperoleh dari buku panduan wisata resmi yang dikeluarkan oleh Dinas Pariwisata Kabupaten Sumenep. Hasil penelitian ini menunjukkan bahwa aspek penamaan makanan diperoleh dari bahan makanan yang digunakan, keunikan makanan yang belum pernah ada sebelumnya, dan asal kuliner yang menekankan berasal dari Madura. Penamaan tersebut menggunakan pola pemakaian kata dan frase. Apabila menggunakan kata tunggal maka nama makanan tersebut unik, dan apabila menggunakan pola frase maka kata kedua menerangkan kata pertama baik menerangkan bahannya atau asal makanan tersebut. Sedangkan untuk aspek branding kuliner yang ada dalam buku panduan wisata tersebut adalah dengan menggunakan penjelasan otentik, khas, mudah ditemukan, enak, harga terjangkau, dan warisan budaya. Istilah-istilah yang dipakai tersebut memberikan image yang positif untuk kuliner tradisional Madura.

Kata kunci: kuliner, Madura, onomastik, penjenamaan

Abstract

Madura has diverse culinary specialties. This aspect of culinary naming and branding is interesting to study in relation to culinary tourism. This study aims to explain aspects of food naming and their patterns in traditional Sumenep culinary delights. In addition, it also explains the branding aspects of the food. Data on food names were obtained from the official tourism guidebook issued by the Office of Culture, Youth, Sports, and Tourism of Sumenep Regency. The results of this research show that aspects of food naming are derived from the food ingredients used, the uniqueness of the food, and the culinary origin, emphasizing its origin from Madura. The food naming uses patterns of words and phrases. If it is used a single word then the name of the food is unique, and if it is used a phrase pattern then the second word explains the first word, either for material or origin. Meanwhile, the culinary branding aspect in the



tourist guidebook is to use explanations of authentic, distinctive, easy to find, delicious, affordable prices and cultural heritage. The terms used provide a positive image for traditional Madurese culinary delights.

Keywords: branding, culinary, Madurese, onomastics

INTRODUCTION

The onomastics of traditional culinary naming comprises the study of the names of traditional foods, discovering their origins, meanings, and cultural significance. The names of traditional culinary often replicate the history, geography, ingredients, preparation methods, and cultural practices of a particular region or community. Food strongly bound up with identity, religious, national, and ethnic (Civitello 2008). It is also one of the branding ways of Madura, in particular Sumenep Regency. When it is applied to explore the names of traditional food and their branding, it can relate to examining the way the language reflects and shapes cultural practices of Sumenep.

The use of language in traditional culinary is one interesting field in food naming because culinary can be used to represent the identity of the owner (Utami 2018). Indonesia has various and famous for its culinary diversity (Rahmawati & Mulyadi 2021), no exception also for Madurese culinary, in particular Sumenep traditional culinary. This could be related to the diversity of tribes and regions in Indonesia. The culinary characteristics of a region can be different from other regions so that culinary delights are part of the cultural entity of certain community groups. Culinary delights in a certain area can become part of the local culture.

Traditional culinary is a form of culture that has regional, specific characteristics, various kinds and types reflect the natural potential of each region. Culinary is not only a means of fulfilling a person's nutritional needs. It is also useful for maintaining relationships between people, a symbol of the identity of a particular community, and can also be sold and promoted to support tourism which can support regional income. One form of identities can be seen from the linguistic phenomenon in naming these culinary delights. Language plays a role in describing cultural diversity in a country certain community groups (Faisah & Widjajanti 2014). Furthermore, a culture can be studied through meaning-making practices carried out in a social context by investigating how meaning are created, by whom, and with what goals or interests. Then, culture, race, and ethnicity are deeply intertwined social identities that play a significant role in the study of food and food practices (Reddy & van Dam 2020). This means that interpreting the role of language in culinary aspects is part of an effort to describe a culture because culinary naming is a linguistic product that is reflected in local culture. The names of traditional foods can contribute significantly to the attractiveness of a certain region (Lubis & Tanjung 2021).

Moreover, food names often provoke a sense of curiosity, cultural richness, and unique culinary experiences. Eventually, the attractiveness of a region through its food names is a multifaceted relationship between cultural, historical, and perhaps marketing elements. A well-crafted culinary identity that is expressed through the use of unique and appealing food names, can increase the status of the region to be a necessary destination for travelers and food enthusiasts alike.

Studies on traditional culinary or traditional food were widely conducted by many scholars, ranging from perspectives of their semantic matters, morphological aspects, cultural point of view, economic side, and others. Sunarya, Wediningsih, & Alfiah (2022) conducted a research

on naming of Javanese traditional food from their sense of motions. Meanwhile, Durahman & Badriah (2022) studied lexical variation on Sundanese traditional food. Another related study on naming traditional culinary was conducted by Fitriasia et al. (2020) on Acehness traditional culinary. From Ethnolinguistic perspective, Hestiyana (2020) explored the food naming of Dayak Halong traditional food. Sibal's (2018) study found the relation between food and identity of culture and religion. Misran et al. (2021) also conducted research on the representation of Malay Bugis cultural identity from its traditional food aspects. In addition, from cultural aspect, Lotulung et al. (2023) found that the traditional Minahasan food closely tied to the indigenous belief system of Tondanese community, which used to function as the mediator between humans.

From the previous studies, it is understood that the food naming and its aspects has relation with language, culture and identity. The objectives of this study are to explain the aspect of naming and naming pattern of Sumenep traditional foods and their relation to the culture and society of Madura. Regarding to the explanation of the food available, this study is also to explain the branding of Sumenep traditional food in the official tourism guidebook.

METHOD

This research used a qualitative method. It was used in cultural research in which it aimed at obtaining more and in-depth data. By its nature, this research was a descriptive analysis research to describe traditional food as a social reality of the Sumenep community in Madura, East Java. Data in this research were food names of Sumenep traditional culinary. In collecting the data, there were techniques used, namely literature study and interviews. The applications of these data collection techniques were as follows.

- a. Literature study by collecting articles, books, or other references that can provide information about the existence of local wisdom about traditional food of Sumenep, Madura. It aims to obtain an initial picture of traditional food in terms of ethnicity and its function in that community. The data from the official tourism guidebook published by Office of Culture, Youth, Sports and Tourism, Sumenep Regency.
- b. Interview as a form of communication carried out with several informants by asking questions related to traditional food. Focused interviews were conducted with selected informants to extract the required data. The results of this interview were analyzed and compared with data obtained from literature study to obtain the logicity of the data. In the interview, they were asked about the reasons for naming the food, how to cook it, the ingredients used, the meaning of the food name, philosophical values, and other additional information related to the name of the food.

After the data were collected comprehensively, this was followed by analyzing the data. The researcher classified the name of traditional snack based on the pattern and preferences of the names. The method of analysis used was explaining food naming and branding of Sumenep traditional culinary. The result of data analysis was presented to explain the names, naming systems, and also other aspects of food naming related to the society and culture. The last is explaining the aspects of branding of Sumenep traditional food, in particular from the use of terms in explaining the food in the official tourism guidebook of Sumenep.

RESULTS AND DISCUSSION

In naming of Sumenep's traditional food, there is a blend of regional identifiers, local terms, and possibly historical or cultural references. These names give contribution to the anthropolinguistics landscape by connecting the culinary to specific places, practices, or

traditions within Sumenep's culinary heritage. The linguistic elements in these names provide layers of meaning and cultural context to the understanding of Sumenep's traditional foods.

Food Naming Aspects and Patterns of Sumenep Traditional Culinary

Sumenep Regency has various traditional snacks, meals, and beverages. In naming that food could be derived from various aspects. Table 1 below shows the aspects of naming the traditional culinary that appears in official tourism guidebook of Sumenep.

Table 1. Naming Aspects of Sumenep Traditional Culinary

Food Name	Aspects of Naming	Patterns
Apen	New Name/Uniqueness	Word
Jamu Madura	Origin	Phrase
Keripik Singkong	Material	Phrase
Macho Ketan	Uniqueness & material	Phrase
Gettas	Uniqueness	Word
Sate Madura	Origin	Phrase
Man Reman	New Name/Uniqueness	Phrase
Cake	New Name/Uniqueness	Word
Kaldu Kokot	Material	Phrase
Masak Pae	New Name/Uniqueness	Phrase
Soto Sabrang	Material	Phrase

From Table 1 above, it is understood that the food naming is derived from not only one aspect but also other aspects. Material, uniqueness, and origin become the common use of naming the food. Aspect of material means that the food is named after its material or ingredients. It is clearly stated the material of the food, namely *keripik singkong*, *kaldu kokot*, and *soto sabrang*. The main material of the food can be used to distinguish kind of food from other similar foods.

Keripik is an Indonesian term used to refer to chips or crisps, naturally made from thinly sliced vegetables, fruits, or roots that are deep-fried or baked into crispy and they are a popular snack in Indonesian cuisine. Meanwhile, in naming *keripik singkong*, it means the *keripik* is from *singkong* or cassava. It is easily for us to recognize that the food if made from *singkong*, not from other ingredients.

In addition, *kaldu kokot* is also one of the traditional cuisines from Sumenep named after its material. *Kokot* is a Madurese term to name cow's feet, or commonly said *kikil* in Indonesian term. *Kaldu kokot* is a kind of soup made from *kokot* mixed with mungbean in savory taste. The different of this culinary with *kaldu kokot* from other areas is relying on its taste. From the name of *kaldu kokot* also ease to identify kind of this cow-broth soup.

Another traditional culinary is *soto sabrang*. Its name is derived from the material/ingredient. The term *soto* is common in Indonesia as a kind of traditional Indonesian soup that is recognized for its rich and aromatic broth, along with a variety of ingredients such as meat or chicken, eggs, vegetables, and rice vermicelli. *Soto* is a popular dish across Indonesia, and there are many regional variations, each with its own unique flavors and ingredients. *Soto sabrang* is different from other *soto* from other regions. The main material is *sabrang*, a Madurese term to call cassava.

Meanwhile, the name for *macho ketan* is from its uniqueness and material. The traditional food *macho* does not refer to any kind of food that exists. It is named based on the uniqueness and to

easily recognize the food is added the material used, *ketan* or sticky rice. *Macho ketan* means *macho* made from sticky rice with additional brown sugar. The naming of traditional food from its material used the pattern of noun phrase. The second word is used to identify the main material use for the food. So, it modifies the food presented in the first word as the head, has a function to inform kind of food due to its variety of food (Siregar 2021).

Naming based on material or ingredients provides clarity regarding the composition of food. In some regions, ingredient-based naming may be chosen to reflect local or regional ingredients, creating an association with local flavors. Naming food based on ingredients provides transparency to consumers and can strengthen the impression of authenticity and freshness in the culinary world. This also reflects trends in consumer awareness regarding the content and origins of food ingredients.

Furthermore, instead of aspect of the material used in the food, it is also used the aspects of origin. From the table 1, there are *jamu Madura* and *sate Madura*. The use of the word *Madura* is to explain the origin of the *jamu* and *sate*. *Jamu* is a kind of Indonesian traditional herbal medicine that has been used for centuries to maintain health and treat various ailments. It can be a general method to well-being that involves the use of natural ingredients, mainly from herbs and spices. *Jamu* is deeply rooted in Indonesian culture and is frequently prepared based on ancient recipes passed down through generations. It reflects the cultural belief in the connection between nature, traditional wisdom, and overall well-being (Sumarni, Sudarmin, & Sumarti 2019).

Sate consists of skewered and grilled or barbecued meat or chicken, usually served with a flavorful dipping sauce. It is familiar in many regions in Indonesia, and indeed in South East Asian. The name *sate Madura* provides a distinctive *sate* from other regions. The name shows the specialty of the food. Both names *jamu Madura* and *sate Madura* are in noun phrase pattern in which the origin provides the description of the head (food) that is also familiar in other regions. The name of origin describes where the food comes from.

Food often reflects the cultural heritage of an area. Naming based on the origin helps maintain culinary traditions and perpetuates unique cultural richness. Each region has often unique cooking techniques and spices that give food a unique taste. Naming by region can be a way to highlight this uniqueness and an integral part of a region's identity (Mardatillah et al. 2019). Besides, it also strengthens local identity, creates awareness of the region's culinary, and preserves traditional culinary. Creating a strong identification with regional origins can be a way to maintain the authenticity and sustainability of culinary heritage. Using regional names not only provides information about the origin of food but also enriches the culinary experience by understanding the cultural, historical and environmental context of a region.

The last aspect of naming Sumenep traditional culinary is from its uniqueness. It means the name of the food does not exist before or in other regions. There are *apen*, *macho*, *gettas*, *man reman*, *cake*, and *masak pae*. *Apen* is a traditional snack from Sumenep that is made of rice flour added with some other ingredients. *Macho* is made from sticky rice and brown sugar to make the sticky sensation when it is eaten. It is called *macho* because they, perhaps, are thought to have values of strength and toughness associated with certain flavors or characteristics in the presentation of the food. Creative and unique food names, including those that reflect *macho*, can be used to differentiate the food from others. This can be a marketing strategy to attract customer attention.

Another food is *gettas*, a traditional snack that is commonly found during Nyadar ceremony in Kalianget Sumenep. This ceremony is still routinely carried out by people in Pinggirpapas, Sumenep Regency who work as salt farmers. The meaning of the food *gettas* is depicted with a handful of soil that Juk Anggasuta used to cover the *gubang* (big hole) which was gaping. This unique name can be based on the folktale in the society.

Man reman, another traditional snack food name in Sumenep, is made of glutinous rice flour and coconut milk, then processed into a light snack like crackers and has sweet savory. *Cake* is pronounced as in Indonesian language, not as *cake* in English. *Cake*, the name for a type of appetizer, is a kind of soup or *capcay*. It is usually served at weddings as an appetizer. It is made from a mixture of ingredients such as free-range chicken meat, beef tongue, shrimp, with vegetables such as carrots, cabbage, broccoli and potatoes, with seasonings such as butter, tomatoes (tomato sauce), garlic, shallots, and pepper. The names of *man reman* and *cake* derived from innovations or reinterpretations of traditional recipes, and the naming may reflect these new elements or changes.

Masak Pae is almost the same as *cake*. The difference is only on the use of pure potatoes or mashed potatoes. *Masak pae* is a combination of Indonesian and Dutch cuisine that becomes the characteristic of Sumenep culinary. The aspect of uniqueness of those traditional foods naming in Sumenep allows for a deeper appreciation of the region's diverse and unique flavors. It also shows the creativity which may reflect the unique properties of the dish or provide an appealing impression to the consumer.

Food Branding of Sumenep Traditional Culinary

The traditional culinary available in tourism guidebook of Sumenep is branded in a certain way to attract people. Traditional food branding involves strategies for marketing and building a strong image for food products that reflect local cultural values and traditions. The branding conveys the authenticity, traditional way of cooking, famous or popular, food heritage, high-flavor food, and food of ceremony. It is also in line with Wiyana, Bandesa, & Tomahuw (2021), that branding of food can be from the aspects of delicious, popular, convenience, cheap, and authentic. Traditional food branding can combine these elements to create an impression that is authentic, unique and respectful of cultural heritage.

Table 2. Branding Aspects of Sumenep Traditional Culinary

Name	Signature Food	Authentic recipe & traditional way of cooking	Easy to find	Famous	Heritage	Taste	Affordable price
<i>Apen</i>	v	v	v				
<i>Jamu Madura</i>				v	v	v	
<i>Macho Ketan</i>	v	v	v				
<i>Keripik Singkong</i>		v	v			v	v
<i>Gettas</i>	v	v	v		v		
<i>Sate Madura</i>		v		v		v	
<i>Man Reman</i>	v	v	v		v	v	
<i>Cake</i>	v	v	v		v		
<i>Kaldu Kokot</i>	v	v	v			v	
<i>Masak Pae</i>	v	v	v			v	
<i>Soto Sabrang</i>	v	v	v				

1. Authentic Food

It refers to culinary experiences that reflect the authenticity and traditions of a region or culture. This term emphasizes foods and dishes that are faithful to cultural roots, traditional recipes, and typical local ingredients. Authentic culinary experiences often involve dishes passed down from generation to generation, as well as cooking techniques that have been tested and proven over the years. Local and seasonal ingredients are often used to add a dimension of authenticity to dishes.

Sumenep traditional culinary appears in tourism guidebooks that are branded as authentic in term of authentic recipe, traditional way of cooking, and as a heritage. All food displayed in the guidebook are considered to have their authentic recipe that are different from other kinds of food from other regions except *Jamu Madura*. Food products that are considered to be authentic are the products that are worthy of acceptance, because the product is trustworthy, not imaginary, fake or imitation, and corresponds to the original (Sulistio, Santoso, & Wijaya 2021). By using the words that show their authenticity of the food products, it means that the products maintain authenticity of their ingredients, manufacturing processes and taste. For example, perhaps the product is made using a traditional recipe or traditional method that has been passed down from generation to generation. From its authenticity, it can create the positive culinary experience and can offer more than just great taste, but also the stories, traditions and uniqueness that make the food special.

2. Signature Food

Becoming signature foods means that the food refers to traditional or local dishes that are associated with a specific region or community in Indonesia. It is a culinary creation that represents the unique style, expertise, and creativity of the individual or establishment. Signature foods often become iconic and are celebrated for their distinct flavors, presentation, and overall culinary experience.

Labeling as signature food in official tourism guidebook is often closely related to the exposure of the culture and identity of the region. This can increase the value of the food as part of cultural and traditional heritage. Signature food is often considered something unique and special. This designation can enhance the image and prestige of the food, making it feel more special than ordinary food. Strategy of mentioning and promoting specialty foods can be a powerful tool for strengthening cultural identity and advancing the local culinary industry (Rinaldi 2017). So, identifying as a signature food can attract and have positive impact toward the value of the food.

3. Easy-to-Find Food

Traditional culinary in Sumenep is also categorized as food that is easy to find. *Easy-to-find food* generally refers to food items that are readily available and can be easily located or purchased in various locations. It is available in many places in Sumenep. This branding provides information to the society or potential visitors of Sumenep as the food becomes culinary tourism of Sumenep. Being part of culinary tourism in Sumenep requires that food is easily obtained. This is in line with the result of study conducted by Adnan & Arianty (2019) that one of the characteristic to become a good product is it is easily to find. Furthermore, the ease of finding these foods is often associated with their popularity, demand, and the infrastructure of the local food distribution system.

4. Tasty Food

The terms delicious food or tasty food are used to express that the food provides high sensory

satisfaction. It involves a combination of taste, flavour, texture, and presentation that satisfies the taste and delights the eating experience. Great tasting food does not only satisfy customers' appetite, but can also have a major impact on other aspects of the culinary world, including marketing and brand image.

Traditional culinary in Sumenep is presented to be delicious food or snacks. From this branding of tasty food provides the description of traditional culinary. Taste that has significant role for a product (Ivanova et al. 2015). By providing an image of delicious food, it can arouse the appetite and desire to consume, because the delicious taste provides a positive image for the culinary product. It is unavoidable to use the term delicious food in a food product, especially regional traditional food in order to preserve regional culinary riches that are in demand by the public.

5. Affordable-Price Food

Regarding to the price of traditional culinary in Sumenep is stated to be affordable. The prices for traditional culinary products can have several significant impacts on businesses and markets. The statement of affordable prices can increase consumer appeal, especially for those looking for more value in their culinary experience. Consumers may tend to try and purchase traditional culinary products if their prices are competitive with other alternatives on the market.

Food price could be the important variable to the traditional food product as it is the most salient in explaining tourist satisfaction with food experience (Peštek & Činjurević 2014). Moreover, even though price is the most prominent variable, it is also beneficial to note that other branding aspects are also essential for providing a memorable and satisfying food experience for tourists.

6. Heritage Food

Labeling as heritage is important because it plays a role in shaping the identity and continuity of a society or community. Caring for and respecting heritage is an important aspect of cultural preservation and can provide benefits such as a deeper understanding of history, local identity, and intergenerational connections. In a culinary or food context, heritage food refers to traditional or typical food of a region or ethnic group. It includes ancient recipes, traditional cooking techniques and local ingredients that form part of a community's culinary heritage. Preserving and appreciating heritage foods can be a way to maintain and celebrate cultural heritage.

As a heritage food, Sumenep traditional culinary shows its relation to the authenticity. It makes consumers believe that the food is prepared with recipes that have been passed down from generation to generation, providing a more authentic culinary experience. The use of the term heritage food is in accordance with Kwon's (2017) statement that global community in deciding on the food choices they consume which is interesting in choosing food products that based on history, cultural, and geographical features so the meaning of these choices is shown that they do not just eat the food products but also they learn about the culture, history, and geography contained in these foods of each country around the world.

CONCLUSION

Sumenep traditional culinary has the distinctive names according to their main material or ingredient use, origin, and also the uniqueness. The food naming is in the form of word and phrase in which phrase pattern is usually used to give clear description to the food. The second word in the phrase modifies the head of the phrase. The main material used becomes the name of the food to provide the clear information about food, in particular if the food name rooted

from and available in different materials. The uniqueness makes the sense of the creativity because such food does not exist before or did not available yet. In addition, the use of origin as the name of food is to make distinctive food. It is different from similar food from other regions and also to maintain their popularity about the food.

The branding aspects to characterize the food is used the specific label to the food. They are authentic, signature, easy-to-find, tasty, affordable price, and heritage. The use these branding terms is signaling the characteristic of the traditional culinary in Sumenep. As the food names are available in the official tourism guidebook, if it is related to tourism sector, branding traditional culinary in positive image can attract the potential visitors and help improve their perception of the food. In particular, the language used in branding perhaps can influence the way the society respond to traditional culinary.

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