

## JAVANESE CULINARY GLOCALIZATION THROUGH LEARNING INDONESIAN

Ananda Ainun<sup>1</sup>  
Anita Marta Zohriyah<sup>2</sup>  
Umi Nur Sholikhah<sup>3</sup>  
Hanifah Nurul Isnaini<sup>4</sup>  
Fajar Rizki Apriyanto<sup>5</sup>

*Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia<sup>1</sup>*  
*Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia<sup>2</sup>*  
*Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia<sup>3</sup>*  
*Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia<sup>4</sup>*  
*Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia<sup>5</sup>*

[Anandaainun03@gmail.com](mailto:Anandaainun03@gmail.com)<sup>1</sup>  
[Anitamarta7@gmail.com](mailto:Anitamarta7@gmail.com)<sup>2</sup>  
[Uminursholikhah0504@gmail.com](mailto:Uminursholikhah0504@gmail.com)<sup>3</sup>  
[Hn424998@gmail.com](mailto:Hn424998@gmail.com)<sup>4</sup>  
[fajarscout14@gmail.com](mailto:fajarscout14@gmail.com)<sup>5</sup>

### *Abstract*

Language is a communication tool that reflects the identity, values and traditions of a society. In the culinary context, language plays an important role in explaining and understanding various aspects of cooking. Culinary refers to everything related to food and drink, including the process of cooking, serving, and consuming food. The purpose of this research is to uncover traditional culinary in Language Education and appreciation of Indonesian culinary wealth. The method used is descriptive qualitative with content analysis strategy and literature analysis. From this research it has been found that the role of culinary as a tool to develop Indonesian learning materials is about adapting more locally recognized terms to introduce traditional dishes to the Indonesian people. This is done so that people can more easily understand and accept various types of traditional food by using a more familiar language. This process helps to strengthen local cultural identity while promoting Indonesia's culinary heritage to foreigners.

*Keywords: Glocalization, Education, Indonesian Language, Culinary.*

### **INTRODUCTION**

In this age of globalization, all aspects of life will be affected, including education and culture which is the identity of the nation. Education is also affected by globalization, so it is important to fight for the nation's identity so that it does not fade along with information from outside. This phenomenon triggers the emergence of the concept of glocalization, which is a combination of globalization and locality that produces a new form that is unique and connected to the global world. Glocalization contributes significantly to shaping cultural identity while remaining connected to the vast global market. In an era of intensifying intercultural interaction,

the concept of glocalization has become an important phenomenon in various aspects of people's lives, including in education. With globalization, more and more people realize the importance of mastering foreign languages, especially English, which is the key to excellence in global competition. English has the potential to become a major language in global inter-language competition due to its internal strengths, the large number of speakers, its wide distribution, and its dominance in the world economy, politics, and culture.

Globalization is the process of increasing interconnectedness between people around the world, so that events in one part of the world increasingly affect people in other parts (Baylis & Smith, 2001: 14) while according to Held et al (1999: 16), globalization is also a series of processes that change the spatial organization of social relations and transactions. From these two definitions, it can be concluded that globalization is a process of increasing interconnectedness or relationships between actors, both state and non-state, in various dimensions, including political, economic, and socio-cultural. This process creates increasingly close and complex relationships at the global level. Economic globalization refers to the increasing interconnectedness of the world economy, driven by large flows of capital and technology, and increased trade in goods and services. The global market creates new linkages between national economies, with transnational corporations, international economic institutions and regional trading systems becoming the main pillars of the global economic order (Steger, 2003:37). The expansion of market economies is also promoted by international institutions such as the IMF and World Bank as a driver of modernization and development (Jati, 2013:254).

On a global aspect, glocalization allows cuisines from different parts of the world to be adapted and accepted in different markets. And taught to overseas students. International fast food restaurants, for example, often adapt their menus to reflect local tastes. In Indonesia, we see how global fast food chains offer rice and sambal as a menu option to cater to local tastes. On the local side, glocalization provides an opportunity for traditional cuisine to be widely known and accepted. Local dishes can be prepared and presented in such a way that they can attract the interest of global consumers. For example, rendang, soto, gudeg, rawon, satay from Indonesia are now known in various countries as delicious dishes. With

glocalization, there is synergy between global and local aspects, creating rich and varied culinary dynamics. Local cuisine can rise to the global stage while global cuisine can be adapted to meet local preferences, creating unique and exciting gastronomic experiences.

Culinary is processed products in the form of dishes, side dishes, snacks and drinks that are closely related to cooking activities and daily food consumption. The word "culinary" is derived from the English word "culinary," which means related to cooking or something used in cooking. The government plans to further promote the promotion of Indonesian culinary delights, both to domestic and foreign tourists. Therefore, we need a container that can accommodate various kinds of typical Indonesian culinary delights, which is called the 'Archipelago Culinary Pavilion'. In this place, visitors can not only enjoy various types of cuisine, but also gain knowledge about Indonesian culinary delights. This pavilion is expected to become a promotional medium to introduce the diversity and uniqueness of culinary delights from each region of Indonesia.

Edi Sedyawati (1998) stated that BIPA is an Indonesian language teaching program designed for foreigners with the aim of enabling them to use Indonesian in various communication situations, both formal and informal. Samsuri (1997) also gave an opinion about BIPA, he stated that BIPA is a systematic effort to teach Indonesian to foreign speakers by paying attention to their cultural differences and linguistic backgrounds. Jazuli Mahyudin (2005) explains that BIPA is a language learning program which aims to improve Indonesian language skills for foreign speakers, with a communicative and contextual approach. Meanwhile, Sumarsono (2007) states that BIPA is a program that teaches Indonesian to foreign speakers, which covers various linguistic aspects such as vocabulary, grammar and communication skills, as well as Indonesian culture.

In 2023, Indonesia will occupy sixth position as the country with the best culinary delights in the world. It's no secret that Indonesia has many delicious foods that are rich in taste. The abundance of spices is one of the factors in food in Indonesia which has many strong flavors with a strong fragrant smell. One of the regions that has famous culinary delights in Indonesia is Java. Java is a small island in Indonesia which has the number one population density in Indonesia. A population

that large can produce culinary masterpieces from the cold hands of its residents.

Researchers chose several areas in Java to research the culinary delights in those areas. These areas are Malang, Solo, Jogja, Semarang and Jepara. These five are big cities that are often visited by tourists and also have culinary delights that are world-famous and known in various foreign countries, making it easier for someone if they want to teach these four culinary delights abroad. Having these culinary arts abroad also makes it easier for teachers to provide understanding because students are already familiar with these culinary delights.

Mubarok, A. et al in the Phenomenon of Glocalization of Boedjangan Meatball Products in Malang City in 2019 discussed the traditional meatball culinary which was changed to use mozzarella filling, giving rise to glocalization which was accepted by the local community. Mozzarella, which is native food from a foreign country, is combined with culinary delights from Indonesia to produce a unique and different sensation. Mubarok, A. et al, reviewed the reasons behind it, namely because of modern innovation and changing times which have made young people more interested in western things. Until the innovation of mozzarella meatballs emerged.

Lily Dianafitry, et al in the Glocalization Phenomenon in Culinary in South Sulawesi (Makassar City, Parepare City, Bulukumba Regency) in 2022 discusses food images from South Sulawesi, which include various sensory pleasures, namely visual, aroma, taste and atmosphere. (hearing and touch) have been in the midst of the influence of globalization and glocalization. However, above the glocalization discourse, geographical conditions, as natural conditions that are static and only change over long periods of time, make it possible for traditional foods to continue to survive, even though they are not circulated in the context of tourism or the culinary business.

Abadi, Dwi and S, Aryanto Budi. In the Gudeg Special Region. Discusses the typical food of Yogyakarta and Central Java which is made from young jackfruit cooked in coconut milk. It takes hours to make this dish. The brown color is usually produced by cooking teak leaves together. The name gudeg comes from the way the food is processed, namely stirring in the Javanese language, giudeg. The process is stirred repeatedly over large pieces of wood so that it doesn't burn or burn. As an icon

of the city of Yogyakarta, the people also continue to preserve gudeg and continue to provide innovations from gudeg so that it continues to survive and be sustainable as an icon of Yogyakarta.

Khoirul H, et al. Strategy for Development of Satay as a Typical Food of the Madurese Region. 2023. Madurese satay is a regional specialty satay which is famous for its delicious peanut sauce, but the weakness of this satay sauce is that it has a short shelf life and is a product made based on consumer demand. To overcome this problem, then there is a need to develop instant Madurese satay seasoning. The product that consumers want is produced, namely instant pasta satay seasoning. The research stage aims to obtain information about the specifications of instant satay seasoning that consumers want using the value engineering method. Fachruddin Aidil Fitri, et al. Martabak HAR Indian Culinary Culture in the Glocalization of Palembang City Society. 2021. H. Abdul Rozaq glocalized the martabak menu, the idea for martabak was from India, then adapted to the local people's tongue by inserting herbs and spices that are already familiar to the people of Palembang city. The glocalization of HAR Palembang martabak has succeeded in gaining the interest of consumers, both local people and foreign tourists. Then the second glocalization is in the setting of the place, the development of HAR's martabak culinary technology, you don't have to come to the place but you can also order via a delivery agent. Then the third glocalization is the glocalization of consumptive to productive processes. This glocalization is one of the factors that makes HAR martabak exist in the culinary industry. for example, HAR martabak is used as a banquet at the Palembang mayor's office as a way to build relationships for business profits, rather than satisfying appetites or fulfilling physiological needs, likewise when HAR martabak is used as content for television broadcasts or YouTube, with this HAR martabak Palembang has a spot to maintain its existence in the culinary industry.

Because existing journals only discuss culinary glocalization with a few local elements and, moreover, there are not many studies that examine Javanese culinary, researchers are interested in studying culinary from Java which is more inclined towards its local role which will be brought to the global realm. Researchers also examine how culinary can be relevant in Indonesian language learning for national and international classes.

In this study, researchers attempted to analyze the influence of culinary delights on the use of Indonesian by foreign speakers, including how culinary arts can be a language learning tool. Apart from that, researchers have also identified and assessed the benefits of using culinary arts as teaching material in the classroom, both in national and international contexts, and increasing cultural understanding. With the glocalization process of including Indonesian culinary delights in language learning, this helps introduce and promote culinary heritage to local and international communities.

## **METHODS**

The research method used in this analysis is a qualitative descriptive approach. This approach was chosen because it is suitable for understanding and explaining complex phenomena such as the glocalization of Indonesian language education through Javanese culinary diversity. The data analysis technique used is library research or literature study by analyzing written sources. To obtain information relevant to the research topic, the steps used are identification of the topic and research objectives, search for literature sources, selection and synthesis of writing a literature review. Understanding of the representation of glocalization in Indonesian language education through Javanese culinary diversity is obtained through reflection and synthesis of the findings that have been identified and interpreted. The validity technique used in this research is triangulation of sources and methods, ensuring the consistency and validity of the findings. With a qualitative descriptive approach, this research aims to provide a deeper understanding of how Javanese culinary diversity is used in the context of Indonesian language education, as well as how it reflects the dynamics of the relationship between globalization and locality in contemporary society.

## **RESULT AND DISCUSSION**

Glocalization of Indonesian language education materials based on Javanese culinary has the aim of integrating local cultural elements with good and correct Indonesian language learning. In this context, glocalization refers to the process of

adapting or adjusting educational materials to suit the local cultural context, especially Javanese culinary culture, so that students can more easily understand and respond to learning materials.

Javanese culinary-based material is not only interesting, but also important in combining linguistic and cultural aspects in learning Indonesian for foreign speakers. Glocalization of Indonesian language education materials based on Javanese culinary can then balance elements of local Javanese culture with good and correct Indonesian language standards. This is done by integrating Javanese cultural values into Indonesian language learning, while ensuring correct understanding of grammar rules. The selected material is relevant to daily life in Java.

### A. Dry Food

#### 1. Cwie mi



Photo from IDN.Times

Malang is one of the big cities in East Java which is famous for its tourist destinations. Not infrequently, Malang is used as a destination for conducting study tours. Malang is also known as the city of apples. Apart from its famous tourist destinations, Malang is also famous for its delicious culinary delights and dancing. To be included in BIPA learning, one of Malang's typical dry foods is Cwie Mi.

BIPA students were introduced to Cwie mi which is a legendary food from Malang in the form of noodles topped with chopped meat and topped with fried dumplings. The word cwie, which means small, refers to the shape of the noodles used in cwie noodles, which are smaller and softer than ordinary noodles. Cwie mi also has a salty and savory taste. Cwie mi comes from Chinese influence, even though it has influence from China, cwie mi is prepared by paying attention to the surrounding culture and lifestyle, so that cwie mi is made with halal ingredients because at that time the majority of the Javanese population was Muslim. With the cultural acculturation between Chinese and Malang,

Chinese noodle innovations have been created which are harmonized with the typical Malang taste.

Cwie mi is also a symbol of hard work, perseverance, togetherness and family. This hard work and perseverance is shown in making cwie noodles which takes a lot of energy. Starting from making noodles, they must be tenacious and strong so that they produce small and soft noodles. Then the togetherness and family are reflected in the presentation. Usually Malang people serve it to eat with the family.

## 2. Liwet rice



Photo from: <https://images.app.goo.gl/FSZqd7cFFonVovY99>

Nasi liwet is a traditional food typical of Solo, Surakarta, which is recorded in Serat Centhini, a large literary work in Javanese manuscripts which contains various information ranging from history, education, philosophy, to traditional food. The existence of liwet rice is also present in Sundanese land to suit local tastes. Solo's typical liwet rice has a savory taste because it is cooked in chicken stock, while Sundanese's typical liwet rice is cooked with spices such as lemongrass, galangal, chili, shallots, garlic and coconut oil, and sometimes uses coconut milk. The process of making liwet rice in Sundanese is called ngaliwet, which can be done traditionally using a pan or kettle.

Liwet not only functions as daily food or to welcome guests, but also has important symbolic values at certain traditional ceremonies. In Surakarta, nasi liwet is a symbol of repelling disasters and is used in thanksgiving events to achieve safety and achieve desires. In Sunda, liwet rice also functions as an economical food that is brought to plantations. Apart from that, typical Sundanese liwet rice is often served at certain events such as circumcisions, family gatherings and thanksgiving. The values contained in nasi liwet have a dual function, both for ritual purposes and to encourage people to behave in accordance with these values, thereby praying that the intentions

and desires of thehajat organizers will be achieved.

## B. Wet Food

### 1. Malang Meatballs



Foto dari Detik.com

BIPA students were introduced to typical Indonesian food originating from Malang. Malang meatballs are one of the most favorite foods in Indonesia. Malang meatballs are a food that was introduced from China in 1939. At that time, Chinese people often cooked food called meatballs with sauce. Due to cultural developments that entered Indonesia, Indonesia became familiar with these meat balls and combined them with typical Indonesian spices to make meatballs famous.

Bakso Malang has a deep philosophy for society. Meatballs can symbolize simplicity and local wisdom. In one bowl, meatballs can be eaten together until the philosophy of simplicity emerges.

### 2. Madurese Satay



Photo from [https://id.m.wikipedia.org/wiki/Sate\\_madura](https://id.m.wikipedia.org/wiki/Sate_madura)

BIPA students are introduced to Madura Sate which is made from chicken or goatmeat mixed with Madura's special spices, namely peanutsauce which is distinctive and has an aroma that can arouse the taste of the viewer. The delicacy of Madura satay lies in the complementary spices used, namely the peanut sauce. Madurese satay is one of Madura's most superior specialties. Madura Sate itself is almost known in every corner of Indonesia. According to Mujib, owner of the Spongiri satay depot in Pandian Hamlet, Ponteh Village, Galis District, Pamekasan Regency, the shape

of Madura satay is almost no different from the shape of satay in general, the only difference is the peanut sauce. Mujib also added that Madurese satay has a philosophical meaning of struggle. As the skewered meat on the food implies extraordinary pain and sacrifice, Madurese people are accustomed to the struggle to achieve prosperity in life.

### 3. Timlo



Photo from <https://images.app.goo.gl/eZ5Q5XNZfVrzQtjg9>

Timlo Solo is one of the specialties of the Surakarta Palace which is thought to be inspired by kimlo soup, a soupy dish that is popular in Chinese culture. Kimlo is a dish that originates from China and developed into a soup in East Java and Central Java. Because of the Geger Pecinan war in 1743, this food became a specialty of the Surakarta Palace, considering that the leader of Geger Pecinan, Raden Mas Garendri, was a member of the palace.

Timlo Solo is basically a soup containing sliced chicken gizzard liver, rolled omelet slices, sausage slices, vermicelli, pindang egg, and shredded fried chicken. The broth is clear, thin and fresh. Timlo Solo rice is usually served separately, similar to how you enjoy soto, with a sprinkling of fried onions as a complement.

### 4. Campur Lorjuk



Photo from <https://jatim.antaranews.com/berita/198091/menikmati-campur-lorjuk-pamekasan>

BIPA learning is introduced to typical Madurese food, namely campur lorjuk, which is a typical Madurese food that is often found in the Pamekasan area. The lorjuk mixture is made from lorjuk itself, which is a type of shellfish that is often found in the coastal areas of the Madura coast. The shape of the lorjuk or shell

iselongated and resembles bamboo. At first glance, this mixed lorjuk food is similar to Soto. According to Umm Sabirni, this mixed lorjuk dish is a dish passed down from generation to generation and is only often found in Pamekasan, especially the Pademawu area. Ummi Sabirni's mixed lorjuk eating place is in East Mongging Hamlet, East Pademawu Village, Pademawu District, Pamekasan Regency. This lorjuk mixture for him, his ancestors, and the people there has a philosophical meaning regarding high courage, upholding honor and dignity, and tenacity in life. This is due to the geographical condition of Madura Island which can be said to be barren land, so that many people there depend on the sea for their work or life, one of which is looking for lorjuk in coastal areas which also requires patience and hard work which is full of challenges from the philosophical meaning of courage and tenacity itself.

#### 5. Soto Semarang



Soto Semarang is one of Java's culinary heritage which is rich in taste and has an interesting history. In the journey of learning Indonesian language and culture, it is important for Indonesian Language for Foreign Speakers (BIPA) students to know and understand the diversity of Indonesian culinary delights. In this journal, we introduce soto Semarang to BIPA students as one of the authentic Javanese culinary foods that is worth tasting. Apart from offering delicious taste, Semarang soto also carries rich cultural values. An introduction to Semarang soto will include its origins, the variety of ingredients and its unique taste, as well as the philosophy behind this dish.

Soto Semarang has quite deep roots in the city of Semarang, Central Java. The development of Semarang soto can be traced from the past until it became one of Indonesia's culinary icons. Soto Semarang was originally known as "Soto Bangkong" after the name of the area in Semarang where this dish was first discovered. At first, Soto Bangkong was served by traveling traders using pushcarts. As it developed, the influence of the Chinese community in Semarang also influenced Semarang soto. Many Semarang soto sellers come from Chinese descent, so several Semarang soto variants have a touch of Chinese cuisine in their seasonings.

Soto Semarang is philosophical, teaching us about the importance of respecting diversity, working together in harmony, and being inclusive of differences. It is not just a dish, but also a symbol of the values that bind Indonesian society together.

#### 6. Garang Asem



Photo from: <https://images.app.goo.gl/bHijhGcmZPPnrDWe6>

BIPA students were introduced to Garang Asem, a typical Central Javanese dish, especially the Semarang area, which is famous for its fresh and spicy sour flavors. This dish is generally made from the main ingredient of chicken which is cooked with a mixture of spices and the addition of sour fruit, such as starfruit or tamarind, which gives this dish a distinctive fresh and sour taste. Garang Asem is often served with thick sauce and has a distinctive spice aroma.

Garang Asem has a long and developed history in Central Java, especially in the Semarang area. This dish has its roots in the Javanese culinary tradition which is rich in natural herbs and spices. This food is a dish served for special occasions or traditional ceremonies. Historically, Garang Asem also has a strong influence from Chinese culture in Semarang. This can be seen from the use of ingredients such as tamarind, which is often used in Chinese cooking, and the use of cooking techniques that are similar to some Chinese dishes. Apart from that, Garang Asem is also part of

Java's culinary heritage which continues to develop over time, with variations in spices and serving methods depending on the tastes and habits of the local people.

#### 7. Gudeg



Photo from: [https://upload.wikimedia.org/wikipedia/commons/thumb/3/31/Nasi\\_Gudeg.jpg/200px-Nasi\\_Gudeg.jpg](https://upload.wikimedia.org/wikipedia/commons/thumb/3/31/Nasi_Gudeg.jpg/200px-Nasi_Gudeg.jpg)

Gudeg is a typical food from the Special Region of Yogyakarta made from young jackfruit cooked in coconut milk. To cook gudeg takes hours. Gudeg has a brown color produced by cooking teak leaves together. This food is usually served with rice, drizzled with thick coconut milk sauce (areh), free-range chicken, eggs, tempeh, tofu, and krecek fried chili sauce.

The origin of gudeg in Yogyakarta is associated with the founding of the Mataram Sultanate at the end of the 16th century. It is said that at that time there was an incident of clearing forests for the construction of a new national capital in the Yogyakarta region. When workers cleared land there was no adequate food supply. Meanwhile, there are only jackfruit and head trees that grow abundantly in the forest. Young jackfruit is very hard and cannot be eaten raw. They also boiled young jackfruit with coconut milk in a large metal pot and stirred it with a wooden board. This cooking process in Javanese is called hangudek, which means stirring. According to legend, this word is the origin of the name of the food discovered by Mataram soldiers.

#### 8. Klatak Satay



Photo from: <https://jogjaasik.com/6-rekomendasi-sate-klatak-di-jogja-kuliner-khas-jogja-selatan->

penuh-kesan/

Klathak satay is a food characterized by goat meat skewered with a flat iron and grilled without seasoning. This typical Yogyakarta food is famous for the natural savory taste of goat meat and the sound of "klathak" made from burnt iron when grilled. Serving klathak satay is accompanied by a savory sauce made from the aroma of goat meat. The development of satay klathak in Yogyakarta is growing rapidly in the Jejeran market area, Bantul.

Based on data obtained in the field and reading references, the origin of klathak satay has several versions. One version states that klathak satay has been around for a long time, just like spiced satay, but people rarely like it because it doesn't have any spices so it only tastes salty and savory meat. In Jejeran village there is a traveling satay and tongseng seller named Mbah Ambyah.

As a traveling trader, of course all his equipment was carried around on foot, because at that time there were not many means of vehicle transportation. Later in its development, Mbah Ambyah opened a satay stall in the Jejeran market, Yogyakarta. At that time, many Jejeran residents kept goats until finally Mbah Ambyah came up with the idea of making satay from goat. Then gradually the number of people interested in one klathak increased. With the increasing interest in klathak satay, many Jejeran residents are opening satay stall businesses in the Jejeran market and on the streets around the Jejeran market.

**C. Snack**

1. Puthu Lanang Malang



Photo from <https://images.app.goo.gl/TmWgkezJmcmMAST48>

Malang puthu lanang snacks can be introduced to BIPA learning. This snack was first founded by Mrs. Soepijah in 1935 in Malang. Ibu Soepijah and her husband, Abdul Jalal, were initially just traveling putu cake sellers. However, because of its delicious and distinctive taste, this putu cake has become popular with many people. The Malang city government at that time provided Mrs. Soepijah and her husband

with a place to sell more widely. Until now, puthu lanang is a timeless typical Malang snack.

Puthu is a market snack made from rice flour, brown sugar and grated coconut. The food is also put into bamboo and then placed on a steamer. What is characteristic of Puthu Lanang is that apart from puthu, Puthu Lanang Malang also sells other traditional foods, such as lupis, klepon and cenil. These foods have a sweet and savory taste, especially since they are sprinkled with grated coconut on top.

## 2. Tette's Chips



Photo From <https://www.tokopedia.com/goodstuffstore88/gss122-keripik-tette-singkong-1-kg>

Tette chips are a Madurese specialty that is arguably rarely produced in other areas. Tette chips are made from cassava. Because cassava plants are found in Pamekasan, an idea was formed to produce tette chips. The cassava is peeled, boiled, pounded with a mixture of salt and garlic spices, then flattened into an elongated shape, which is then dried in the sun to dry. The raw tette chips can be served by deep-frying them before serving. The name keripik tette is given in Madurese because the process of making chips is made by pounding. Tette chips contain a philosophical meaning that life is learning and we will continue to be forged to become a better person. As cassava is pounded until it becomes smooth.

## 3. Otok



Photo from <https://images.app.goo.gl/HU7wPdGu5NE1vWm87>

Otok is a typical Madurese food made from long bean seeds. The seeds have

been dried, the seeds are taken to be boiled, then dried in the sun until they open. Then fry it first in plenty of oil to serve.

Otok has a variety of flavors, such as spicy, sweet, savory and salty. The philosophical meaning of this food is that when we are going through a process in life, we will often encounter many challenges. Therefore, we must remain patient and enthusiastic to continue towards our goals. This is likened to an otok that is dried in the sun. If it doesn't crack, it will have a hard texture when it is fried. If you want otok that has the right texture when eaten, meaning it is not too hard, then we have to be patient while waiting for this process.

#### 4. Jubadha



Photo from <https://images.app.goo.gl/HQ5xdpFMgpaFtqmm9>

Jubadha is a typical Madurese food, especially from the Sumenep region. This food has a quite sweet taste with a unique shape. Jubadha is tied using the midrib of siwalan leaves, the shape is almost the same as dodol but different. Mrs. Saunah comes from Blajut Hamlet, Karduluk Village, Pragaan District, Sumenep Regency.

He explained that the Jubadha he made was a legacy handed down from generation to generation since 1982. This Jubadha is made from corn flour and rice flour which are mixed and cooked with boiled palm juice with the addition of granulated sugar to add sweetness, boiled until dissolved. After that it is cooled and dried under the sun. Even though jubadha is made from rice flour and corn flour, the dominant flavor in jubadha is brown sugar. Mrs. Saunah explained that the philosophical meaning of this food is that the more pressure there is in life, the stronger we will be in surviving it. Just as the drier the jubadha is when dried in the sun, the more durable it will be.

#### 5. Serabi



Photo from <https://images.app.goo.gl/T6w8HWu1un7Zgm9c9>

Serabi is a traditional Indonesian food that originates from the metamorphosis of apem, a Javanese food which has a symbolic meaning of apologizing to God. Apem, which comes from the Arabic word "afwan," symbolizes simplicity and gratitude. Initially round and thick, apem was then transformed into serabi in Solo by flattening it. Serabi is made from simple ingredients such as rice flour, wheat flour, grated coconut, coconut milk and salt. The manufacturing process involves mixing the ingredients until smooth and cooking them in a clay pan until bubbles and voids appear. Serabi has two main flavors: sweet and savory. In its development, serabi has become a popular food in various regions with a variety of flavors and toppings.

During the royal period, serabi was considered the food of kings and nobles, with the name taken from the word "Sura/Assyura," which means big. Traditions and cultural influences from Dutch and Indian traders also influenced the development of serabi in Indonesia. Now, serabi can be found in various regions with their own tastes and characteristics, and is an important part of various Javanese rituals or traditions such as the Serabinan tradition at the Sha'banan celebration. Innovations in brands, flavors, shapes and sizes keep serabi attractive and popular among the public. Even though this food is often sold on the roadside at economical prices, the historical and cultural value of serabi is still maintained, making it one of Indonesia's culinary icons.

## 6. Bakpia Pathok



Photo from :<https://cookpad.com/id/recipe/images/995e596a30dd9b06>

Bakpia Pathok is a round, flat cake made from a mixture of green beans and sugar and covered in flour. This food is cooked by grilling. Bakpia is a food that has developed in Yogyakarta and is one of the characteristics of Yogyakarta souvenir food.

Bakpia has the original name Tou Luk Pia which means cake containing meat. Bakpia was brought by people from China named GoeiGee Oe to Yogyakarta in the 1940s. In its country of origin, bakpia is larger than bakpia pathok and contains processed meat. Meanwhile, the bakpia pathok in Yogyakarta has undergone taste adaptation and shape evolution to suit the tongue of the local community. Bakpia pathok is smaller in size and contains spices made from green beans. At first Bakpia was not sold in shops but sold retail from house to house. After a long time had passed, interest in Bakpia increased so that in the 1980s Bakpia producers began to appear in the Pathuk area which were sold in shops.

## 7. Lumpia



Photo from <https://inianekaresep.blogspot.com/2017/09/resep-lumpia-semarang-isi-avam-rebung.htm>

One morning in the city of Semarang, the fragrant aroma of spices filled the air, inviting the stomach to respond enthusiastically. In the midst of the bustling traditional market, we, Indonesian Language for Foreign Speakers (BIPA) students, were introduced to the Javanese culinary wonder called Lumpia.

Lumpia is a tantalizing work of culinary art, which is one of the most anticipated dishes in the Java region and throughout Indonesia. Technically, Lumpia is a type of food made from thin skin dough filled with a mixture of various ingredients such as bamboo shoots, carrots, bean sprouts, chicken or shrimp, and spices, then rolled and fried until crispy. However, more than just a combination of ingredients, Lumpia is a representation of Indonesian craftsmanship, wisdom and cultural diversity

Lumpia has two main variants: Lumpia Goreng, which is fried until brown and crispy, and Lumpia Basah or Lumpia Semarang, which is not fried and served fresh. Both variants have their own characteristics and each attracts with its unique taste. The history of Lumpia is a blend of various interrelated stories and cultures. Although its origins are not entirely clear, Lumpia is believed to have roots in Chinese cuisine. In the 19th century, Lumpia was brought to Indonesia by Chinese immigrants. However, over time, Lumpia underwent a transformation into a local variation rich in spices and fresh Indonesian ingredients.

Lumpia Semarang is one of the most famous Lumpia variants. Over time, Lumpia Semarang has become an inseparable part of Semarang's culinary culture and has become a culinary heritage that is well maintained by the local community. The philosophy behind Lumpia is about unity in diversity. Even though they are made up of a variety of different materials, when rolled together, they blend in harmony. Lumpia teaches about simplicity, integration and balance, which are important values in everyday life. With every bite, Lumpia brings a long story about cultural journeys, rich flavors and values inherent in people's lives.

Using Javanese culinary delights can provide many benefits in learning Indonesian for foreign speakers. Some students have a natural affinity for food so combining culinary delights with learning will provide a boost to students' enthusiasm. Apart from that, studying culinary also helps students to know the traditional, cultural and historical values of culinary in Indonesia so as to foster a sense of appreciation for Indonesia. Introducing culinary delights through language learning can also be a means of cultural promotion so as to attract international people's interest in Indonesia.

## CONCLUSION

Based on research results related to Javanese culinary glocalization on Indonesian language learning, it can be concluded that glocalization can open wider access to information and knowledge for foreign speakers. Knowledge of the philosophy, meaning, origin and history of the food being studied. Glocalization in learning helps foreign speakers understand various cultures, traditions and values of Javanese culinary delights. In this research, it is explained about culinary delights which

are grouped into dry foods consisting of cwie mi from Malang and nasi liwet from Solo. Wet food consists of Malang meatballs from Malang, Madura satay from Madura, Timlo from Solo, Campur lorjuk from Madura, Soto Semarang from Semarang, Garang Asem from Yogyakarta, Gudeg from Yogyakarta, and Klathak satay from Yogyakarta. . And snacks consist of Puthu Lanang Malang from Malang, Tette chips from Madura, Otok from Madura, Jubadha from Madura, Serabi from Solo, Bakpia Pathok from Yogyakarta, Spring rolls from Semarang.

## REFERENCES

- Achmadi, I. (2004). *Cwie Mi Malang: Perpaduan Rasa Tionghoa dan Jawa*.  
Malang: Penerbit Universitas Brawijaya.
- Al-bahra, Ladjamuddin (2008) *Menikmati Kelezatan Makanan Yogyakarta*,  
Semarang, & Magelang. Jakarta : Gramedia Pustaka.
- Astria, S. (2018). *Kampong Kuliner Palembang di Sumatera Selatan*. Universitas Atma Jaya  
Yogyakarta.
- Dinas Pariwisata Kota Semarang (2014). *Laporan Kajian Pengembangan Potensi Wisata  
Pariwisata Kota Semarang*. Kota Semarang: Dinas Pariwisata Kota Semarang.
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika*, 21(1), 33–54.
- Hidayat, Khoirul. (2023). Strategi Pengembangan Sate Sebagai Makanan Khas Daerah  
Madura. *Jurnal Penelitian dan Pengembangan Daerah*. Vol 1 no 2, 48.
- Maftuhah, Siti dan Ahmad, Asy Syams Elya. (2023). Falsafah Kehidupan dalam Makanan  
Khas Madura Sebagai Ide Penciptaan Karya Seni Lukis. *Sakala Jurnal Seni Rupa  
Murni*. Vol. 2 No. 3, 22-24.
- Mahyudin, Jazuli. (2005). *Pendekatan Komunikatif dalam Pengajaran Bahasa Indonesia bagi  
Penutur Asing*. Yogyakarta: Universitas Negeri Yogyakarta Press.
- Mellyani, A., & Kusumaningrum, D. A. (2020). Potensi kuliner tradisional khas keraton  
surakarta, solo, jawa tengah. *Jurnal Sains Terapan Pariwisata*, 5(3), 302-312.
- Mulyana, Deddy. (2001). *Komunikasi Antar Budaya : Panduan Berkomunikasi Dengan  
Orang-orang Berbeda Budaya*. Bandung: Remaja Rosdakarya
- Namia, Y. Q., & Khayati, A. N. (2023, July). FILOSOFI KULINER TRADISIONAL KHAS  
JAWA SEBAGAI IDENTITAS NILAI KEARIFAN LOKAL MELALUI

PEMBELAJARAN BIPA. In Prosiding Seminar Nasional dan Internasional HISKI (Vol. 3, pp. 486-499).

Nisa', K.M. (2018). GLOKALISASI: MEMBANGUN PENDIDIKAN GLOBAL BERBASIS KEARIFAN LOKAL PADA PONDOK MODERN. An-Nuha Vol. 5, No. 1, 101.

Rahman, Fadly. (2016). Jejak Rasa Nusantara: Sejarah Makanan Nusantara Roza, Yanti Mulia, dkk. (2023). Identitas Budaya dan Sosial pada Makanan Khas Daerah: Tinjauan Terhadap Perilaku Konsumsi Masyarakat Muslim pada Bulan Ramadhan di Indonesia. Jurnal Ilmiah Manajemen. Vol. 4 No. 1, 306.

Samsuri. (1997). Metodologi Pengajaran Bahasa Indonesia bagi Penutur Asing. Jakarta: Pusat Bahasa.

Sedyawati, Edi. (1998). Pengajaran Bahasa Indonesia bagi Penutur Asing. Jakarta: Departemen Pendidikan dan Kebudayaan.

Simanullang, L. S. (2023). Kajian Etnobotani dalam Makanan Tradisional Nasi Liwet Khas Sunda di Kecamatan Mustikajaya Bekasi [Ethnobotanical Study in the Traditional Food of Nasi Liwet, Special Sundanese Dish in Mustikajaya District, Bekasi]. Jurnal Biologi Indonesia, 19(2), 145-153.

Sumarsono. (2007). Pembelajaran Bahasa Indonesia sebagai Bahasa Kedua.

Jakarta: Gramedia Pustaka Utama.

Susanto, E. (2012). Kuliner Malang: Dari Legenda hingga Kekinian. Surabaya: Ini Media

Wijaya, R. I., & Ratnaningrum, D. (2019). Anjungan Kuliner Nusantara. Jurnal Sains, Teknologi, Urban, Perancangan, Arsitektur (Stupa), 1(1), 624-635.