

Food Tourism: Local Taste & Preferences in The Island of Java

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Diterbitkan oleh:
PT. Kang Guru Beruang

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Terbit Pertama: **November 2017**
ISBN: **978-602-74742-3-9**

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Dilarang memperbanyak sebagian atau seluruh isi buku ini dengan bentuk dan cara apa pun tanpa izin tertulis dari penerbit.



EDITORIAL NOTES

With more than 13,000 islands within the territorial boundaries of the Republic of Indonesia (Chryshna, 2016), which are officially registered with the United Nations, Indonesia is the largest archipelago in the world. With more than 1,300 tribes, each with their own languages, Indonesia is the most tribal and diverse country in the world (kitabangga.com, 2016; Kompas Online, 2017). Every Indonesian culture has its own specialities and uniqueness, not only in the nature, but also languages, religions, and numerous other customs.

This book focuses on the richness of the culinary culture in the island of Java, the behaviors and characteristics of the residents, and the connection of Javanese culture with Javanese cuisine. Javanese cuisine is more indigenously developed and noted for its simplicity than other types of cuisine across the Indonesian archipelago (Nuragustina, 2011). Some Indonesians perceive Javanese cuisine as sweeter compared to other Indonesian cuisines. Perhaps, this is due to the liberal use of *gula jawa* (palm sugar) or *kecap manis* (sweet soy sauce) in the typical Javanese cuisines. Javanese food can be separated into Central and East Javanese food; both are simple and non-spicy foods, though Central Javanese food tends to be sweeter (The Jakarta Post, 2009).

Indonesia is known as having diverse ethnicity and cultures. Indonesia has 17,504 islands (9,634 named islands only) and 1,340 tribes (Kompas Online, 2017). Most Javanese tribes believe that before carry out particular activities, such as; wedding, and moving into a different house, they must check for the most suitable day according to the Javanese calculations. This is believed to ensure the best optimum blessing on the activities performed.

With those statistics in mind, it is necessary to provide much better insights into one of the most populous islands in Indonesia. This book attempts to provide information about the Javanese culture and cuisines;

- General Characteristics of Javanese People with their countless cultures, which have been passed on from generation to generation; languages, beliefs, philosophies, art, calendar (Javanese Calendar) and Java Count (*Hitungan jawa*), and customs.
- Characteristics of the region of East Java, including its cuisines
- Characteristics of the region of Central Java and its cuisines
- Characteristics of the region of West Java and its cuisines
- Characteristic of the region of Jogjakarta and its cuisines,
- Javanese traditional cookware, though some of the tools used may have been abandoned due to modernization.

With the unbelievable surprised in the beginning of the class sessions, upon which time the group work was originally initiated, and the constant struggle throughout the semester, at that time, everything seemed difficult. At that time, everything seemed impossible. This book is intended to provide information about the Javanese cuisines. It is also expected that this book is able to provide a glimpse of the Javanese culture. Inspired from many other books, which have already been published about the topics of cultures and cuisines, this book is written to potentially increase the variations of references in terms of the Javanese cultures and cuisines.

The collection of writing in this book serves as real evidence that students can actually produce a superb result with the proper guidance from the extraordinary lecturers across 3 departments in Hotel & Tourism Management, International Business Administration & Management, and across 3 institutions; between International University Liaison Indonesia (IULI), Universitas Pembangunan Jaya (UPJ), and acting as the publisher of this book, PT. Kang Guru Beruang. Lots of sleepless nights in BSD City and Serpong area, frequent gatherings took place to ensure the completion of the manuscript; from ideas generation to sequences of stories, pictures, sources searches, interviews, questionnaire distributions, and of course, data analysis.

All the sentences and sequences are kept as original as possible, except where the necessary adjustments are made to ensure consistency of the format; headings, sub-headings, illustrations, tables and graphs. Though, of course, there are numerous errors and deficiencies, this book serves as the evidence that we can do it..... together we stand.....we all should be proud of the results!

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FOOD AND CULTURE OF THE WEST JAVA

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Indonesia, November 2017



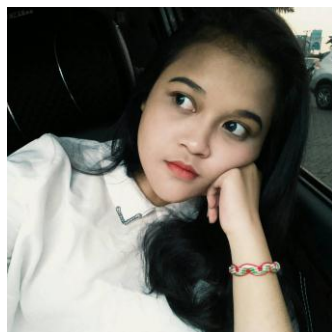
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INTRODUCTION

Indonesia is archipelago country which is located in Southeast Asia, because of that Indonesia has much different in cultures and society. It cannot equate among various cultures. Because each culture has their own uniqueness, not only in culture, Indonesia also has several of languages and also beliefs. In this paper, it will discuss 1 province which has the most fertile region in Java Island that is West Java

West Java is a province of Java Island. The capital city of West Java is Bandung. In the history West Java is known as the first province which had made in Indonesia. West Java borders the Banten Province to the West, D.K.I Jakarta to the North, and Central Java to the East. West Java also divided into 9 cities and 18 regencies, and the total population in West Java in 2011 is 46.497.175 people (Pemerintah Provinsi Jawa Barat, 2011). In this province Muslim become the bigger religion, they covered over 97% people in West Java, followed by Christian by 2.39%.

If it is about West Java, it cannot be avoided about their tourism. It is known because most of the people from Jakarta, they spend their weekend mostly in the Puncak and the other cities like Bandung and around. Tourism in West Java is important industry, because there are many interesting sites in West Java. Puncak and Bandung becoming tourism sites today, because there are so many attractions such as Bogor botanical Garden, Taman Bunga Nusantara, Taman Safari in Puncak, and Tangkuban Perahu, Kawah Putih in Bandung.

The last interesting in West Java is their motto, written by their language, Sundanese "*Gemah Ripah Ripeh Rapih*", which mean Prosperous, Safe, Simple, Tidy.

WEST JAVA CULTURES & CUISINES

One of the provinces in Indonesia is West Java, which located at Java Island. The largest urban center in West Java is Bandung but although much of its population live in suburban area. The central area, which is Bogor, has one of the highest populations worldwide. The borders from West Java can be found in Banten. Banten province was formerly part of West Java province but it became separated in the year 2000.

For now, there is a discourse to change the name of West Java province into Pasundan province, with regard to the history of this region. But there is much opposition about this especially from the people of Cirebon. The people of Cirebon thoughts that if the name of West Java province is to be changed, Cirebon will likely to separate itself into a different province. Because the name Pasundan itself means “Tanah Sunda” or in English is the land of Sunda. It is not represent the variety of West Java which has been populated by Betawi tribe, Sunda tribe, and Cirebon tribe that live from a long time ago.

The popular cities/towns of the province of West Java which have been visited by the people originated from outside of the province of West Java include Bandung, Bogor, Lembang, Sukabumi and Garut. For some area in West Java like Sukabumi and Garut will be visited by the outsider on a special occasion like Ramadhan, to visit their relatives that lives in West Java. But for people who that live in Jakarta who likes to spend their holiday outside Jakarta, they often come and stay the night at Bandung, Bogor and Lembang because the area itself has a very refreshing air and not so polluted like in Jakarta. The cool and cold air came from the mountain that ranging in West Java.

Sukabumi is also famous for its holiday destination but not like Bandung. Bandung is often visited by youngsters since it has a lot of up-to-date destination which is the restaurant that located at Bandung. So many comfortable yet cool restaurants with spectacular views on the mountainous terrains in Bandung. West Java is very famous for its food since the price is relatively cheap and it is nearby Jakarta so the transportation is not very difficult.

CHARACTERISTICS OF WEST JAVA

West Java is a province of Indonesia. It is located in the western part of the island of Java and its capital is Bandung. West Java has the largest population compare with the other province of Indonesia, which has 45.340.800 people in 2016. The Province of West Java is divided into 9 cities and 17 regencies. The area of West Java is 37,173.97 km². Banten used to be part of the West Java but it separate and became a province. The characteristic of West Java: (Pemerintah Provinsi Jawa Barat, 2014)

GEOGRAPHIC

West Java borders the Java Sea to the North. To the south is the Indian Ocean. In the west, there are DKI Jakarta and Banten province. In the east, there is the Central Java. The West Java capital, Bandung is located in the mountainous area. West Java is also known as the Pacific Ring of Fire, which have many mountains in the province. The most famous mountains are Bandung and Puncak (Pemerintah Provinsi Jawa Barat, 2014)

Figure 1: Map of West Java



Source: (Wikimedia Foundation, Inc., 2017)

DEMOGRAPHY

In West Java, most of Sundanese people lived here, it becomes their native homeland but not only Sundanese who lived there, Some of Javanese people also migrated to West Java centuries ago. West Java has attracted various people to live in here. The factors are because West Java is near with Jakarta, which is the business and political center of Indonesia. The percentage is Sundanese (79%), Javanese (10%), Cirebonese (7%), Betawi (3%), and others (1%).

Most of Sundanese people lived in West Java, so the majority language that West Java used is Sundanese language beside the official national language, Indonesian. Javanese and Cirebonese language also use in some certain area. (Wikimedia Foundation, Inc., 2017)

RELIGION

West Java has 6 religions which are allowed in Indonesia. The majority people in the West Java are Islam (97%). The other religions are Christian (1.81%), Buddhist (0.58%), Confucianism (0.22%), and Hinduism (0.05%). The religion of Islam in West Java is quite strong. The followers of Islam in West java are not surprising because Indonesia is the largest Moslem in the world, but Indonesia is not an Islamic Country. (Wikimedia Foundation, Inc., 2017)

Figure 2: Places of Worship



Source: (Odd Themes, 2016)

ECONOMY

Rice cultivation is the economic center of West Java, especially for Sundanese people. The rice cultivation is important to Indonesia because West Java contributed 17.76% of national rice manufacturer. Beside of rice cultivation, West Java also provides water for Indonesia. The ancestors of Sundanese people have influenced the Sundanese livelihood. Many ancient kingdoms established in West Java but the famous ancient kingdoms which are Tarumanagara and Sunda Kingdom. These ancient kingdoms have been recorded in history for their economy in relied on rice taxes and agriculture revenues. The ways of life of the ancestors affect the present Sundanese people which are still applicable to them. In the Sundanese culture, they believed the ancient goddess of rice, Nyai Pohaci Sanghyang Asri. Some of the regencies of West Java are well known for the rice producing areas, which are Indramayu, Cirebon, Subang, Karawang and Bekasi. The mountainous region of West Java supplies vegetables, flower and many horticultural produce to Jakarta and Bandung. West Java also produces dairy products and meats. One of the famous dairy products is located in Puncak. (Pemerintah Provinsi Jawa Barat, 2014)

Figure 3: Rice Cultivation



Source: (Arjun, 2010)

THE CULINARY AND COFFEE OF WEST JAVA

In this paper, it does not only share about part of the West Java area and people characteristics of West Java it also briefly discuss and shares about the culinary culture and the coffee culture of people at West Java. Indonesia is known with the food because of the rich of taste, it is because Indonesian food using some spices that from Indonesia. In each of every island in Indonesia have a different kind of food culture. The local food of West Java is considered to be a little spicy and sour but does it have a connection between the food and the people by knowing just from the taste of the food? The answer is no, based on the research the people's behavior in West Java isn't like the food which is "spicy and sour" means that the people isn't rude, loud or maybe unkind. The people of West Java is actually really soft, meaning they is not rude at all, they're very friendly and humble, especially when someone asking for help. Local people loves to eat spicy foods, just visit West Java and try the *sambal* (chili paste), because it is quite spicy and good.

Beside the food of Indonesian also known as one of country in the world that produces best quality coffee. A lot of countries outside Indonesia really like the coffee from Indonesia. Like Indonesian food, islands in Indonesia have produced the world-known quality of coffee. For example in Sumatra there is coffee called Gayo coffee that originally from Aceh and many more.

In this paper, the objective is to know more about culinary or food and coffee that originally from West Java area. Also to find more and share the information about the culinary and coffee from West Java so people aware with this paper from West Java area.

FOOD FROM WEST JAVA

There is a lot of delicious food that comes from West Java either main course or dessert. Some of the food already been known by Indonesian people such as Serabi, Siomay, and Batagor. But not few people forgot with Cimol, Peyeum, Bandros, combro and misro. Some people do not aware with other traditional food that comes from West Java. There is other traditional food that comes from West Java:

- Cimol: Made from Kanji flour that formed into a round. Cimol can be served fried or steamed

Figure 4: Cimol



Source: (Kusumawati, 2015)

- Bandros: Made from flour and coconut milk and served with coconut that have been grated

Figure 5: Bandros



Source: (Nurjanah, 2015)

- Lotek: Salad from Indonesia that using peanut sauce as a dressing. Really similar to gado-gado

Figure 6: Lotek



Source: (Zahra)

- Cireng: Another food that made by kanji flour. Basically, cireng is similar to cimol but the difference is from the shape, cireng is not round like cimol.

Figure 7: Cireng



Source: (Resep Masakan Indonesia Enak, 2017)

- Peuyeum: Basically, peuyeum is similar to tape but peuyeum is drier than tape.

Figure 8: Peuyeum



Source: (Risa, 2014)

COFFEE FROM WEST JAVA

Like it said earlier, Indonesia is one of country in the world that produces best quality coffee either Arabica or Robusta. Arabica and Robusta is two type of coffee bean. The difference between Arabica and Robusta is: Arabica planted higher than Robusta, Arabica tastes more acid than Robusta, Robusta has more caffeine than Arabica, Arabica bean is smaller than Robusta bean, and Arabica has more flavor than Robusta.

There is some coffee bean that produce in West Java Area. So far coffee beans that come traditionally from West Java are only five. But there is one of coffee bean that produce from West Java that already been claimed as the best coffee in the world based from an event that held in Atlanta, USA. The event called *Specialty Coffee Association of American Expo*. The coffee bean is called Puntang Coffee from Puntang Mountain in West

Java. The list below is brief information about five coffee beans from West Java (Purnama, 2016):

- Coffee Name: Puntang
From: Gunung Puntang, Pangalengan, Jawa Barat, height: 1.200 Mdpl
Cupping Notes: blueberry, floral, jasmine, sweet aftertaste, vanilla, lychee.
Price (USD per Kg): 55.00
- Coffee Name: Mekarwangi
From: Mekarwangi, Sindangkerta, Jawa Barat, height: 1.400 Mdpl
Cupping Notes: apricot, caramel, sweet finish, vanilla, full body.
Price (USD per Kg): 30.80
- Coffee Name: Malabar
From: Pangalengan, Jawa Barat, height: 1.500-1.700 Mdpl
Cupping Notes: fruity, vanilla, lime acidity, maple syrup, slightly floral, clean finish
Price (USD per Kg): 24, 75
- Coffee Name: Ciwidey
From: Ciwidey Jawa Barat, height: 1.400 Mdpl
Cupping Notes: nutty, ripe cherry, slightly floral, toffee, dark chocolate.
Price (USD per Kg): 18.15
- Coffee Name: West Java Pasundan
From: Gunung Tilu, Jawa Barat, height: 1.500 Mdpl
Cupping Notes: apple, vanilla note, roasted peanut, honey.
Price (USD per Kg): 17.05

FOOD OF WEST JAVA

Here are the West Java food set-menu from appetizer, main course, dessert and the coffee. All of them are originally from West Java. It contains the history of the food/ drink itself and also the seasoning and spices from the food. Every food and drinks has their own unique taste. People also connect to their cultural or ethnic group through similar food patterns. Immigrants often use food as a means of retaining their cultural identity. People from different cultural backgrounds eat different foods.

The ingredients, methods of preparation, preservation techniques, and types of food eaten at different meals vary among cultures. The areas in which families live and where their ancestors originated from may likely influence food preferences. These food preferences result in patterns of food choices within a cultural or regional group, as previously studied by Lundahl in his “Sensory and Cognitive Aspects of Food Preferences” (Lundahl, nd).

Regional food habits do exist, but they also change over time. As people immigrate, food practices and preferences are imported and exported. Families move to other locations, bringing their food preferences with them. They may use their old recipes with new ingredients, or experiment with new recipes, incorporating ingredients to match their

own tastes.

APPETIZER

BATAGOR

It started from an individual by the name of Isan that rent a house in Bandung. Isan is originally from Purwokerto, in the province of Central Java, who tried his luck in the city of Bandung with the intention of finding a job. Finding a job in Bandung is very difficult for him because he did not have any educational background or experience. He was unemployment for 3 months.

He started a small business just to fill the time and not idle. He started to sell meatballs around. One day, his meatballs are not sold and it will be wasted if he wasted the meatballs. He decided to fry the meatballs and gave it to the neighbors. Most of them like these fry meatballs and asked Isan to make more of it. Since then, Isan started to sell the fry meatballs and original meatballs. The fry meatball has known as Batagor, a short version for Bakso Tahu Goreng (Dim, 2015).

Ingredients

- 15 sheets of Dumpling Skin
- 50 ml of Coconut Milk
- 100 gram of Tapioca Flour
- 250 gram of Fillet Mackerel Fish, soft it
- 1 Egg
- 1 tablespoon of Cooking Oil
- Oil, To fry the Batagor

Softened seasoning:

- 2 tablespoons of Garlic Slices
- 1 teaspoon Pepper Powder
- 1 tablespoon Soy Sauce / Fish Sauce
- 1 teaspoon Salt
- 1 teaspoon of Sugar

Peanut Sauce Ingredients:

- 100 grams of Dried Fried Beans, finely ground first
- 1 tablespoon of Garlic Slices
- 2 Chili
- 1 teaspoon of Salt
- 2 tablespoons of Sugar
- 200 ml of Hot Water
- Lemon to taste, squeezed the water first
- Soy Sauce sufficiently

How to make Batagor:

- Mix the mackerel fish with spices that have been smoothed it, eggs, cooking oil, sago flour and coconut milk into one. Stir until evenly distributed.
- Then put the skin of dumplings, give the dough earlier. Then fold and fry until the

color is golden. Lift and drain.

How to make Peanut Sauce:

- First fried garlic and chili until fragrant. Then Remove and puree.\
- Next Mix the spice with beans, water, salt, and sugar.

Served it in the plate, give a few pieces batagor sprinkle peanut seasoning on it, flush sweet soy sauce, and lime juice.

Figure 9: Batagor



Source: (Dim, 2015)

PERKEDEL BONDON

Perkedel is believed to be derived from Dutch Frikadellen, which is actually a Danish meatball or minced meat dish. This was owned to Indonesian historical and colonial link to the Netherlands. Unlike Frikadeller, the perkedel's main ingredient is not meat, but mashed potato. Bondon in Sundanese means prostitute. This name quite unpleasant to hear by people who understand the word means. Even if the name is controversial, the reality making perkedel Bondon never deserted visitors. The name of bondon is used because this thing is sold at 11 P.M until dawn. The time of selling perkedel Bondon is considered the same as the 'working pattern' of commercial sex workers.

Perkedel Bondon has been sold since 1970; the flavor of it is never changed. By using the secret recipe, it has a consistent flavor. It is not surprising if the consumers are still want to search and eat it because it is crunchy outside and smooth inside.

Until now, perkedel Bondon is only sold in small shops located in Kebon Jati Hall Station. Although it has been known to various parts of the city, the shop is still remaining simple. The consumers who visited the shop are quite varied. The upper middle class is also like to eat this food, so there are many luxurious cars queuing when this shop is open in the night (Agustina, 2015)

Ingredients:

- 250 gram of potatoes have been steamed and mashed
- 100 gram wheat flour
- 50 gram tapioca flour
- 2 egg
- 1 teaspoon of Masako Chicken Flavor

- 3 spring onions stems, sliced until smooth
- Pepper powder sufficiently
- Salt sufficiently

How to make it:

- Steamed and smooth the potatoes, then mixed all ingredients
- Dough printed with tablespoon, fry in the hot cooking oil
- Serve when it is still hot, can be eaten with chili sauce

If you want more delicious add a piece of sausage or corned beef into the dough
(Optional) (Resep Perkedel Bondon dari Bandung)

Figure 10: Perkedel Bondon



Source: (Agustina, 2015)

MAIN COURSE

TUTUG ONCOM RICE

Perhaps there is not yet know, Tutug in Sundanese means mashed. So literally, Tutug Oncom Rice is a mixed of rice and oncom that has been pounded together.

Initially, this Tutug Oncom Rice consumed many commoners. Tutug oncom rice is a dish of commoner food when the country and their people is still distress. Especially in ORDE LAMA, when the price of rice and oil was very expensive. Oncom price is somewhat cheaper than tempe or tofu, a menu choice for white rice friends. Moreover, this culinary can be eaten without any additional side dishes, because the oncom has been seasoned before mixed with rice so it can be directly eaten just like that.

Although, the last few years Tutug Oncom is 'upgrade', because it can be found in expensive restaurants (although not a special restaurant of Sundanese food), even become one type of typical Indonesian rice that must exist in culinary festivals archipelago . With the addition of side dish of fried tofu and tempe, dried potato, chicken kremes, peyek, chili, and lalapan (Orin, 2015)

Ingredients:

- 500 gram Rice
- 150 gram Oncom
- 10 cm Kencur
- 5 cloves Garlic

- 3 cloves of Red Onion
- 7 cloves of Chili/Cayenne
- 1 tablespoon of Sugar
- 1 teaspoon of Salt
- 15 sheets Basil Leafs
- 5 tablespoon of Cooking Oil

How to make it:

- Prepare all of these Seasonings.

Figure 11: Types of Seasoning



- Pulverized all of these Seasonings except Basil

Figure 12: Pulverized the Seasonings



Source: (Susanti, nd)

- Fried it with 5 tablespoons of cooking oil, until fragrant and brownish. (Oncom, Kencur, Garlic, Red Onion, Cayenne, Sugar, Salt)

Figure 13: Fried the Seasonings



Source: (Susanti, nd)

- After the seasoning is cooked, prepare white rice one plate, then stir until it mixed well, and ready to be served (Susanti, nd)

Figure 14: Tutug Oncom Rice



Source: (Susanti, nd)

KAREDOK

Karedok is one of Sundanese specialties in Indonesia. Karedok made with raw vegetable ingredients, among others; Cucumber, bean sprouts, cabbage, long beans, basil leaves, and eggplant. While the sauce is a peanut sauce made from red peppers, garlic, kencur, peanuts, acid water, sugar Java, salt, and shrimp paste.

It said that karedok originated from a village located across the river Cimanuk, Sumedang regency. In ancient times, this area is the territory of Sumedang Larang or Negara Mayeuti (the term at that time). At that time, there was a landslide disaster in the field and hit a village causing the villagers had to move to Rancakeong or Babakan Dobil village. Two families who were lived in there which later developed into 710 inhabitants. Rapid development is possible because this area is a fertile area so many immigrants who eventually settled there.

At that time, Sumedang was led by a regent named Pangeran Suriat Atamaja who loved ngalintar (catching fish in the river by using nets or kecrik). When ngalintar in Leuwi Kiara, which is the Cimanuk river flow, he felt tired then he rested in a village called Kampung Dobil. Well, at the time of rest, local people know that the rest is the Regent; the residents serve a dish of karedok, the type of Sundanese food to eat rice friends.

After tasting the karedok, he felt the pleasure of the dinner Dobil Village. The pleasure of eating karedok discussed to elders Sumedang by Pangeran Suriat Atamaja. The elders feel curious and then invite his colleague ngalintar to Leuwi Kiara. When the time comes to rest, the elder also served with karedok banquet and the same pleasure of eating karedok, also felt by the elders Sumedang. From that time, Kampung Dobil changed its name to "Kampung Karedok" or "Desa Karedok" until now. (Sejarah Karedok, 2017)

Ingredients:

- 5 long bean sprouts, sliced 1/2 cm
- 3 pieces of cabbage, sliced roughly
- 3 pieces of round eggplant, thinly sliced

- 25 grams of bean sprouts
- 1 piece of cucumber, cut into pieces
- 5 basil stalks

Peanut Sauce:

- 100 grams of fried peanuts, smoothed
- 2 cloves of garlic
- 2 pieces of red chili
- 2 cm kencur
- 1/2 teaspoon of shrimp paste (terasi)
- 3/4 teaspoon of salt
- 25 grams of brown sugar
- 100 ml of water
- 1/2 teaspoon lime juice

How to make:

- Pulverized garlic, red chili, kencur, and shrimp paste until smooth.
- Add salt, brown sugar, and peanuts. Screw well.
- Add water a little bit while flattened flat. Put lime juice in it. Screw well.
- Add the long beans, cabbage, eggplant, bean sprouts, cucumber, and basil leaves. Stir well. Serve it (Putra A. , 2013)

Figure 15: Karedok



Source: (Iklimah, 2015)

DESSERT

ES GOYOBOD

For residents of Bandung, outlets *es goyobod* very famous is located in The road, which "es goyobod Kliningan". Ice mix is always in demand in the market, around 1000-2000 glasses can be sold out per day. This drinks was introduces by a guy name Junaedi, which is a Sundanese merchant, that sells the drinks at Jakarta on the year 1930. Junaedi thoughts that Jakarta has a sunny weather that the air is so hot and selling es goyobod were the best thing to sell in Jakarta since it has a sunny weather with its simplicity.

But the expectation and the reality were upside down. Years by years gone by and it turns out to be unsuccessful. Hopefully Junaedi's son named Usep Suryana, determined to

continue his father's business. On the 1940 era, Asep took es goyobod back to his hometown, Bandung.

Usep opened his first booth on Banceuy street, which is one of the strategic place in Bandung. With the simplicity of es goyobod, Usep has successfully influence all the people in Bandung to buy it. But, Usep continue the business for only 5 years because of the Bandung Lautan Api tragedy, he thought that it is better for him to take his business out from Bandung and took it to Garut, and still the business runs very well (Sadli, 2014).

The sense of the word from goyobod itself means drenched derived from the Sundanese, and just like *es campur*, this ice is composed of motley of the kolang-kaling, peuyeum, coconut young, milk, bread fresh and others as the garnish. By preserve this transitional culinary so we are trying hard to maintain delicious this one, maybe if you out west java, you can rarely find it. Now already exist in Purwakarta (Santoip, 2014).

The recipe for this drink is very simple:

Ingredients:

- 50 grams of hunkwe flour
- 300 ml of suji leaf water

Syrup:

- 100 grams of sugar
- 1/4 teaspoon salt
- 150 ml of water
- 1 pandan leaves

Presentation:

- Half an avocado, a dredge
- 1 young coconut, dredge
- 50 grams of cassava tape
- 50 grams of black sticky tape
- 40 grams of frost, brewed hot water
- Sweetened condensed milk
- Ice cubes or shaved ice to taste

Figure 16: Goyobod Ice



Source: (Zurrah)

How to make it:

- First boiled hunkwe flour by using water of suji leaves. Then cook with medium-medium heat, stirring until it becomes thick
- Next put in a baking sheet and after the dough is hardened cut into pieces.
- Boil water and sugar, salt and pandan leaves, stir until the sugar dissolves, then lift and strain. Take hunkwe pieces with other ingredients, pour syrup and sweetened condensed milk, and also give ice cubes or shaved ice. Enjoy the fresh ice goyobod Bandung (Zurrah)

ES LILIN

When the ice candle is in the golden age, even a song is created to describe its delicacy. The echo is now dimmed, the seller is hard to find. But hope is still shaken from the efforts of a handful of people who want to immortalize their childhood snacks. In Tatar Sunda, *es lilin* is the queen of the era of independence until the mid-1980s. At that time the fresh dessert was a favorite of all levels of society, both upscale and downstairs all of them love it. The raw materials of the ingredients are coconut milk, ice flour, and sugar. Between 1950 and 1980 it became the glorious ice age of candles. The seller used to go in and out of the township of Bandung while pushing carts. There used to be only two variants of ice candles, namely green beans and young coconut. It was sweet; there was a touch of savory, and refreshing even though it was still very cold air Bandung. This Bandung urban ice began to lose its prestige in the mid-1980s, after foreign investment law was passed. Bandung was invaded by western ice cream products that have a soft texture.

Residents of Bandung still love ice candles, as evidenced by the number of SMEs who continue to try to adjust to the market tongue. One of them is Aneka Rasa ice candle in Cikawao Street. Mr. A. Setia Permana's shop started his business in 2006. He had a three-month trial period to find the most appropriate wax ice recipe he had ever felt as a child. Currently the product is a favorite, not only in Bandung but also often sent out of areas such as Jakarta, Bogor, Garut, and Bali. Ice *Candi* Cikawao is made from natural ingredients with more than 10 flavors.

Permana did not hesitate to listen to consumer advice about breakthrough new flavors. Some of the candle ice she sells is chocolate, strawberries, green beans, young coconut, mango, avocado, durian, black sticky rice, cappuccino, and many more. The texture is soft and has frozen power long enough to fit as souvenir. Es lilin Bandung Aneka Rasa is located on Cikawao Street which can be reached by using the local transportation (Meicananda, 2014)

Material:

- 250 grams of green beans
- 500 grams of sugar
- 1.5 lt of water is ripe
- 500 ml thick coconut milk
- 3 pieces of pandan leaves
- Ice mold or ice wax plastic

Steps to Make Ice Green Candle:

- Rinse green beans and boil until tender, then set aside

- Enter the water and sugar into the container (can be panic), then boil until boiling
- Give pandan leaves and thick coconut milk. Cook using a small fire while stirring until boiling. Lift, chill
- Pour the dough on the ice mold or you can also use ice wax plastic. Tie using a rubber band. Repeat this way until the material out
- Insert mold or ice pack in the freezer. Let stand 5-8 hours
- Ice green bean wax typical Bandung was ready to be served.
- If you want other flavor variants, you can make candle ice with various variants of fruit, chocolate, vanilla, strawberry, yogurt and peuyeum from Bandung, to taste (Abwaba, 2014)

Figure 17: Candle Ice



FOOD OF JAKARTA

SOTO BETAWI

Soto Betawi is a popular soto in Jakarta area. As well as soto Madura and soto Sulung, soto Betawi also use offal. The recipe is not using only innards often other organs are also included, such as the eyes, torpedo, and also the liver. Soto Betawi is known in Indonesia as one of the best soto. Soto Betawi is not only famous in Indonesia. Many foreigners also recognize soto Betawi as a delicious food and appetizing. The tourists or foreign workers in Jakarta used to call this soto Betawi with soup.

Figure 18: Emping



Source: (Wikimedia Foundation, Inc., 2017)

There are emping on soto Betawi. Emping are a type of Indonesian chips, a bite-size snack kripik cracker, made of melinjo or belinjo (*Gnetum gnemon*) nuts (which are seeds). Emping crackers have a slightly bitter taste. If other cracker are used in soto Betawi except emping, it might make the soto Betawi feel a bit different. Emping becomes important ingredients in soto Betawi

Figure 19: Lunch with Soto Betawi



Source: (Sy, 2017)

The term soto Betawi was present in Indonesian cuisine culinary around 1977-1978, but soto has been popular before that year. The popularization and the first to use the word soto Betawi is a seller of soto named Lie Boen Po in THR Lokasari/Prinsen Park, of

course with the characteristic of his own taste.

Back then during these years, the name that frequently used is soto Pak “X”. The term soto Betawi began to spread into a general term when the seller soto closed around the year 1991. These days, soto Betawi is one of the specialist lunch. It is not surprising, the places that sells soto Betawi always crowded between 11 A.M to 1 P.M. The hot weather in Jakarta is suitable to eat lunch with soto Betawi. The spicy is another choice to eat soto Betawi (Sy, 2017)

Ingredients

- 500g innards (gut, lung, and tripe)
- 500g beef shank (upper thigh)
- 2 pieces of potato, peeled, split 4 parts, and fried
- 2 stalks of lemon grass, smudged
- 3 bay leaves
- 3 pieces of orange leaf
- 1½ liters of coconut milk is medium thick
- 2 tablespoons lime juice
- 2 table spoon fried onions
- 1 stalk of spring onions finely sliced
- 1 tomato cut 8 parts
- 1 table spoon finely chopped celery leaves
- 1 cinnamon stick
- 1 tea spoon salt
- 1 table spoon sugar
- Oil for sautéing
- Emping

Softened seasoning:

- 3 cloves of garlic
- 7 pieces of red onion
- 3 candlenuts
- 2 teaspoon caraway
- 2 tea spoon pepper
- 3 tea spoon coriander

How to make it:

- Clean the innards then boil until $\frac{3}{4}$ soft. Lift and set aside.
- Boil the coconut milk to boil over low heat. Enter the innards and meat. Boil back until both are cooked.
- Sauté the seasoning spices until fragrant and cooked. Enter lemongrass, bay leaves, lime leaves, and cinnamon. After the spices are really fragrant and cooked, add the innards, meat, salt, and sugar into the stew.
- Lift offal and meat. Cut to taste, then fry. Set aside.

How to present: Place pieces of French fries, cuts of offal and meat, leeks, celery leaves, and lime juice at the bottom of the bowl. Flush with soup soto. Finally, sprinkle with fried onions. Serve with emping melinjo (Resep Soto Betawi)

Figure 20: Soto Betawi



Source: (Saputra R. , 2016)

FOOD OF CIAMIS

PINDANG GUNUNG

Pindang gunung is a typical food Pangandaran, a kind of fish soup that has a distinct flavor due to a unique mixture of spices. According to Kamus Besar Bahasa Indonesia, pindang has a sense of "*salted and seasoned fish then smoked or boiled until dry to be durable*". This type of food is commonly found in southern Ciamis, especially Pangandaran, Parigi, Cijulang, and Cimerak. Usually, the fish used to make this pindang gunung cuisine is the fish snapper/fish mangmung/red snapper/tuna and carwang. The marinade mixture is ginger, turmeric, onion, garlic, young ambarella (kedondong) leaf, honje and galangal.

Pindang gunung is very delicious if eaten when the dish is still warm. It feels like there is a mixture of acid, spicy and savory. Pangandaran people said that the most fits are enjoyed to eat this food without rice. Pindang Gunung is getting popular when Pangandaran become New Autonomous Region with the name of Pangandaran Regency in the year 2013 ago. The tourists began to be led to try and taste a new menu Pangandaran.

Figure 21: Pindang Gunung



Source: (Wisata Traveler, 2014)

Ingredients:

- 1 kg of tuna fish, cut into 6 parts
- 50 gr basil leaves
- 15 pieces of whole cayenne
- 5 cm ginger, crushed
- 5 pieces of red tomatoes, split 4
- 5 green tomatoes, split 4
- 3 teaspoons lemon juice
- 3 stalks lemongrass, crushed
- 3 bay leaves
- 3 tablespoons of tamarind water
- 2 large red chili, finely sliced
- 2 tablespoons of sweet soy sauce

- 2 tablespoons brown sugar
- 1 ½ Liter of water
- 1 ½ teaspoon salt
- 1 stem of kecombrong, rough sliced
- ½ teaspoon of sugar

Softened Seasonings:

- 6 cloves of garlic
- 6 red onions
- 5 red chili

How to make it:

- Rinse fish and cut into 6 parts. Brush with lime juice for 15 minutes. Set aside.
- Boil water add spices, lemongrass, bay leaves, and ginger with medium heat.
- Enter the fish and the rest of all ingredients, except basil leaves. Cook until the fish is almost cooked. Add basil leaves, cook until the fish is cooked, and remove it.
- Serve this pindang gunung cuisine while still warm (Anugerah)

FOOD OF GARUT

DODOL

Dodol is a sweet toffee-like sugar palm-based confection commonly found in Southeast Asia and South Asia. It is popular in Indonesia, Malaysia, Singapore, Brunei, Philippines, South India, Sri Lanka, Thailand, and Burma, where it is called Mount Kalama. The original country who made this food is Indonesia, the exactly ethnic is Javanese. It is made from coconut milk, jaggery, and rice flour, and is sticky, thick and sweet.

Dodol is a typical food that is estimated to come from Garut is well known in various countries. Many people like dodol Garut because of its distinctive taste from other dodol. Flexibility and taste that so variants make this food became a food mascot of Garut.

At the first, dodol is just a snack sold by seller souvenirs. But more and more people who love it. The origin of Dodol Garut there is no philosophy of who inventor and maker first. The first production of Dodol Garut in 1800s was made in a small home-based production. In Dutch colonial, dodol is quite known among Dutch people. Dutch women are quite expert to make dodol.

Figure 22: Dodol Garut



Source (Burhan, 2015)

Ingredients:

- 1 kg of sticky rice flour
- 2 kg brown sugar, finely sliced
- 2 table spoon of liquid coconut milk
- 2 ounces of sugar
- 5 pieces of old coconut (take the thick coconut milk)
- Salt to taste

How to make it (Siti, 2013):

- Combine the sticky rice flour, with sliced brown sugar, then enter the liquid milk and give a little salt.
- After that, boil the mixture until thickened and then pour back thick coconut milk

and sugar.

- Cook the mixture of dough until thick for once for approximately 3 ½ hours.
- After that, proceed with pouring dodol dough on a large container that has been given oil paper before.
- After pouring, the next step, apply cooking oil until evenly distributed. After that, chill first then roll up to form an oval round like dodol form in general, or it could be according to your taste.
- The last step of dodol dough wrap using oil paper

FOOD OF YOGYAKARTA

Special region of Yogyakarta have a lot of heritages about temples, kingdom, and monument. No wonder this is because in Yogyakarta have kingdom called Keraton Hadiningrat Yogyakarta. Until now the kingdom still exist and they are run the local government in their area. Therefore Yogyakarta becomes special province in Indonesia. Yogyakarta not only affected about history but also in culinary side.

The uniqueness of culinary in Yogyakarta become well-known in around Indonesia even tourists interested about the uniqueness of culinary in Yogyakarta. There are variation about cuisine in Yogyakarta, most of them were born when Indonesia under Netherlands colonialism. In this section we will introduce you about traditional cuisine from appetizer, main course, dessert, and coffee.

APPETIZER

JADAH BACEM

Figure 23: Jadah Bacem



Source: (Gudeg.Net)

Jadah bacem is the traditional snack originally from Yogyakarta province, in Bandungan city. This food is combining from 2 traditional foods there are Jadah and tempeh or tofu “bacem”. Jadah made from sticky rice and grated coconut, and the tempeh made with process called bacem.

KEMBANG WARU SOUP

This soup is originally from Yogyakarta, nowadays it can be easily found in the traditional market. In the previous day, Kembang waru soup only can found when in the certain event, like traditional wedding ceremonial. This is type of clear soup which contains carrot, bean, chicken, and also siomay, which is plated like flower, so it called “kembang”.

Figure 24: Kembang Waru Soup



Source: (Sobat Jogja)

MAIN COURSE

GUDEG

Who do not know about gudeg? This is the authentic cuisine from Yogyakarta. These foods are also well-known in Indonesia especially in Java Island. It contains jackfruit and coconut milk with chicken and also “cecek”. Cecek is fried buffalo skin with spicy flavor.

Figure 25: Gudeg



Source: (Maulana)

In the history gudeg found by the soldiers, when they hid in forest from the Netherlands colonialism, and in the forest they only found jackfruit and coconut milk. Then they cooked it in the large pot and stir until tender, the process of stir in Javanese called “hangudeg” so the name of the food become gudeg.

SATE KLATAK

This satay made from goat meat and in original the skewer of this satay using the bars of bicycle’s tire. And the name of klatak because this satay only seasoned by salt and pepper, and when the salt meets live coal it will sound like “klatak-klatak”. Satay klatak usually serve with soup of gule kambing, and which distinguishes with another satay is the size. Satay klatak serve with big size of satay.

Figure 26: Sate Klatak



Source: (Bakpia Pia Kinanthi, 2017)

DESSERT

ES SEMLO

This dessert came up from keraton kingdom in the past, but now we usually found it when fasting month. Es semlo is quite unique because it uses a variety of spices commonly used to make various wedang. The ingredients of es semlo are: Banana, Water, Sugar, Pandan leave, Cinnamon, Clove, Tamarind and Salt

Figure 27: Semlo Ice



Source: (Yesika, 2016)

WEDANG UWUH

Wedang in the Javanese language which mean hot beverage and uwuh actually mean trash. Why people called “uwuh” because this drink actually look like trash, because it contained various leaves. Wedang uwuh served hot and its taste sweet and spicy because it contained ginger. And also the color of wedang uwuh is red, it is because it contained “secang”.

Figure 28: Wedang Uwuh



Source: (tokoherbalsolo.com, 2014)

FOOD OF BANTEN

Here are the Banten food set-menu from appetizer, main course, dessert and the coffee. All of them are originally from Banten. Most of the cuisine in Banten especially Main-course is fish or seafood, because Banten surrounded by ocean in the west, south and north. Many cuisine use fish for the base ingredient. For example like sate bandeng, pecak bandeng, and also nasi belut.

Certainly this cuisine also affected by 3 kingdoms in the different time. Long time ago, Banten controlled by Tarumanegara in the 5th century, and Majapahit and Demak. Next paragraph will discuss about the cuisine in Banten

APPETIZER

KETAN BINTUL

This food made from basic ingredient sticky rice. It wrapped with banana leave. It served with serundeng on top. Serundeng is fried grated coconut with savory flavor. Usually people eat it for snack. This food is quite famous in Ramadan for fast breaking in Serang. Ketan bintul is recognized for its taste and delicious taste. It will make for stomach full quickly. This is the reason, ketan bintul is famous for Serang people.

Figure 29: Ketan Bintul



Source: (Sajian Sedap)

LEUMEUNG

Not much different from ketan bintul, leumeung also made from sticky rice, with additional coconut milk and the unique of this food is the process cooking with bamboo. So after mix sticky rice and coconut milk, they cook in the bamboo with coal. Usually this food accompanied with salted egg when it eaten.

Figure 30: Leumeung



Source: (Radar Sobang, 2016)

MAIN-COURSE

SATE BANDENG

This is the traditional food from Serang city. It made from milkfish and mix with spices. To added more taste. Usually the ingredient of satay is chicken, beef or buffalo for the main ingredients but Sate Bandeng is using milkfish.

Milkfish has a lot of thorns and attaches to inside of its flesh. The first process to make this satay, is to remove the thorns from its flesh. This method also used in 16th century. Back then, the cook has to make a unique dish for the king of Banten Girang Kingdom. At the first, the cook was confused as to serve milkfish dishes. He thought many ways to minimize the thorn that is attached in the fish meat. Then he got a good idea, the cook hit the fish until the meat was crushed and separated from the skin. He removed the crushed meat by removing the bone from the bottom of the head. This step is to throw away the thorns in the fish.

The meat is then mixed with coconut milk and spices then put back into the fish. The hard skin of milkfish makes the fish as whole again, after that burned the fish. This method is still use by Serang people and this food becomes one of icon in Serang food.

Figure 31: Sate Bandeng



Source: (PengusahaSukses.com, 2015)

NASI BELUT

When in Japan they have unagi for the food, in Banten also have Nasi Belut. This food also becomes popular in Banten. With base eel and chili it will nice when eaten by rice.

Figure 32: Nasi Belut



Source: (Nofandika, 2014)

DESSERT

KUE CUCUR

This is sweet food originally from sareweh. The main ingredients are rice flour and brown sugar. In the Banten, usually *kue cucur* is served when family event or in the traditional wedding party.

Figure 33: Kue Cucur



Source: (Resep Media)

PASUNG MERAH

Pasung merah have sweet taste because there are mixture from rice flour, brown sugar, sago flour and coconut milk, after mixing together, pasung merah wrapped with banana leave with cone form

Figure 34: Pasung Merah



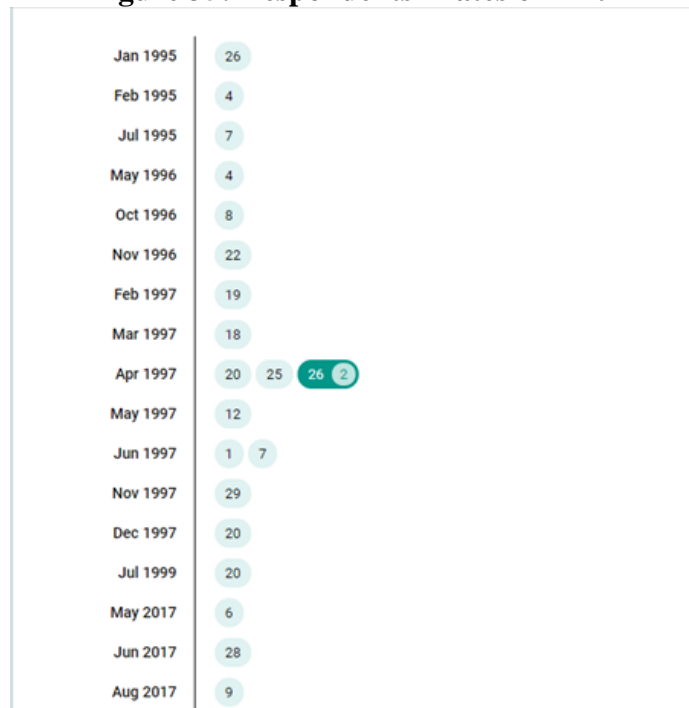
Source: (perutgendut.com, 2016; Cakra Wawasan, 2016)

QUESTIONER AND INTERVIEW QUESTION

In order to provide a more solid foundation in analyzing the likelihood of the relationships between cultural background and variations of food in the region, this study also conducted interviews and distributed questionnaires to those, who are originated from the regions and/or have been living in the area for quite some time. The questionnaire and interview questions include sections to include;

1. individual information; date of birth, gender, ethnicity, sexual orientation, blood type, race, zodiac/horoscope, and Chinese zodiac,

Figure 35: Respondents' Dates of Birth



As seen from the figure above, there are respondents, who may have made typographical errors when they typed their date of birth. These respondents were omitted from further analysis.

Figure 36: Respondents' Genders

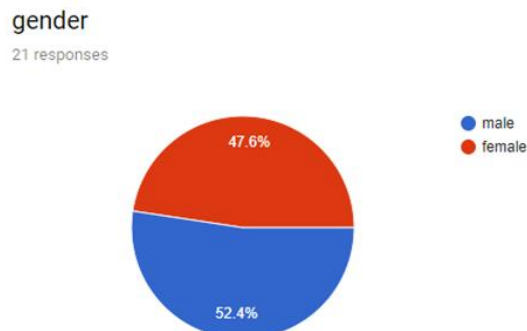


Figure 37: Respondents' Ethnicities

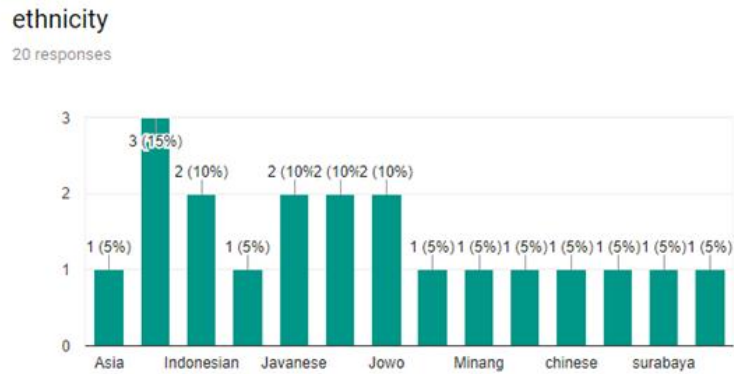


Figure 38: Respondents' Sexual Orientations

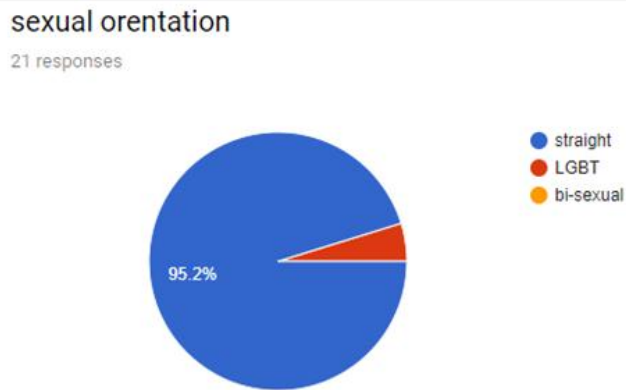


Figure 39: Respondents' Races

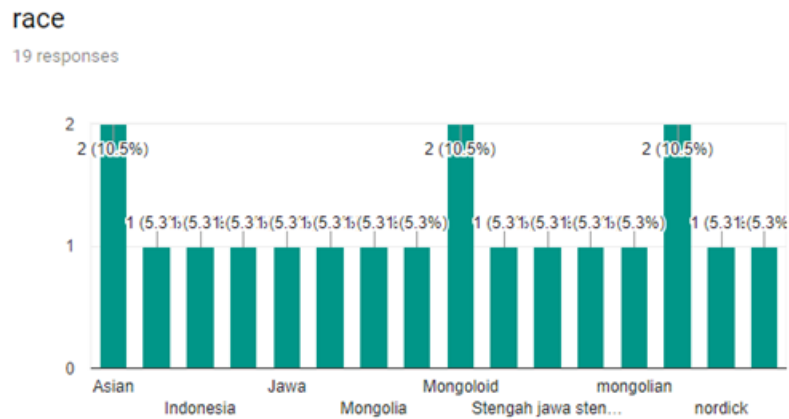


Figure 40: Respondents' Horoscopes & Zodiacs

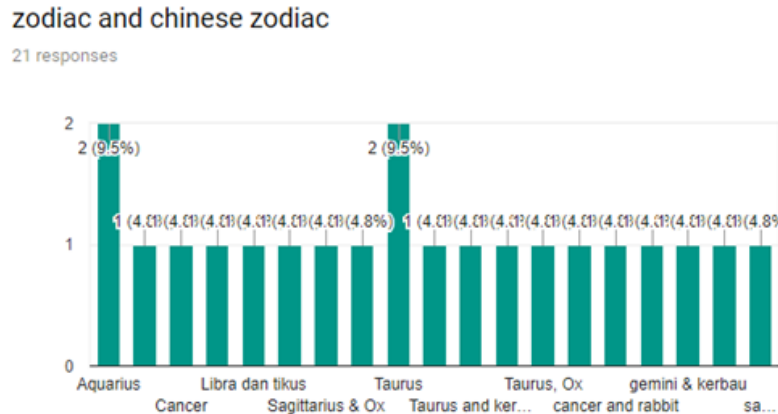
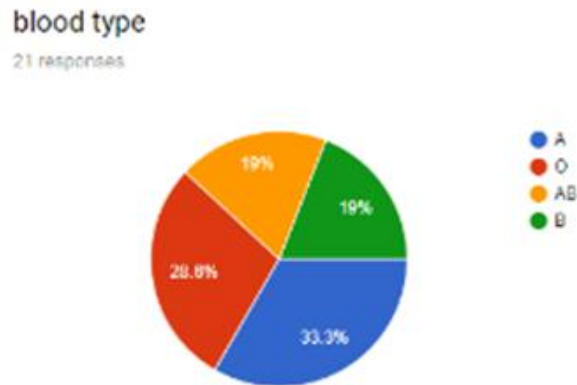


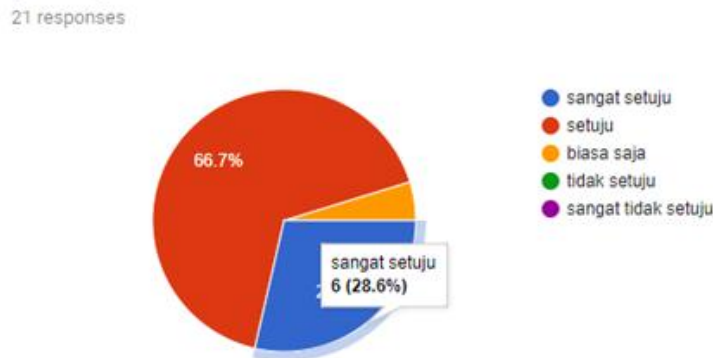
Figure 41: Respondents' Blood Types



2. sets of questions about the regions, as follows;
 - a. Knowing culture from another province is an important thing

Figure 42: Respondents' Perceptions on Importance of Cultural Awareness

mengenal budaya di provinsi lain merupakan suatu hal yang penting.



b. When you visit to West Java, which city will you visit?

Figure 43: Respondents' Visitation

saat mengunjungi provinsi Jawa Barat, kota mana yang akan anda kunjungi?

21 responses

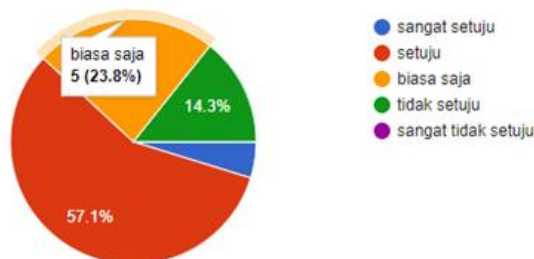


c. The typical food of West Java are little spicy and sour.

Figure 44: Respondents' Perceptions on Food of West Java

makanan khas dari Jawa Barat cenderung sedikit pedas dan asam.

21 responses

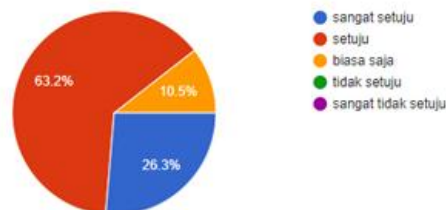


d. The typical food of Jogjakarta is sweet and soup

Figure 45: Respondents' Perception on Food of Jogjakarta

makanan dari Jogja cenderung manis dan berkuah.

19 responses

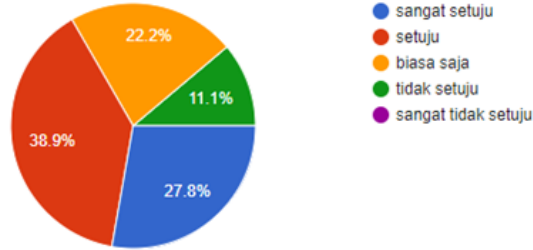


e. You don't know the typical food of Banten.

Figure 46: Respondents' Knowledge on Food of Banten

anda tidak mengetahui makanan khas banten.

18 responses

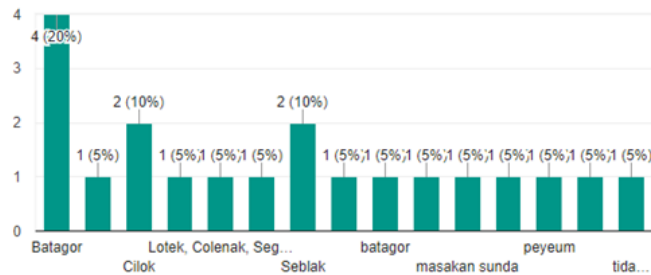


f. Which of the typical food of West Java do you like best?

Figure 47: Respondents' Perception on the Best Food of West Java

makanan khas dari Jawa Barat apa yang paling anda sukai?

20 responses

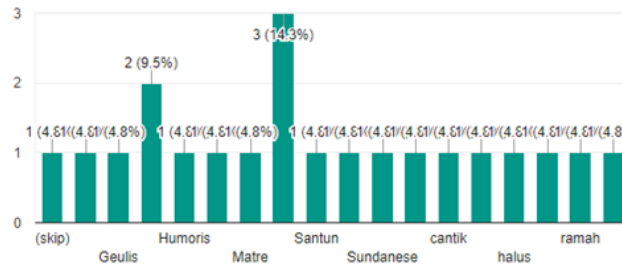


g. 1 word that describes the character of West Java native people!

Figure 48: Respondents' One Word to Describe the Characteristics of the People of West Java

1 kata yang mencerminkan sifat penduduk asli Jawa Barat!

21 responses

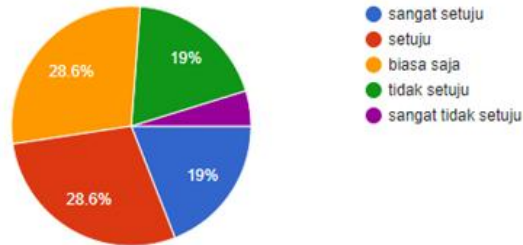


h. West Java people are more subtle compare to East Java people.

Figure 49: Respondents' Comparison on the People of West Java & East Java

penduduk Jawa Barat cenderung lebih halus dibandingkan orang Jawa Timur.

21 responses

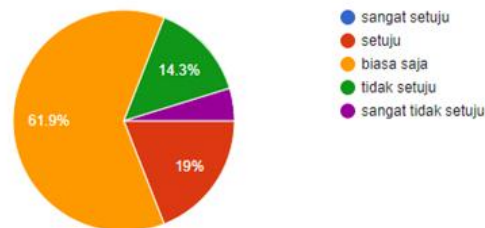


- i. The flavor (little spicy and sour) of West Java food describe the character of people who live in West Java.

Figure 50: Respondents' Perception on the Food of West Java Represent the Characteristics of the People of West Java

rasa(asam dan sedikit pedas) makanan khas dari Jawa Barat mencerminkan sifat penduduk/orang yang tinggal di Jawa Barat.

21 responses

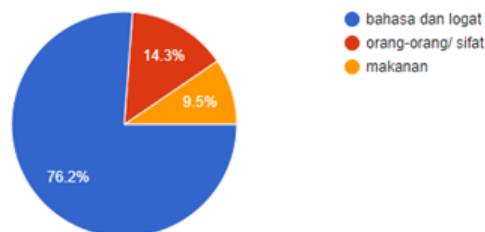


- j. In your opinion, what makes West Java different between the other Java?

Figure 51: Respondents' Perception on the Characteristics of West Java in Comparison to Other Provinces in the Island of Java

menurut anda apa yang sangat membedakan dari provinsi Jawa Barat dengan provinsi Jawa lainnya?

21 responses

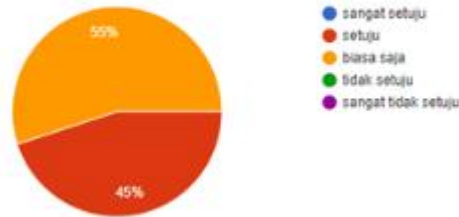


- k. West Java food is using much kind of spices.

Figure 52: Respondents' Perception on the Use of Spices of the Food of West Java

masakan dari Jawa Barat menggunakan banyak macam rempah-rempah.

20 responses

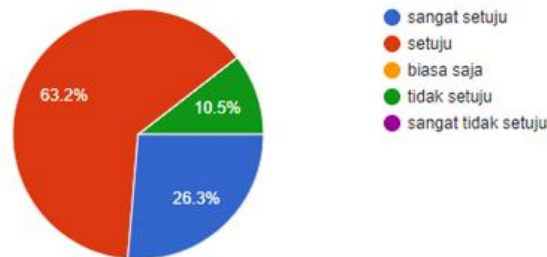


1. You quite know about the famous typical food of Jogjakarta (Gudeg)

Figure 53: Respondents' Knowledge on the Popular Food of Jogjakarta

anda cukup mengetahui makanan khas Jogja yang terkenal. (gudeg, etc)

19 responses

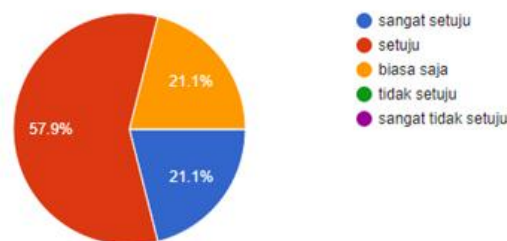


- m. The flavors (sweet) of Jogjakarta food describe the character of Jogjakarta people which is subtle.

Figure 54: Respondents' Perception on Flavors of the Food of Jogjakarta Represent the Characteristics of the People of Jogjakarta

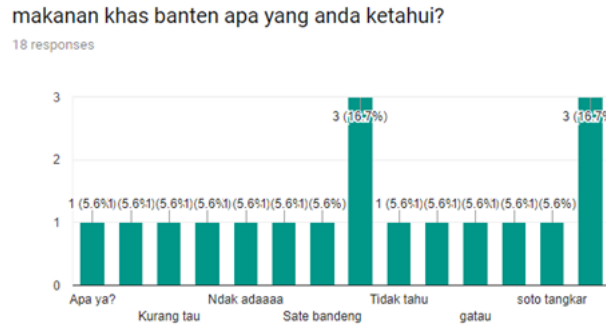
makanan dari Jogja yang cenderung manis, mencerminkan perilaku masyarakat Jogja yang halus.

19 responses



- n. What the typical food of Banten do you know?

Figure 55: Respondents' Perception on Food of Banten

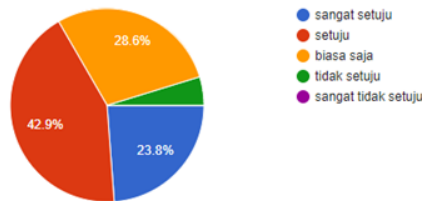


- o. The foods which are sold in West Java are more expensive compare to the other Java.

Figure 56: Respondents' Perception on the Selling Prices of Food of West Java in Comparison to Food of Other Provinces in the Island of Java

makanan yang di jual di Jawa Barat cenderung lebih mahal dari provinsi Jawa lainnya.

21 responses

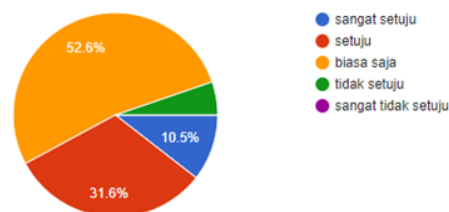


- p. The character of Banten people are harsh compare to West Java.

Figure 57: Respondents' Perceptions on the Characters of the People of West Java

masyarakat banten cenderung bersifat lebih kasar daripada kota di Jawa Barat lainnya.

19 responses



- q. The Jogjakarta people are humble and hard to say no

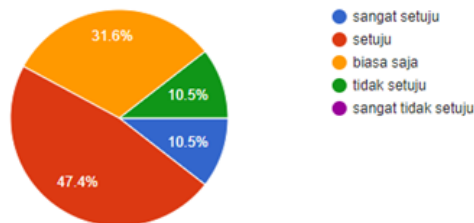
Figure 58: Respondents' Perceptions on the Humbleness of People of Jogjakarta



r. West Java people are chatty and easy to make friend

Figure 59: Respondent's Perceptions on the Chattiness and Easy-Going Characters of People of West Java

masyarakat Jawa Barat sangat suka berbicara(bawel) dan mudah bergaul.
 19 responses



About the food of Bandung, the result indicated that almost 70% of respondents believe that it is important for them to know about different culture. The respondents believe that Bandung is the favorite place for them to visit. The popular traditional food is Batagor and they also agreed that the food from West Java, in general, is a little sour and spicy. The taste of the food appears to be different from the common sets of behavior of the people in Bandung, or West Java, in general. This is due to the findings based on the questionnaire and interview sessions, which the people of West Java appear to be friendly and beautiful (especially for the girls). The friendliness and beauty are irrelevant with the sourness and spiciness of the general food. In terms of the price, the general price level of the food in the province of West Java is a bit more expensive than other provinces in the island of Java.

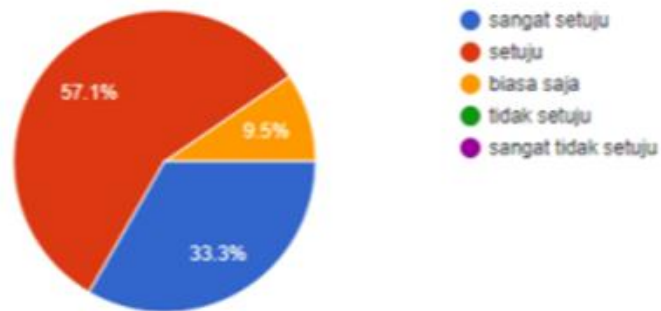
Talking about the special region of Jogjakarta, the food tends to be sweeter than other provinces. Based on the surveys, respondents believe that people of Jogjakarta are very humble and have a relatively high tendency of being quite hesitate about all things. Different than the people of West Java, people of Jogjakarta quite introvert and do not like to talk much. If one moves to the province of Banten, for instance, not a lot of people know much about Banten, especially the traditional food. However, the characteristics of the people based on the language are actually not as elegant as the people of Bandung, or any other city in West Java.

3. Sets of questions about individual characteristics per region, as follows;
 - a. Fairness in an organization is an important thing for you.

Figure 60: Respondents' Perception on the Importance of Organizational Fairness

keadilan dalam sebuah organisasi merupakan salah satu hal yang sangat penting bagi anda.

21 responses

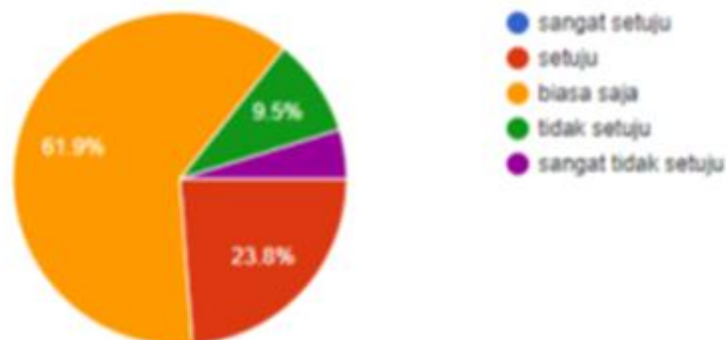


- b. In an organization, you have to dominant/become the leader.

Figure 61: Respondents' Perception on Becoming Dominant/Leader in Organizations

dalam sebuah organisasi, anda harus mendominasi/ menjadi pemimpin.

21 responses

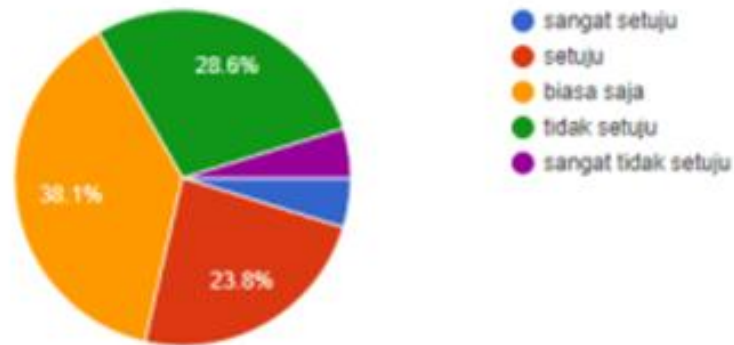


- c. You are a person who does not believe in others especially in doing things in a group.

Figure 62: Respondents' Perception on Trusting Others

anda merupakan orang yang tidak percaya dengan orang lain terutama dalam melakukan suatu hal di dalam sebuah kelompok.

21 responses

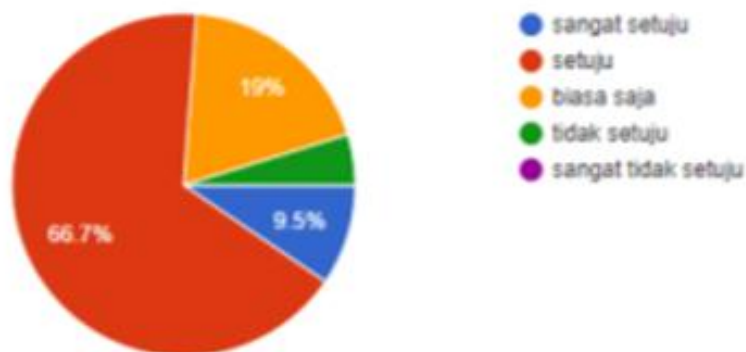


d. When you are facing a problem, you will face it with calm and not panic.

Figure 63: Respondents' Perception on Being Calm/Panic When Encountering Problems

jika ada suatu masalah, anda akan menghadapi masalah tersebut dengan tenang dan tidak dengan kepanikan.

21 responses

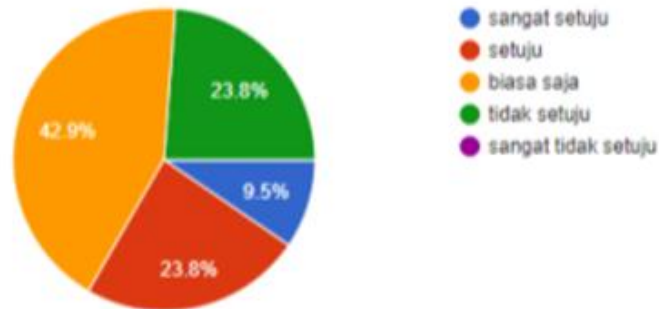


e. When you are facing a personal problem you will choose to be alone than having a discussion to ask opinions from others.

Figure 64: Respondents' Perception on Being Alone or Having Discussions When Encountering Personal Problems

dalam menghadapi masalah pribadi anda akan memilih untuk menyendiri ketimbang harus berdiskusi meminta pendapat dari orang lain.

21 responses

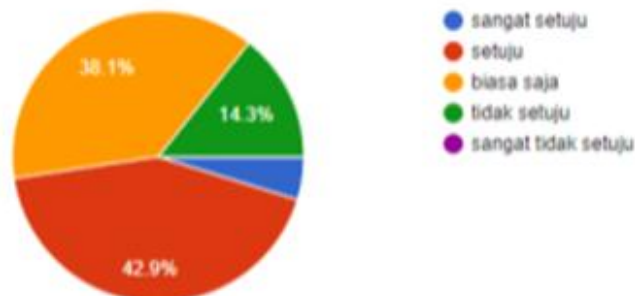


- f. When you are doing an activity, you will make a plan rather than set the entire finish plan.

Figure 65: Respondents' Perception on Planning

ketika anda akan melakukan suatu kegiatan, anda cenderung lebih memilih untuk membuat rencana kegiatan melainkan harus mengatur semua rencana yang telah dibentuk.

21 responses

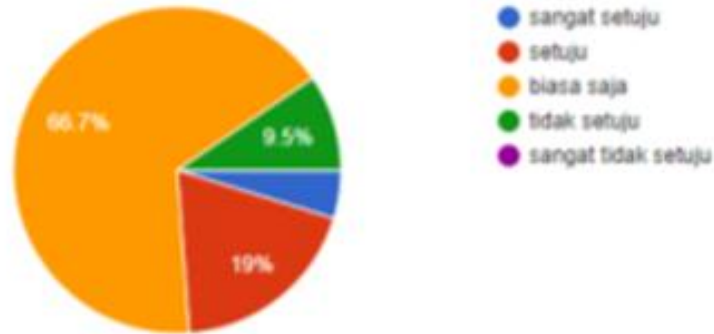


- g. In an organization, you are happy to control everything that will be done

Figure 66: Respondents' Perceptions on Control

di sebuah organisasi, anda dengan senang hati mengendalikan/ kontrol akan semua hal yang akan di lakukan.

21 responses

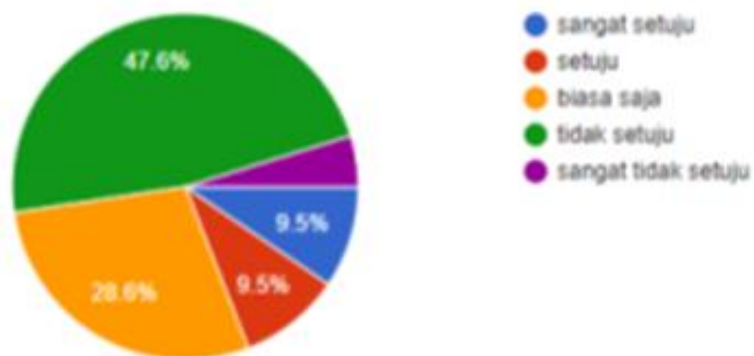


- h. You are a person who has their own mindset and does not care with the other opinions.

Figure 67: Respondents' Perception on Mindset & Other People Opinion

anda merupakan orang yang memiliki pendirian sendiri dan tidak peduli akan pendapat orang lain.

21 responses

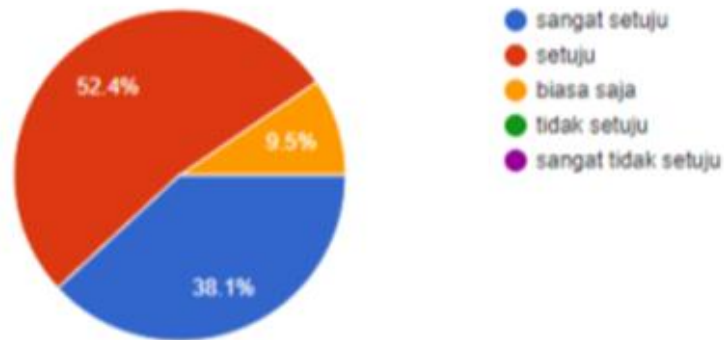


- i. You will try to find ways to reach your life goals.

Figure 68: Respondents' Perception on Finding Ways to Reach Life Goals

anda akan terus mencari cara untuk mencapai target hidup/
"life goals".

21 responses

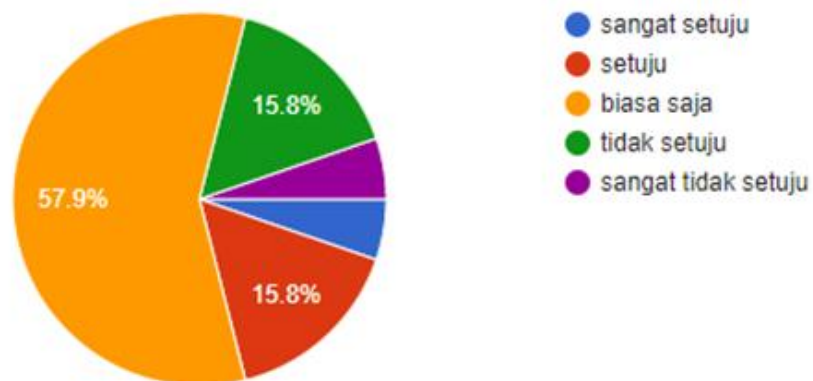


j. You are ambitious person.

Figure 69: Respondents' Perception on Being Ambitious

anda merupakan salah satu orang yang ambisius.

19 responses

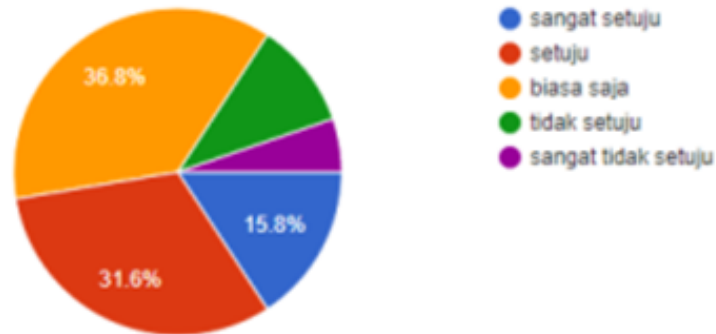


k. You are difficult to deciding a choice.

Figure 70: Respondents' Perception on Being Decisive

anda merupakan orang yang labil dalam memutuskan suatu pilihan.

19 responses

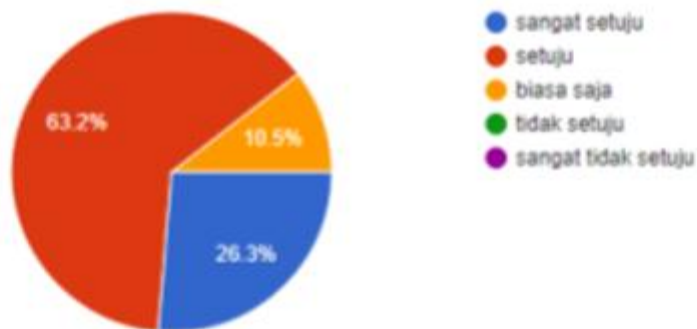


1. Feel uncomfortable when you were going a trip but not according to your will.

Figure 71: Respondents' Perception on Comfort During Trip

merasa tidak nyaman disaat anda sedang melakukan perjalanan yang tidak sesuai dengan kemauan anda.

19 responses

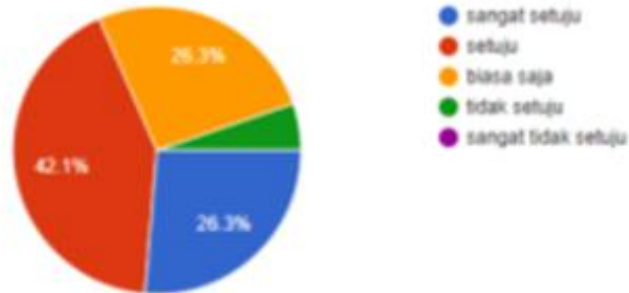


- m. Making plan before going to trip, is a thing that you have to do.

Figure 72: Respondents' Perception on Planning Trip

membuat rencana sebelum melakukan perjalanan, merupakan
suatu yang harus di lakukan.

19 responses

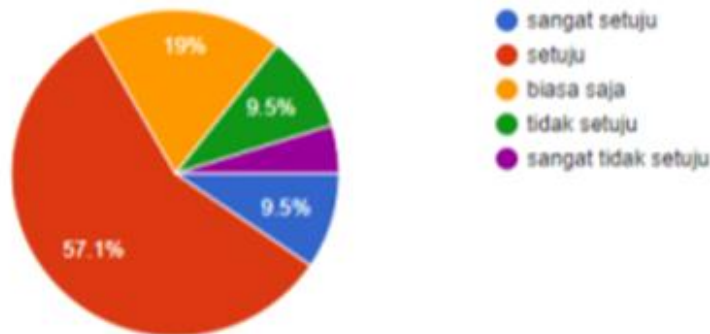


n. You are easy to adapt in a new environment.

Figure 73: Respondents' Easiness in Adapting to a New Environment

anda merupakan orang yang cenderung mudah untuk
beradaptasi di lingkungan baru.

21 responses



To tell the conclusion from this section, people thinks that equity and fairness is important and they think that being dominant in a group is not too important, they prefer to be dominant based on the situation. They will be dominant on a group if there is no one who cares about the task of the group. They thinks that if they're on a group, some of them do not trust any member of the group but some of them thinks that they have to care about other people in a group. Also based on the surveys, people don't like to control things on the organization/group.

To make it even detail, based on the surveys, if there is a big problem to be faced, they do not have to be panicked at first but if they are facing a personal problem, they will solve it on their own but based on the problem, if they're facing a bigger problem they will tell other people about their story.

Move to another topic about planning and organizing, people prefer to plan things rather than to organize all the things. Regarding the holiday organizing/planning, people don't like to go on holiday if the holiday does not go based on their plan, and they tend to not enjoying the holiday. Other than that, about the personal preference, people tend to have their own principle and don't care about other people thinks. They tend to be an ambitious person based on the situation but most of them are just going with the flow but they must have the ambition to reach their goals

4. Sets of questions about food in the region, as follows;
 - a. What is your favorite food from the city where you were born and please explain why?

Bandung:

Degina: Asin Peda/Jambal Roti, because that is originally from Bandung, and if I add with sambal, and lalapan, it will extremely good

James: Batagor Bandung, because it is simple food, the food only made from flour, dumplings, fish, and only fry it in oil, and the lass added with peanut sauce.

Jogjakarta:

Jati: Bakpia and oseng-oseng mercon, if bakpia in my mind it is the identity of Jogjakarta people, and if oseng-oseng mercon, they have the uniqueness, and can attract tourists. Actually oseng-oseng mercon only gravel with sambal.

Sari: Bakmi Jawa, I am not sure why I like this food, my mom said that from my grandmother era, all people loves this food and maybe it is a food that everyone likes from generation to generation. The taste is very delicious because it tastes quite sweet and tasteful makes you want to eat more.

- b. Is the food from the city where you are from describes the behavior of the people that live there? And please give your opinion.

Bandung:

James: yes it is, because where I born was in Bandung, people known Bandung is the place where the people love eat with sambal and lalapan.

Degina: yes it is, because Bandung identical with savory and spicy, so when people hear people from Bandung they will think if Bandung known with savory and spicy food.

Jogjakarta

Jati: yes it is, because in foods in Jogjakarta are easy to be accepted by people.

Sari: Maybe not, the people of Jogjakarta are known with their friendly behaviors. It does not mean that if all the local people eat sweets and the behavior is also sweet. I think that people's attitude can be formed by the environment.

- c. Please explain in a short paragraph about the characteristic of the people from the city you were born?

Bandung:

James: people in Bandung are soft, and polite, when you drive in Bandung and Jakarta it is extremely different, people in Jakarta usually people driving with their ego and explosive bursts of emotion when there is people who drive carelessly. People in Bandung are polite. Hence, when you drive you are not provoking negative emotion of other drivers.

Degina: “someah” so people in Bandung are friendly and well mannered, but usually when they meet with somebody with bad mannered they will do not like them.

Jogjakarta

Jati: it is similar with Solo people, like polite, friendly, and high mannered.

Sari: People of Jogjakarta is still implementing the tradition from their ancestor, but they don't heed from the dogma of the religion, like Kenduri. Locals here love to uphold their culture, for example that every school here has to wear Kebaya on Thursday, other than that some of the people here are actually really friendly.

- d. Are you serious when you are implementing all the rules from your religion? Does it give you a big impact whether you do/do not implement all the rules in your life? What is the impact?

Bandung

James: I think I am agnostic, because I only do the routine if I go to the church, and I do not take my heart deeply

Degina: No, yes it will effect if I doing the rule it will gave me big impact

Jogjakarta

Jati: yes I am, I belief in my religion, but I am not fanatic person, because if I am fanatic person it will make I will not easy to adapt with my friends with other religion. It is not have big impact with me, in my opinion if I do not go to church it will effect in my moral.

Sari: “what we plant, that's what we reap”, I personally believe that whatever I do whether it is good/bad will be back to myself. I am serious of implementing all the rules from my religion because it is going to give a big impact for my life.

- e. Please explain a little bit about yourself!

Bandung

James: I am Task oriented, the conclusion I do not care about people, but I only focus on the tasks be done.

Degina: I am friendly, and easy going with new people. I am also regarding myself to be relatively social-able

Jogjakarta

Jati: I am the person who welcome to everyone.

Sari: I'm a little bit shy, but if you already know me better, I will be very talkative especially that I can be the person to ask about opinion if my friends have a problem. My principle is that I have to help others that needs help especially for my closed one.

- f. In your opinion, Does the behavior that written from your zodiac, is true as your behavior?

Bandung

James: I do not believe in Zodiac

Degina: No, it is not true, because it is only standard made by human. I do not believe with prediction

Jogjakarta

Jati: I do not believe in zodiac, because I think if the zodiac prediction made by human, not directly from God.

Sari: Not for me, I don't like to read about zodiac on the magazine, every people has their own characteristics and it is not based on the date of birth but it is based on the environment and how they're raised by their parents.

- g. What are the differences from the people that live in your city and the other who lives in other city that is in the West Java/Jogjakarta/Banten?

Bandung

James: back to the first, people in Bandung polite and soft, and people in Medan for example, they talk with high intonation. It is like fire and water.

Degina: it is clearly in Bandung the people are friendly and well mannered, but in Jakarta people are selfish.

Jogjakarta

Jati: people in Jogjakarta are friendly and polite, different if we say Jakarta people who have different kind of people who thinks a lot about their self only.

Sari: Every individual has their own characteristics that shows where they're come from maybe from the way they talk or the culture and maybe of how they thinks.

- h. Give 1 drinks from your city you were born that describe yourself and please give a brief explanation!

Bandung

James: I like with Bajigur with its flavor, because it is suitable if we drink in Bandung, because Bandung have cool temperature. Why bajigur? Bajigur it is non-alcoholic beverage, and the majority people in Bandung are Muslim, so it is suitable in Bandung.

Degina: I like Bajigur rather than Bandrek, because bajigur have soft and sweet flavor but Bandrek have sour and spicy flavor.

Jogjakarta

Jati: Wedang Jahe and wedang uwuh, because it is traditional healthy drink, it is originally made from natural ingredients.

Sari: Dawet. Dawet is very refreshing if you drink it on the afternoon, maybe my personality right now, if people just know about me, they think that I am not attractive like coconut milk on the dawet, but if you taste it with the dawet itself it will taste amazing. By get to know me a little more.

- i. What is the habit that you've done until now that comes from your place of birth? And why are you still doing that habit?

Bandung

James: I think usually habit came from the village only, because I am not originally from village so I don't know the habit in the Bandung.

Degina: the habit of people in Bandung nowadays especially the teenagers, they want to go to the place with good scenery for photo, because they want to looking got in social media.

Jogjakarta

Jati: procedure in my culture like greeting to every people who we meet, and polite with older people, like using krama language with older people.

Sari: Always bending over/bow down if I am going to pass older people or saying "nuwun sewu"/"monggo" when bumping into other person. It shows that younger people still has the attitude and politeness.

- j. From the place you were born, is it easy from them to adapt and make a good environment between others?

Bandung

James: it is different between people with financial medium to high and medium to low, if people in medium to high they will easy to adapt, but people medium to low they cannot adapt and still holding their customs.

Degina: depend on their community, because Bandung divided into 2 major groups who can adapt with new customs, and other group don't

Jogjakarta

Jati: if people original from Jogjakarta, they are easy to adapt, but for example if they meet with Papua people who have extremely different culture with them, they will carefully with them.

Sari: Very easy, especially Jogjakarta that famously known for its friendliness. It makes people easily adapt.

- k. Can you feel difference your culture between the other cultures? Explain your opinion

Bandung

James : -

Degina: usually Bandung people do not match with other culture, because Bandung people have soft characteristic, so if they faced with other people with different culture they will think it is bad.

Jogjakarta

Jati: yes I can feel the difference because every province has different culture

Sari: Of course, based on my answer above, every place has their own culture so it is easier for us to feel the difference of the culture.

- l. Do you also can easily adapt in the new place/ environment? Explain your opinion.

Bandung

James: depends, if only adapt in Indonesia I still able to adapt, but if i go to other country, I will hard to adapt.

Degina: Yes I can, because I like to have a lot of friends.

Jogjakarta

Sari: Very easy since I am quite talkative

- m. In your opinion please explain, is it important for all of us to perpetuate the culture from where we were born?

Bandung

James: actually important, but I think it is not relevant for me, because for me, I'm not typical person who want to perpetuate my culture.

Degina: it is important, because people in Bandung want to look different with other culture. If it is vanish it will make people in Bandung same with other general people in big city like Jakarta

Jogjakarta

Jati: it is important, because our self-formed beside from family, culture also take a role in it.

Sari: Yes it is important, because from the tradition and the culture itself can form our own personality.

- N. is there any rules/habits/culture that you've done until this time, and does it give you a big impact? Please explain your opinion.

Bandung

Degina: if in my culture, People in Bandung should show their friendliness, because as we know, if people came from Bandung other people will judge if people from Bandung are friendly.

Jogjakarta

Jati : -

Sari: Hmm I think it's quite easy for me to adapt in the new environment. I think we need to know also the situation and the condition about the new place, how the environment, the culture and also about the locals attitude and behavior so we can easily adapt.

CONCLUSION

Based on the paper, people can learn more about the food of Banten, Jogjakarta, and West Java. In the first and second chapter, this paper is focusing more in West Java profile. The majority of West Java people are Sundanese, so Sundanese cultures influence more in the West Java livelihood. The third chapter describes West Java foods also Jogjakarta and Banten. The fourth chapter is questionnaire and interview question and also the answer.

This paper tries to elaborate the facts that every food has their own unique story and flavor. Even though, these 3 provinces are still in the island of Java, the flavors of their foods have their own tastes and colors. The flavors of each food describe the personalities of each people. People do not care about the story of the food, they just eating the food without knowing the story behind it.

On the interview, some of them believed that the flavor of the food describes the personalities, but some of them did not believe that. There are many factors that influence the taste of the food, such as: culture, religion, type of blood, even zodiac can influence their taste. The zodiac is still not 100% accurate, it depends on the people perception, whether their believed it influence them or not.

EAST AND CENTRAL JAVA CULTURES & CUISINES

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INTRODUCTION

Indonesia is an archipelagic country that has more than 1300 tribes and makes Indonesia with the most tribal country in the world (Garuda, 2016). Every Indonesian culture has its own specialness and uniqueness, not only the nature, but also languages, religions, and many more. This paper focuses on the richness of East Java and Central Java culture, culinary; the behavior and characteristics of the residents, and the connection of Javanese culture with and Javanese cuisine to mirror what have been previously studied by Jo, Lee, Sohn and Kim (2015) about Chinese and Korean consumers for Bulgogi.

Thursby argues that to each person food has a meaning. Cultures, clans, families, and the identity of some individuals are shaped by the foods they select and the ways they prepare and serve them. Foods can evoke nostalgia for past times, and sustaining memories can be as nourishing to our spirits as a warm cup of hot chocolate on a blustery winter night (Thursby, 2008).

Javanese cuisine is the cuisine of Javanese people, a major ethnic group in Indonesia, more precisely the province of Central Java, Yogyakarta and East Java. Javanese cuisine is more indigenously developed and noted for its simplicity than other cuisine across Indonesia (Nuragustina, 2011). Some Indonesians perceive Javanese cuisine as sweeter compared to other Indonesian dishes, because of the liberal use of *gula jawa* (palm sugar) or *kecap manis* (sweet soy sauce). Javanese food is categorized into Central and East Javanese food; both simple and non-spicy food, though Central Javanese food tends to be sweeter (The Jakarta Post, 2009).

Javanese or *Orang Jawa*, is the largest ethnic group in Indonesia. They are concentrated on the island of Java and numbering about 85 million in the early 21st century. The Javanese language belongs to the Austronesian (Malayo-Polynesian) family. Islam is the predominant religion, though Hindu traditions of an earlier era are still evident in many areas, and relatively few Javanese strictly observe Muslim precepts. Belief in assorted local spirits is widespread (Gorlinski, 2011).

Javanese can be differentiated into two majors, Central Javanese and East Javanese. They have different characteristics, culture, and language. Their cuisine is also different, the culinary of Central Java tend to be sweet, while the types of East Java dishes seem firm. When it spicy, it is spicy. It is as if these culinary creators know what they want to accomplish from the dishes they serve. The taste of East Java cuisine does reflect the characteristics of its society (Jatimi, 2013).

Regarding to the studies above, this paper will describe the East and Central Java culture, including their characteristics, behavior, culture, and cuisine. This paper intends to further examine the connection between the culture of East and Central Java culture and the characteristics of their cuisine, just like the previous study by Jo, Lee, Sohn and Kim (2015) about Chinese and Korean consumers for Bulgogi.

GENERAL CHARACTERISTICS OF THE JAVANESE

Java culturally into a large power-distance low individualism, and weak uncertainty-avoidance feminine category. Though these cultural dimensions were not initially intended for the explication of language study, they may increase our understanding of socio-pragmatic considerations underlying the way members of a community use language. Thus, high-collectivism and low individualism suggest that there are strong needs among members of the community to be close to one another, and to be very conscious of any elements which may impede or reduce the quality of their togetherness. Inequality in society may occur in a variety of areas, for example; physical and mental characteristics, social status and prestige, power, laws, rights and rules (Hofstede, 1984).

Culture plays an important role in the production of language, and therefore it is useful to discuss prominent elements in Javanese culture viz. indirectness, concealing one's feeling towards others, avoiding responsibility and attention, preference for togetherness, and adherence to status difference. A preference for hiding feelings is common among Javanese speakers, such that it is considered inappropriate for others to know what a speaker has on her/his mind. While this tendency in some form may be universal, it is taken to greater extremes in the Javanese culture. Wierzbicka argues that in Javanese culture it is considered appropriate to conceal one's wishes and one's intentions, particularly if they are in conflict with other people's wishes or desires. Wierzbicka describes this as "*not saying what one feels*" and the need "*to protect one's own equanimity and peace of mind, which could be threatened by an overt expression of feeling*", and proposes that this element of concealment, is typically Javanese (Wierzbicka, 1991). Such a bias towards concealment extends to the system of government in which the principle of "*traditional Javanese king-where his subjects interpret his utterances*" can still be applied in Javanese government leadership.

In Java, hidden feeling (*rasa*) is very important but not clearly expressed, though actually it can sometimes be guessed partly from symbols and facial gestures, and so it is vital for interlocutors to attempt to understand the covert feeling of individuals or community from various symbols and gestures. Thus, children may generally understand that when their fathers have a stern look, this means they are angry. Young people who visit their girlfriends and find their girlfriends' mothers never initiate a conversation should learn from the situation that they are not well accepted in those families. In Javanese culture truth and straightforwardness may sometimes not be desirable in interaction among people. Related to this cultural predilection to the concealment of feeling is the tendency towards indirectness or "indirection" in Javanese culture because people often do not say directly what they mean (Geertz, 1976).

CHARACTERISTICS OF THE PEOPLE OF EAST JAVA

East Java is the most widespread province compared to six other provinces in Java. The area is 47.922km², consisting of 29 districts and 9 cities, the majority of the population in East Java is Javanese. The language used also uses the Java language and some use Madurese language. The name of "Java" element attached to East Java, at a glance fostering an impression for the cultural character of the community on an average monoculture, whereas the original East Javanese culture is examined more deeply in the plural average.



Figure 74: Karapan Sapi
Source: (Linda, 2014)

Cultural University of Jember, Ayu Sutarto on 2004 said that the territory of East Java is divided into ten Tlatah or cultural area. Tlatah included in the big groups of Mataram, Arek, Madura Island and Pandalungan. Meanwhile, tlatah are included in the small class of Java Panorangan, Osing, Tengger, Madura Bawean, Madura Kangean and Samin (Sedulur Sikep). *Tlatah* culture explains that there are differences in some characteristics of society in East Java based on their respective regions.

East Java region is divided into several Tatarah because of the differences can indicate that the people of East Java are a unique community and rich in culture and local wisdom. In the case of this difference does not make the East Java region mutually separated, but still united as a unity of the province.

TRIBES IN EAST JAVA AND THEIR CHARACTERISTICS

JAWA

“Wong Jowo” is a name for the Javanese or the Javanese tribe and of course the Javanese tribe is the largest tribe in East Java province and in other Java province. In fact people are spread in several other areas in Indonesia through transmigration programs undertaken by the government (Putra A. , 2014a).



Figure 75: Javanese People
Source: (Kisah Asal Usul, 2015)

TENGER



Figure 76: Tengger Tribe
Source: (Wikipedia, 2017)

Tengger tribe dwells in three villages in Sukapura district, Probolinggo regency, East Java province, namely Jetak, Wonotoro and Ngadisari. People from origin may be similar to that of the Javanese generally. The language they use is also the Tengger dialect of Javanese language. As a result of secession at one time, there are some elements of their culture that are different from the Javanese now. People religion from Tengger tends to be similar to that of the present-day Hindu Darma, but it is also strongly influenced by their original belief in the environment. Daily pattern of life is somewhat different from the Javanese in general, because live in the very cold Tengger Mountain, with the crater of Mount Bromo being the center of their cult orientation (Putra A. , 2015).

OSING



Figure 77: Osing Tribe
Source: (Putra A. , 2014c)

Osing or Using people live in scattered in Giri, Glagah, Kabat, Rogojampi, Banyuwangi, Singojuruh, Genteng and Srono subdistricts in Banyuwangi district, East Java and consider themselves indigenous in the area. Osing origin is in fact the descendants of the people of the Blambangan Kingdom who exiled themselves in the days of Majapahit. Osing can be said to be still part of the Javanese tribe. The name Osing was given by immigrant settlers who lived in the area in the 19th century. The word Osing or Using means no, it shows the attitude of those who reject the influence of the outside in the old days (Putra A. , 2014c).

MADURA



Figure 78: People of the Island of Madura
Source: (Afifana, 2016)

The tribe of this nation inhabits the island of Madura and part of the eastern coast of Java. Their population is about 3,000,000. Others live in other big cities in Indonesia. Madura language is Madurese language with Kangean, Sumenep, Pamekasan, Bangkalan, Probolinggo, Bondowoso and Situbondo dialects. The Madurese language also recognizes the language level, which is harsh, medium and fine language, abusive language used for everyday community communication (Putra A. , 2014b)

BAWEAN



Figure 79: Bawean People
Source: (Nugroho, 2016)

The Bawean tribe is a small group of Malay people from Bawean Island. The island is located in the Java Sea between two large islands, namely Borneo Island in the north and Java Island in the south. Bawean Island is located about 80 miles to the north of Surabaya, and entered Gresik regency. The island consists of two sub-districts, namely Sangkapura and Tambak sub-districts. Malay and Malaysian Malays are more familiar with Boyan than Bawean. In their view, Boyan means driver and gardener because the profession of some Bawean origin community is to work in the garden or as a driver (Putra A. , 2016).

SAMIN

The Samin tribe is a society group which could be found in Blora and Bojonegoro, Central Java. Most of Samin live in the forests, and they are deliberately stay away from crowds and doing their tradition differently with common society. They are treating the nature well. They use firewood if it is only necessary and not over-exploit the nature. They prefer to walk as far as they can, avoid the usage of transportation. The Samin Surosinteko (the Samin's elders) is strongly opposed with capitalism and materialism that brought by the Dutch Colonialism. The Samin speak in Kawi language combined with local dialect. The Samin experiencing development in terms of beliefs and way of life. In Pati and Brebes, there are some other parts of the Samin tribe called Samin Jaba and Samin Anyar which already left the Samin's traditional way of life. Moreover, in Klapa Duwur (Blora), Purwosari (Cepu) and Mentora (Tuban) know as *Wong Sikep*, before they were extremely fanatic but nowadays, they had leaving the traditional beliefs and choose the Indonesian official religion, Buddha-Dharma.

Saminisme (traditional beliefs) arise as an impact or a reaction from the Dutch Colonialism which is despotic. Resistance done by not doing any physical contact but they against rules and responsibilities to the Dutch, for example the responsibility for paying tax. At the end, they try to make a new order of life, customs and habits they creates its own community with its own beliefs and its own way of life.

The pioneer figure of Saminism is Samin Raden Surowijoyo. He got his intelligence from his father, the son of Prince Kusumaniayu. He was born in 1859 and Raden Surowijoyo robbed the goods from rich family and shared it to the poor. Raden Surowijoyo is known as the Robinhood from Java. The aggressive movement by Kyai Samin Surosantiko is blocked by the Dutch and be deported to Tanah Lunto in 1914. Kyai Samin Surosantiko is the generation of Samin Anom who continuing the movement from his father and known as Samin Sepuh.



Figure 80: Samin People
Source: (Alexander, 2014)

Five rules in Saminism:

- Do not go to school
- Do not wear cap (*peci*) but should wear “*iket*”, traditional cloth wear overhead
- Polygamy is prohibited
- Do not wear long pants, only wear knee-length pants
- Do not sell anything

The principal teachings in Saminism:

- Religion could be a weapon or a way of life. Saminism is not differentiating any religion and Samin never hate any religion. The most important thing is someone's character and behavior
- Do not bother others, do not fight, do not envy and take others belonging
- Be patient and do not be arrogant
- People should understand others' life because someone's life is equal to the others; spirit is only one and it is eternal. According to the Samin, spirit is not dead; it just take off the physical body
- Talking good and keep the mouth from the bad words, be honest and respect one another. Selling is prohibited because it is written in the Samin's Scripture

The spread region of Saminism was starting in Klopoduwur, Blora. In 1890, Saminism spread to two villages in Randublatung, Bojonegoro (Malayan Group, 2016).

THE INHERITED PAST OF JAVANESE CULTURE UNTIL NOW

Indonesia is known as rich ethnic and cultural wealth. Indonesia has 17,548 islands and 250 tribes. These important things make Indonesia as a country that has uniqueness in disseminating and strengthening the influence of inter-regional culture diverse.

Indonesia is famous for its tribe for characteristic that exist in the country. The largest tribe in Indonesia is the Javanese tribe. The Javanese occupy the central and eastern regions of Java Island. The Javanese tribe has an unlimited number of cultures, as of many events and cultural activities are still run down from generation to generation and still exist until nowadays. Below this paragraph is about Javanese culture passed down from generation to generation.

LANGUAGE



Figure 81: Javanese Language
Source: (Anas, 2016)

The Javanese tribe consists of regional languages which are usually called Javanese. In general, in the life of the Javanese people more often use the Java language compared with the national language and Indonesian language. Java language has some rules to express intonation and vocabulary by looking at the other person when meeting or interacting directly. It is usually given the term of *sebian* called *ungguh-ungguh*.

The longer the social influence that occurs in Javanese Culture is indirectly able to form consciousness because of influential status to the community even though someone who comes from the Java Tribe is coming from any culture, but the person will still respect to other older people (Anas, 2016).

BELIEF

The beliefs held by the Javanese community in ancient times mostly embraced Hinduism, Buddhism and Kejawen. Nowadays, beginning to change and mix with other diversity of people who live around area, most of the Javanese people are Muslims and some are Christian and Catholic. Although living with different religions, but the Javanese people still hold firm beliefs that have existed from ancient times that are *Kejawen*.



Figure 82: Kejawen Culture
Source: (Anas, 2016)

Kejawen is a culture contain about art, culture, tradition, ritual, attitude and philosophy to explain about Javanese people. *Kejawen* Belief has become the old generation and the present generation is not much to follow. Although there is a difference in age distance, young people will respect the people with older age (Anas, 2016).

PHILOSOPHY

The philosophy of Sunan Kalijogo is one of life philosophy embraced by Javanese people. Tradition done by Sunan Kalijogo is the activity of *Da'wah* and the traditions are followed by many people. For instance, *Ilir-Ilir* and *Gundul-gundul pacul* is traditional song made from Sunan Kalijogo and until nowadays, this traditional song still remain known.



Figure 83: Dasa Pitutur
Source: (Anas, 2016)

Sunan Kalijogo embraces the life philosophy in *Dasa Pitutur*. The content of *Dasa Pitutur* are *Urip Iku Urup*, *Memayu Hayuning*, *Bawana Ambrasra dur Hangkara*, *Sura*

Dira Jaya Jayaningrat lebih Dening Pangastuti, Ngluruk tanpa Bala Menang tanpa Ngasorake Sekti tanpa Aji-Aji Sugih tanpa Bandha and others (Anas, 2016).

ART



Figure 84: Reog
 Source (Anas, 2016)

The Javanese community has a wealth of diverse arts and must be preserved entirety. Traditional arts in the Tribe of Java decided into 3 groups of cultural roots, for instance Banyumanas (*Ebeg*), Central Java and East Java (*Ludruk* and *Reog*). Adaptation of music *Keoncong* is a traditional Javanese music called *Gamelan*.

Javanese have various traditional dance arts from various regions, called *Tari Bambang Cakil* from Central Java, *Tari Ebeg* from Banyumas, *Tari Angguk* from Yogyakarta, *Tari Kuda Lumping* from Central Java, *Tari Gandrung* from Banyuwangi, *Tari Reog* from Ponorogo, *Tari Kridhajati* from Jepara, *Tari Emprak* from Central Java, *Tari Golek Menak* from Yogyakarta, *Tari Remo* from East Java and *Tari Sintren* from Central Java (Anas, 2016).

CALENDAR

JANUARI					2012												FEBRUARI				
WISATA / WISATA BUKIT					WINDU KERTORO												WISATA / WISATA BUKIT				
WISATA / WISATA BUKIT					WISATA / WISATA BUKIT												WISATA / WISATA BUKIT				
WISATA / WISATA BUKIT					WISATA / WISATA BUKIT												WISATA / WISATA BUKIT				
1	8	15	22	29	MINGGU	20	5	12	19	26	20	5	12	19	26						
2	9	16	23	30	SENIN	30	6	13	20	27	30	6	13	20	27						
3	10	17	24	31	SELASA	31	7	14	21	28	31	7	14	21	28						
4	11	18	25	1	RABU	1	8	15	22	29	1	8	15	22	29						
5	12	19	26	2	KAMIS	2	9	16	23	1	2	9	16	23	1						
6	13	20	27	3	JUMAT	3	10	17	24	2	3	10	17	24	2						
7	14	21	28	4	SABTU	4	11	18	25	3	4	11	18	25	3						

Figure 85: Java Calendar
 Source: (Anas, 2016)

Java tribe with uniqueness of characteristic not only seen from the arts, language, philosophy and belief, but one of the advantages that are still believe with Java Calendar. This calendar has a history used by Kesultanan Mataram. Islam began to develop on the island of Java, Sultan Agung decided to leave the Calendar Saka and replace it with *Hijriah* Calendar in accordance with the culture that existed in Java. The Javanese calendar is made with a blend of Islamic, Hindu-Buddhist and European cultures.

The Java calendar has two daily cycles which are now known as weekly day consisting of 7 days in general (Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday) as well as *Minggu Pancawara* only consisting of 5 days Market (Manis, Pahing, Pon, Wage and Kliwon). The moon counts contained in the Javanese calendar are the same as the general 12 month calendar of Sura, Supar, Mulud, Bakda, Mulud, Jumadilawal, Jumadilakir, Rajab, Ruwah, Pasa, Sawal, Sela and Besar (Anas, 2016).

JAVA COUNT

The traditional Javanese community also has own uniqueness by having a Javanese count system to make important decisions. This calculation system is called *Neptu*, including the calculation number of days, market days, months and years of Java. Every day, market days, months and years have different meanings and traditional values. All the total of the calculated value of Java will be known event of the decision taken will be good or bad.

Hereshop - Ranagan

Tabel Pencocokan Hari dan Pasaran

Tahun 1500 - 1599		Tahun 1600 - 1699		Tahun 1700 - 1799	
Hari		Hari		Pasaran	
1	Senin	1	Minggu	1	Paing
2	Selasa	2	Senin	2	Pon
3	Rabu	3	Selasa	3	Wage
4	Kamis	4	Rabu	4	Kliwon
5	Jumat	5	Kamis	5	Legi
6	Sabtu	6	Jumat		
7	Minggu	7	Sabtu		
Tahun 1800 - 1899		Tahun 1900 - 1999		Tahun 1700 - 1899	
Hari		Hari		Pasaran	
1	Jumat	1	Kamis	1	Legi
2	Sabtu	2	Jumat	2	Paing
3	Minggu	3	Sabtu	3	Pon
4	Senin	4	Minggu	4	Wage
5	Selasa	5	Senin	5	Kliwon
6	Rabu	6	Selasa		
7	Kamis	7	Rabu		

Figure 86: Java Count and Market
 Source: (Anas, 2016)

The calculation of Java also based on the *Aksara Jawa* (*ha na ca ra ka, da ta sa wa la, pa dha ja ya, ma ga ba tha nga*). Each of *Aksara* has a different history count value, for example *ha, da, pa ma* each words have 1 letter value and *na, ta, dha, ga* not all words has 2 value. The total calculated count will matched to 5 Elements that already exist in the Javanese culture of *Sri, Lungguh, Gedhong, Loro* and *Pari*. Elements of *Sri, Lungguh* and *Gedhong* are positively, meanwhile *Lorong* and *Pati* are negative as well, but usually avoid by the Javanese community (Anas, 2016).

CULTURAL AREA OF EAST JAVA

According Koentjaraningrat, there are seven elements of culture that ultimately make East Java is divided into ten tlatah. The seven elements are religious systems, community organizational systems, knowledge systems, livelihood systems and economic systems, technological systems, tools, languages, and arts. What are the differences between these cultures?

MATRAMAN JAVA CULTURAL AREA

The Javanese Matraman culture covers area in the western part of East Java, there are Ngawi Region, Region and Madiun City, Pacitan Region, Magetan Region, Kediri Region, Nganjuk Region, Tulungagung Region, Blitar District, Trenggalek Region, Tuban Region, Lamongan Region, and Bojonegoro District.



Figure 87: Matraman Culture
Source: (Budi, 2016)

It was named Matraman because this area still has strong influence from the Mataram Kingdom. If looking from the side of this customs, people in the region Matraman similar to the people of Central Java, especially Yogyakarta and Surakarta. The most visible thing is the use of soft Java language, although not as smooth in Yogyakarta and Surakarta (Budi, 2016).

AREK CULTURAL AREA

In the east of Matraman there is a tlatah arek that has made a distinctive cultural area and well known with East Java characteristic. Arek community is known to have a high

fighting spirit, open and easy to adapt. One characteristic of the people of Arek is *bondo nekat*.

Surabaya and Malang are the two cities that became the center of Arek culture. These two big cities became the center because the society social condition is very complex and heterogeneous, which can be said to be the center of education, economy and tourism in East Java. This area is attractive to outsiders. One of them, making elting pot or cauldrons of culture in East Java. Immigrants from ethnic groups aim to look for the "sugar" of the fast-growing economy. Although the area only 17 percent of the total East Java, but already half of which 49 percent of East Java economic activity occurs directly in this area (Budi, 2016).



Figure 88: The People of Arek Region
Source: (Budi, 2016)

MADURA CULTURAL AREA



Figure 89: Madura Island is Famous for Wandering Character
Source: (Budi, 2016)

The Madura Island community is one of the largest tlatah pleburan communities in the top three and the area territory already includes Madura Island. Characteristic culture Madura different from the community in tlatah Matraman. According to Kuntowijoyo in the book *Perubahan Sosial dalam Masyarakat Agraris Madura 1850 to 1940*, the uniqueness of Madura is a distinctive tegal ecological form, distinct from the ecology of rice fields in Java. The scattered desertification, lacking in village solidarity, forms the characteristic of social relationships that only center on the individual and the nuclear family as the basic main unit.

The Madura Island community has a strong explorer spirit like Bugis and Minangkabau communities. The soil factor that is not fertile enough to do suitable planting, Madurese Island decided to migrate to the island of Java, East Java in the east to seek fortune. This region is a land of blood - both Madurese Island. On the island of Java became a place to live for the people of Madura and live side by side with Javanese community (Budi, 2016).

PANDALUNGAN CULTURAL AREA



Figure 90: A Mix Culture between Madura and Java in the Pandalungan region
Source: (Budi, 2016)

The area of Madura and Java that live in unity make these two regions are called Pandalungan region. According to Prawiroatmodjo (1985), the word pandalungan comes from the basic form of Javanese dhalung which means '*periuk besar*'. Containers meet the culture of rice fields and culture tegal. Javanese culture and Madura culture, forming a new culture, named Pandalungan. As a result of the new culture, the society is characterized by an egalitarian, hard-working, aggressive, expansive and high-solidarity, and still places Islamic religious leaders as the central figure. The area includes Pasuruan, Probolinggo, Situbondo, Bondowoso, Lumajang and Jember.

There are some unique things from discussing Pandalungan community. When

talking with someone from Pandalungan, maybe some people will think that the society is like a Madurese, because hearing from the language. However, in fact the community is not a Madurese and its language is more inclined to the Javanese language. The acculturation of Javanese Maduranese culture is really thick and it became one of the factors that make the dialect of Pandalungan society become a glimpse sounds like Madura dialect.

This fragmented cultural area shows that East Java is dynamic with a wide variety of regional and community characteristics. This uniqueness becomes the wisdom of local location of East Java that shows the existence of the cultural richness of Indonesia (Budi, 2016).

CHARACTERISTICS OF CENTRAL JAVANESE PEOPLE

GENERAL CHARACTERISTICS OF CENTRAL JAVANESE PEOPLE



Figure 91: Politeness is taught when they are kids
Source: (Penulis Kolong Langit, 2016)

Basically, people from Central Java are shy and hesitate. The truth is they want to meet new people, but most of them are too afraid to start the conversation. They are also polite toward others, especially to the elderly. They will greet and bend over to show their respect. Central Javanese people don't like conflict, they prefer to keep their life in harmony and avoid conflicts. They also like to help each other they have this slogan that go "*mangan ora mangan sing penting ngumpul*" which means even if we don't have money to eat, it is fine as long as we can gather around.

Javanese are not ambitious. They will just go through all that must be done. There is no need for ambition to do something that cannot be done. The Javanese do not suggest it.

Another characteristic that cannot be left behind is the nature of *gotong royong* or working together in the environment (Pamomong Semar, 2012).

Indirectness is preferable in Javanese culture. On the other hand, straightforwardness and directness are often considered offensive. Direct refusals are considered impolite in Javanese culture, thus refusing indirectly is very common and acceptable (Kana, 1982).

Javanese speakers use Javanese language in their efforts to conceal their feelings, to avoid hurting their interlocutors, to show indirectness and to lower themselves whenever considered necessary. All these characteristics are reflections of Javanese culture (Nadar, 2007).

Javanese Tribe Culture produces its own religion called *kejawen*. *Kejawen* is a belief in which there are traditions/customs, cultural arts, and the philosophy of Java tribe. *Kejawen* has a Javanese spiritualistic meaning which in ancient times became the only religion adopted by Javanese tribe people in prehistoric times. In the era of the kingdom, many Javanese Hindus and Buddhists even they spread Hinduism and Buddhism to some kingdoms in Java such as Majapahit work, and Singosari work (William, 2017).

EAST JAVANESE CULINARY

GENERAL CHARACTERISTICS OF EAST JAVANESE CUISINE

East Javanese cuisine uses less sugar and more chili. Culinary historians often attribute this characteristic of East Javanese cuisine as having been influenced by Indian and Arabic cuisine, as well as the cuisine of Madurese (Ethnic Food R Us, 2016). Largely influenced by Madurese cuisine - Madura being a major producer of salt, hence the omission of sugar in many dishes. Many of the East Javanese dishes are also typically Madurese, such as Soto Madura and Sate Madura, usually sold by Madurese settlers (Santosa, 2012).

In East Java we often encounter many culinary with spicy flavors. There are: *Soto Namangan*, *Pecel Madiun*, *Sate Ponorogo*, *Sate Madura*, and *Rujak Cingur* scattered around East Java. The taste of the cuisine is very firm. When it is spicy, it is spicy, when it is salty, yes it is salty. That said, it all describes the character of its citizens who have a straightforward style of speech which is *ceplas-ceplos* or bluntly (Fariz, 2014).

East Javanese foods identic with *petis*. *Petis* is one of Indonesian cuisine which is made from processed fish and shrimp found in the north coast of Java and categorized as sauce or spices and eaten as a complement with other foods. The color of *petis* is quite unique which is brown to black and has a very special smell.

Urban legend says that the creation of *petis* was unintentional due to the urgent condition of the fishermen who confused how to handle the excess fish and shrimp catch. Then came the idea to boil the catch so it could be more durable. Then the remaining water of the stew was given spices by the fishermen's wives, from which the *petis* originally appeared (Afwan, 2016).

PETIS AS EAST JAVANESE ICON

Petis has been around since the days of Prince Walasungsang (otherwise known as Prince Cakrabuana) of the Pajajaran kingdom in the 14th century AD. In the olden days, people offered tribute to the king of shrimp boiled shrimp (small prawns). The remaining water from the rebon shrimp stew is picked up by the surrounding people into *Petis*.



Figure 92: Petis
Source: (Eveline, 2015)



Figure 93: Petis Ingredients
Source: (Eveline, 2015)

Petis comes from shrimp sauce and processed until thickened, other than that there are also other innovations made from buffalo meat. From Raffles's book *The History of Java Volume 1*, issued in 1817, talks about Petis. The fragment of the contents of the book is "The putrescent fluid remaining after the expression strongly impregnated with the odor of the shrimps, is evaporated to the consistency of a jelly and affords a favorite sauce call petis".

Petis innovations also exist in several other cities such as Madiun, Banyuwangi, Lamongan, Tuban, Pamekasan, Sidoarjo, and Sumenep. In the city of Madiun, more typical use of fish petis that taste slightly more salty and more expensive price compared with the taste of shrimp. In Sumenep, famous with the petis served with soup, then mixed with the coconut milk with Lombok spice, peanut sauce and petis.

While in Pamekasan, residents utilize and process tuna into petis. Tuna fish obtained from Banyuwangi. Typical petis characteristic of tuna is yellow, in contrast to the usual petis. In the area of Sidoarjo also produces kupang and shrimp that can be processed into petis. The remaining water of kupang and shrimp stew is mixed with brown sugar and granulated sugar (Eveline, 2015).

EAST JAVANESE AND SPICY FOOD



Figure 94: Sambal

Source: (Wonderful Indonesia, 2016)

East Java is known as a province with its spicy food. The east Javanese loves to add lots of chili and spices into the food to enhance the flavor. Because of their high admiration of spicy food, some people do stereotyping them as the people who arrogant, sure and undoubtful, straightforward and rude (Karina, 2016). The truth is, since the 10th century, according to the Ramayana's text that chili is an important trade commodity in ancient Java era (Fadil, 2017). The tradition of eating food with *sambal* as the condiment is a heritage to nowadays east Javanese food trend.

APPETIZER

RUJAK CINGUR

The history of Rujak Cingur is quite funny, there was a king in Egypt who eats a food which made by Abdul Rozak. The king was very pleased with the food, so he asked Abdul what the name of the food is, but Abdul did not know what it is called yet, after that the king asked again what the chewy ingredient was. Abdul answer it was the muzzle of camel. Cingur is actually means muzzle, so the king said that the name of the food will be Rozak Cingur, and now called Rujak Cingur (Solijah, Sejarah dan Resep Rujak Cingur, 2014a)

This food is made of many ingredients and spices, but the most important ingredient is the muzzle of the cow. It is brought to a boil through gradual temperature increase, so that the muzzle becomes tender. When it has become tender, it will be easier to eat. Besides, it also tastes better. It is not hard to find sellers of Rujak Cingur throughout the city. Since this traditional food is very popular, many people sell it (Boyo, 2015).



Figure 95: Rujak Cingur
Source: (Aulia, 2015)

TAHU TEK

Tahu tek is very famous in Surabaya. The dish itself consists of medium cooked fried tofu, bite sized lontong, steamed/fried potato, bean sprouts, slices of cucumber and then topped with peanut sauce. The name tahu tek derives from the sound that the scissors make when cutting the ingredients into pieces even though the cutting is done but the scissors keep on cutting and thus, it makes the sound (Solijah, 2014). Some people in Surabaya also assumed that the name of “Tek” comes from the seller who sells Tahu Tek knocking the wok with spatula and creates “tek tek tek” sound. (Amalia, 2015).



Figure 96: Tahu Tek
Source: (Winneke, 2010)

MAIN COURSE

SOTO LAMONGAN



Figure 97: Soto Lamongan
Source: (Baru, 2016)

Soto Lamongan is different with any other Soto. Soto Lamongan is the only Soto which using Koya or some kind of garlic powder. The side dish for this food is chicken, that is a free-range chicken, which is been steam with the spices before.

At first, the soup for this Soto is clear, but as the time goes by it has an acculturation with Surabaya Soto, which use milk fish for the soup. The early begin why using Koya is not been sure, the fact that Koya is made from shrimp cracker and fried garlic, which both of them are pounded manually.

Soto Lamongan is consist of, rice, chicken, egg, the young egg or 'Uritan', celery, vermicelli noddle, and soup. There two ways to serve Soto Lamongan, in partly or mix in one bowl. In partly means that your rice will be parted from the soup and the dishes, or you can mix the entire ingredient into one bowl. The ingredients from this Soto are coriander, caraway seed, lemon grass, onion, garlic, ginger, galangale, pepper, salt, candle nut and fried onion. Beside, Soto Lamongan also consists of carbohydrate, protein, fat, vitamin and some other mineral from the meat, milk fish and the green vegetable.

According to Denny Lombard in his book “Nusa Jawa: Silang Budaya”, Soto is originally come from China named “Caudo”. It was very popular in Semarang. Then, the name “caudo” is adjust with the local people tongue. Slowly, the name “caudo” is changed into Soto. In Makassar known as coto and in Pekalongan known as Tauto. This food is also adjusting with Indonesian taste with lots of spices.

Dr. Lono Simatupang, an anthropologist from Gadjah Mada University told that Soto is a combination from many different traditions. For example the noodle in Soto, it comes

from the tradition in China because on that time, only China has the technology to make noodles. There is also a possibility that Soto is influenced by Indian culture. For example in Soto Lamongan, it contains turmeric and it seems like karee in India. (Baru, 2016).

LONTONG BALAP

Lontong Balap is one of traditional meal from East Java, very popular, especially in Surabaya. According to its name consist of slices of lontong (compressed rice), added with bean sprouts soup, fried tahu (fried tofu), onion, garlic, red chili, lentho, sweet soy sauce, and sambal petis.

Why it is called lontong balap (“Balap” in English mean “Racing”)? This name emerges from the style of lontong balap merchant in the past. All merchant used the big bamboo stick accommodating two clay frying-pans. Big size measure, it is clear weight shouldered. As a result, the merchant have to quicken its journey, provoking race. Since then, the term of lontong balap was emerged. (D’N’L, 2010).



Figure 98: Lontong Balap
Source: (Astuti, 2015)

NASI TUMPANG

Nasi Tumpang is East Java traditional cuisine from Kediri. The history of nasi tumpang is come from Mojoroto. In the Dutch Empire era, a local people always bring home the unused *Tempe* to his home. Because he brings *Tempe* every day and the amount is extremely huge, some of the *Tempe* is rotten. He tried to do something with the rotten *Tempe* to make it safe to eat, then he mix the rotten *Tempe* with spices. The neighbors know about his rotten *Tempe* and interest with the recipe. Gradually, his recipe is spread around the city and become famous. The menu called “nasi tumpang” because the rice is served with the rotten *Tempe* upside (*tumpang tindih*) (Nurali, 2009). Nasi Tumpang ingredients are Tempe, red chili, cayenne pepper, onion, garlic and kencur and steam vegetable (Aroma Dapur, 2015).



Figure 99: Nasi Tumpang
Source: (Tribun Travel, 2016)

DESSERT

ES PLERET



Figure 100: Es Pleret
Source: (Choirul, 2016)

The name *Es Pleret* does not appear just like that. Based on its history, this name was taken from a Blitar elder named Kyai Pleret. At first glance, Ice Pleret is similar to other *Es Dawet*. What makes this *Es Pleret* unique is one of the ingredients in it, which are small balls similar to meatballs, and then accompanied by another complement of *Dawet* and sometimes accompanied by a piece of *Serabi*.

Those little balls are called *Pleret*, made of flour, tasty, and filled with sweetener in it. *Es Pleret* sauce is not too sweet, not like the most *Es Dawet*, but when *Pleret* chewed, the sweetener in it will make the *Es Pleret* sauce sweeter (Fahmi, 2015).

GETHUK PISANG

Kediri is famous for one of its special snack *Gethuk Pisang*. It is said that *Gethuk Pisang* is a traditional snack heritage from the royal period. Even Dewi Sekartaji, the

daughter of the Kingdom of Jenggala (a fragment of the Kingdom of Kediri) is very fond of this *Gethuk Pisang*. Generally, *Gethuk* is made from tubers like cassava and others. But it is different in Kediri, *Gethuk* precisely made from bananas. To make these traditional snacks required special species of banana which is *Pisang Raja Nangka* (Pemerintahan Kediri, 2016).



Figure 101: Gethuk Pisang
Source: (Andika FM, 2012)

CENTRAL JAVANESE CULINARY

GENERAL CHARACTERISTICS OF CENTRAL JAVANESE CUISINE

The typical cuisine of this region is influenced by two ancient kingdoms, namely Yogyakarta and Surakarta. The characteristics of these foods are sweet and less spicy. Java cuisine is often using spices and red spices, and spices used are lemongrass, greetings and galangal (Utami & Rachmawati, 2015).

WHY SWEET?

One year after the Diponegoro war in 1931, the Governor General Van der Bosch suffered a severe financial crisis due to a diminishing supply of funds. Van der Bosch implements a system of forced cultivation in the region of West Java which is required to grow coffee and Central Java to grow sugarcane. During the same 9 years, as many as 70 percent of agricultural areas converted into sugar cane fields.

The incident resulted in high levels of famine in Central Java due to only sugarcane crops. To survive, people decided to consume sugar cane. All processed dishes finally use sugar cane water, so the people of Central Java have been accustomed to sugar until now (Suryatama, 2015).

APPETIZERS

TEMPE MENDOAN

Tempe Mendoan is one of the typical food of Banyumas and surrounding communities that become the icon and Banyumas typical culinary of all time (Saputra A. , 2014).

Tempe is a traditional food that has existed since past time, especially for the Java community, especially in Yogyakarta and Surakarta. Tempe is a food of fermentation of soybean seeds, commonly known by the name of fermentation and use some types of mold such as *Rhizopus*, *Rhizopus Oligosporus*, *Rh. Oryzae*, *Rh. Stolonifer* or *Rh. Arrhizus*. Menurut Centhini fiber written in the early 19th century, he has found the branding of tempe with Jae Santen Tempe dish (a type of tempe cuisine mix with coconut milk) and Kadhele Tempe Srundengan. Early history of Tempe was produced from black soybeans and developed in the area of Mataram, Central Java and was developed before the 16th century.

The word "Tempe" comes from the Old Javanese, the nickname of *Tempe* from the year 1875 was there in a Dutch-Javanese dictionary. The production of *Tempe* started when Indonesian people was forced to plant soy bean. Besides that there are also sources who say that there is a possibility of *Tempe* introduced by Chinese people who produce fermentable soybeans spread throughout Indonesia (Ibrahim, 2012).

The name *mendoan* is derived from Javanese 'mendo' meaning processed mature but only half cooked. From the level of maturity the name Tempe mendoan become popular and iconic in the community. The materials used are Tempe which is wrapped with teak leaves or banana leaf. Tempe Mendoan also has different pieces that are shaped thin and wide, to be noticed not too thick.



Figure 102: Tempe Mendoan
Source: (Artiyono, 2016)

Banyumas typical food will be more delicious if equipped with 'cigitan' or fresh cayenne pepper and soy sauce given sliced cinnamon. Tempe Mendoan can be found in culinary centers in Banyumas city such as Sawangan area which is close to Purwokerto town square, Kebondalem and its surroundings which can be visited from afternoon until evening (Amadea, 2016).

RONDHO ROYAL



Figure 103: Rondho Royal
Source: (Khunaifi, 2015)

Rondho Royal is a traditional food that is famous from Jepara, Central Java. It is made of *tape* and fried with rice flour. The origin of the name Rondo Royal comes from 'Rondo' or in Javanese which means almost or resembles and 'royal' means luxury. So it means almost royal. The process of making Rondho Royal uses *tape singkong*, not *tape*

ketan. The *tape* is covered with flour and fried in hot oil (Rozaq, 2017).

MAIN COURSE

NASI LIWET



Figure 104: Nasi Liwet
Source: (Adiakurnia, 2017)

Nasi Liwet is a traditional food from Solo. It appears from the habit of Javanese ritual *selamatan* or called *kenduri*. Whenever this event is held, there is one typical food that always there it is called *Nasi Samin*. But, because Javanese people can't make this rice, so they make Nasi Liwet instead. *Liwet* means to cook rice or "menanak" in Indonesian.

Nasi Liwet consists of savory rice, chicken pieces, vegetables, pumpkin and thick coconut milk. *Nasi Liwet* has a wide range of vitamin content. Siamese pumpkin contains vitamin B and folate, it can also lowering high blood pressure, cholesterol because it contains potassium. Small pieces of chicken meat placed on rice liwet become healthier because it contains less fat and high nutrient content (Kulina Indonesia, 2016).

MIE ONGKLOK



Figure 105: Mie Ongklok
Source: (Ramadhan, 2016)

This Wonosobo original culinary has been around since the 1960s. At that time there was a grandfather who started peddling Mie Ongklok by going around carrying his wares,

but unfortunately the grandfather did not last long and its existence just disappeared. The name of Mie Ongklok itself is derived from the word "ongklok", ie the process of cooking the noodles by dipping the raw ingredients into boiling water. A unique way of cooking noodles that only exist in Wonosobo.

Ongklok is a small basket made of woven bamboo used to help boil the noodles. These tools are typical of the local area. This food is called Mie Ongklok because a mixture of noodles and vegetables that have been collected, dipped a few minutes into boiling water (Tabina, 2015).

DESSERT

DAWET IRENG

Dawet Ireng is a special drink from Purworejo region. The flavor of this drink is very sweet and natural. Dawet Ireng is a black colored dawet. The process of making it also natural because it is processed by hand and without food coloring. The black dye for cendol is made from dried apdi leaves that have been burnt to ashes. The ash then mixed with water and produce a black color. Dawet Ireng was originally marketed by Mbah Ahmad around 1950 in the eastern part of the Butuh Bridge (Samuel, 2013).



Figure 106: Dawet Ireng
Source: (Simanjuntak, 2015)

WINGKO BABAD

Wingko Babat is a kind of cake made from coconut and others. Wingko Babat cake is very famous in the North Coast of Java, especially the city of Semarang. Wingko cake with a distinctive flavor is often encountered at the train station, Bus Terminal, and regional food vendors (Media Semarang, 2010).



Figure 107: Wingko Babat
Source: (Febrianindya, 2013)

The history of Wingko Babad began in 1944 from a Tuban-born Chinese woman named Loe Lan Hwa with her husband The Ek Tjong or D.Mulyono and her two children who fled from the city of Babad to Semarang because of the atmosphere of World War II that made the city of Babad affected. The husband got a job on the train Tawang-Surabaya department of Turi market, and the wife's job looking for additional business by selling wingko cake because it has the advantage of his father in making the cake that is Loe Soe Siang. The cake is sold around the Tawang railway station. Wingko cake made by Loe Lan Hwa got positive response from Semarang residents so it was decided to give the name of the homemade cake became Wingko Babad. Until now, Wingko Babad is also a hallmark of Semarang to be brought home as souvenirs (Osanna, 2016).

JAVANESE TRADITIONAL COOKWARE

TUNGKU API

Tungku is one of Indonesian traditional stove made by terracotta and bricks. To cook, *tungku* needs firewood, charcoal, rice husk, or coconut fiber to make the fire burn. There are still lots of people around Indonesia using *tungku* to cook especially people who live in countryside which classified as low social society (Kabar Kabari Indonesia, 2015).



Figure 108: Tungku Api
Source: (Kabar Kabari Indonesia, 2015)

ANGLO

Anglo is a traditional stove from Java and similar with *tungku*. The function of *anglo* is same like *tungku*, to cook or heat the food with firewood or charcoal. The difference between *anglo* and *tungku* is the shape is different. *Anglo* still found in some restaurants who sell traditional and Javanese authentic food (Kabar Kabari Indonesia, 2015).



Figure 109: Anglo
Source: (Kabar Kabari Indonesia, 2015)

DANDANG



Figure 110: Dandang
Source: (Kabar Kabari Indonesia, 2015)

Dandang is Indonesian traditional cook equipment to steam rice. *Dandang* usually made of copper, with golden yellow colored and shape like upside down magicians hat (Kabar Kabari Indonesia, 2015).

KUKUSAN BAMBU



Figure 111: Kukusan Bambu
Source: (Kabar Kabari Indonesia, 2015)

Kukusan bambu is a traditional cook equipment made by woven bamboo as the complementary equipment for *dandang* to steam rice. The shape of *kukusan bambu* is like cone to make *tumpang* (Kabar Kabari Indonesia, 2015).

TAMPAH



Figure 112: Tampah
Source: (Kabar Kabari Indonesia, 2015)

Tampah is a large-shape of woven bamboo to separate rice from the rice husks or other dirt in rice (Kabar Kabari Indonesia, 2015).

TUMBU OR KERANJANG BAMBU



Figure 113: Tumbu or Keranjang Bambu
Source: (Kabar Kabari Indonesia, 2015)

Tumbu or *keranjang bambu* is a basket made from woven bamboo used to carry or store foods. Usually, *tumbu* used to store tubers, rice, nuts and fruits (Kabar Kabari Indonesia, 2015).

TEMPAYAN

Tempayan is a huge barrel made of terracotta. *Tempayan* used to keep the water that will be used for cooking. The smaller size of *tempayan* usually used to storing the rice, but nowadays, many *tempayan* already used as vase or as water pond. In Central Java, *tempayan* is known as *genuk* (Kabar Kabari Indonesia, 2015).



Figure 114: Tempayan
Source: (Kabar Kabari Indonesia, 2015)

IRUS

Irus is a large spoon made of coconut shell and light wood as the spoon handle. *Irus* is used to stirring the vegetables during the cooking process. Because *Irus* is made of coconut shell, it is rust-free and anti-bacterial (Kabar Kabari Indonesia, 2015).



Figure 115: Irus
Source: (Kabar Kabari Indonesia, 2015)

TALENAN KAYU



Figure 116: Wooden Cutting Board
Source: (Kabar Kabari Indonesia, 2015)

Wooden cutting board is still use in many household. Wooden cutting board is trusted more durable, stronger from any slice from the knife and it is not creating a chemical reaction to the cutting food because it is made of wood (Kabar Kabari Indonesia, 2015).

COBEK AND ULEKAN



Figure 117: Cobek and Ulekan
Source: (Kabar Kabari Indonesia, 2015)

Cobek or *ulekan* is a cooking equipment made of terracotta, stone or wood to refine the spices such as chili, red onion, garlic, and many more. Many people believe that *cobek* or *ulekan* is creating more flavorful dishes such as *sambal* compared to the modern cooking equipment such as food processor (Kabar Kabari Indonesia, 2015).

PARUTAN



Figure 118: Parutan

Source: (Kabar Kabari Indonesia, 2015)

Parutan is a traditional cooking equipment that function same like the cheese grater. *Parutan* is made of wood and it is usually used for grated the coconut and tubers. (Kabar Kabari Indonesia, 2015).

SPICES AND HERBS

SPICES

TURMERIC (*KUNYIT*)

This spice is usually used for food coloring. It has bright yellow color. Nasi Tumpeng used turmeric for its yellow color. Besides that, kunyit also used for several Javanese traditional beverages like *Kunyit Asam*.



Figure 119: Kunyit dan Bubuk Kunyit
Source: (Yana, 2014)

GINGER (*JAHE*)

Ginger root, is widely used as a spice or a folk medicine. Ginger is one of a very important spices for Javanese food. It gives spicy flavor and warm sensation to the food.



Figure 120: Jahe
Source: (Santoso, 2016)

GALANGAL (*LENGKUAS*)

Galangal is one type of plant bulbs that included in the family of rhizomes as well as

ginger and turmeric. The difference is, galangal skin tend to shine. This type of herb has a distinctive aroma and sharp so that various types of cuisine will not be complete without the presence of this galangal. For example, rendang and soup. It tastes slightly sweet, hot, and spicy.



Figure 121: Lengkuas
Source: (Priambodo, 2015)

HERBS

BAY LEAF (*DAUN SALAM*)

Bay leaves are used primarily as cooking herbs in Indonesia. Fresh bay leaf usually mixed while the food is cooking. Bay leaves used in several Javanese food one of them is *Opor Ayam*. It gives distinctive aroma to the food (Kusumawati, Daun Salam, 2017).



Figure 122: Daun Salam
Source: (Naja, 2013)

LEMON GRASS (*SERAI*)

Lemongrass is cultivated around the world for a variety of reasons. It's mainly grown for its oils, which have a number of uses including for vitamin A, perfumes, insect spray, cosmetics, perfumes and food and drink. Lemongrass is also enjoyed as a tea throughout the world. The lemongrass stalk is too tough to eat on its own so has to be finely crushed or chopped.

Lemongrass is essential in many Indonesian and Javanese food. It has a refreshing lemon-lime taste with a tinge of mint and ginger.



Figure 123: Batang Serai
Source: (Shaw, 2016)

GARLIC (BAWANG PUTIH)

Garlic is one of the oldest cultivated plants in the world (Lewin, 2016). Garlic is used as a spice for almost every Indonesian dish. Before use, garlic is crushed by pressing with a knife side (fined) before finely chopped and sauteed in a frying pan with a little cooking oil. Raw garlic has a very strong, pungent and heated taste. Garlic has a strong, spicy flavour that mellows and sweetens considerably with cooking. While cooking softens the flavour, roasting gives garlic a well-balanced, delicate, nutty flavour.



Figure 124: Bawang Putih
Source: (David, 2015)

SHALLOT (BAWANG MERAH)

Shallot comes in the form of units, unlike garlic which tubers and collected in one skin. Shallot has a characteristic of a sharp smell but not as sharp as garlic and savory aroma and a little bit spicy. *Bawang Goreng* is the famous garnish that used in several Javanese food. It is made from fine sliced shallot and dry fried.



Figure 125: Bawang Merah
Source: (Filippone, 2017)

SURVEYS

This paper incorporated the interviews and questionnaire distribution to people, who are originated from Central and East Java, including migrants to the area, who may have been living for several years. The purpose of the survey was just simply to find any potential correlations of the local cultures and customs in Central and East Java and their respective flavors and tastes, which are embedded into their cuisines.

QUESTIONNAIRE

1. Personal Information; Date of Birth, Gender, Sexual Orientation, Blood Type, Zodiac/Horoscope, Chinese Zodiac, Religion, Ethnicity, Race:

2. East Javanese Cuisine Characteristics

Please read statements below carefully and choose one respond that represents you best honestly

- 1: strongly disagree
- 2: disagree
- 3: neutral
- 4: agree
- 5: strongly agree

Statement	1	2	3	4	5
1 East Javanese Foods Spicy					
2 East Javanese Foods Sweet					
3 East Javanese Foods Salty					
4 East Javanese Foods Taste Weird					

3. Central Javanese Cuisine Characteristics

Statement	1	2	3	4	5
1 Central Javanese Foods Spicy					
2 Central Javanese Foods Sweet					
3 Central Javanese Foods Salty					
4 Central Javanese Foods Taste Weird					

4. Characteristics of East Javanese People

Statement	1	2	3	4	5
1 East Javanese People are Rude					
2 East Javanese People are Delicate					
3 East Javanese People are Nice					
4 East Javanese People are Mean					
5 East Javanese People are Blunt					
6 East Javanese People are Hesitate					

5. Characteristics of Central Javanese People

Statement	1	2	3	4	5
1 Central Javanese People are Rude					
2 Central Javanese People are Delicate					
3 Central Javanese People are Nice					
4 Central Javanese People are Mean					
5 Central Javanese People are Blunt					
6 Central Javanese People are Hesitate					

6. Fairness and Equity

Statement	1	2	3	4	5
1 Everyone Should be Treated Fairly					
2 If I get treated unfairly I will get really angry					
3 I will quit my job if I get treated unfairly					
4 Not everyone could be treated fairly					
5 I don't care if someone I treated unfairly					

7. Are You Stressfull?

Please read statements below carefully and choose one respond that represents you best honestly

- 1: never
- 2: rarely
- 3: sometimes
- 4: often
- 5: always

Statement	1	2	3	4	5
1 Low energy leve;					
2 Headache					
3 Pounding heart					
4 Dizziness					
5 Moodiness					
6 Increased agression					
7 Increase in defense					
8 Chronic Worrying					
9 Anxiety					
10 Temper outburst					
11 Inability to sleep					
12 Inability to concentrate					
13 Feeling inadequate					

8. Cross-culture and Group Cohesiveness

Please read statements below carefully and choose one respond that represents you best honestly

- 1: strongly disagree
- 2: disagree
- 3: neutral
- 4: agree
- 5: strongly agree

Statement	1	2	3	4	5
1 It is important to know other cultures					
2 I can adapt easily					
3 If I was in a group with strangers, I will trust them					
4 If I was in a group with strangers, I will be friendly towards them					

9. Planning, Organize, Leading, and Controlling

Statement	1	2	3	4	5
1 I always do planning for my vacation					
2 I'd like to organize my stuff					
3 I always try to be a leader					
4 I really care if my plan runs well or not					

INTERVIEW QUESTIONS

FOR THE PEOPLE OF EAST JAVA

- In your opinion, how are the characteristics of East Javanese people?
- Many people say that the people of East Javanese are bolder compared to the middle of Java. As East Java people what do you think? And if that's true, why do you think so?
- What culture is most prominent from eastern Java?
- In your opinion, how is the taste of East Javanese food?
- Do you know the history of some foods from east java? Which foods do you know? And what is the history?
- Petis is really popular in East Java, do you know why?
- Do you think everyone should be treated fairly?
- What comes in your mind if you heard the words "not everyone can be treated fairly"?
- Do you prefer to work individually or in groups?
- Do you feel comfortable in a new environment?
- Can you tolerate if other cultures affect your culture?
- Do you tend to panic or calm when facing some problems?
- Do you always plan your activities?
- Do you like everything organized?
- When you working on something in a group, do you prefer to be in charge or listen to what people want you to do?
- Are you a kind of person who controls your plan in order to make it run smoothly?

FOR THE PEOPLE OF CENTRAL JAVA

- In your opinion, how are the characteristics of Central Javanese people?

2. Many people say that the people of Central Javanese are bolder compared to the Central Java. As Central Javanese people what do you think? And if that's true, why do you think so?
3. What culture is most prominent from Central Java?
4. In your opinion, how is the taste of Central Javanese food?
5. Do you know the history of some foods from Central Java? Which foods do you know? And what is the history?
6. Do you think everyone should be treated fairly?
7. What comes in your mind if you heard the words “not everyone can be treated fairly”?
8. Do you prefer to work individually or in groups?
9. Do you feel comfortable in a new environment?
10. Can you tolerate if other cultures affect your culture?
11. Do you tend to panic or calm when facing some problems?
12. Do you always plan your activities?
13. Do you like everything organized?
14. When you working on something in a group, do you prefer to be in charge or listen to what people want you to do?
15. Are you a kind of person who controls your plan in order to make it run smoothly?

INTERVIEW RESULTS

FROM THE PEOPLE OF CENTRAL JAVA

Based on the interview results, the characteristics of Central Javanese people are polite, soft, hesitate (*sungkan*). They can't really show what they actually feel, for example they will help each other even if they don't want to help. Those characteristics probably created because the language that they used which is also soft and polite.

The flavors of their foods are generally sweet. Some of the dishes have distinctive characteristics because of the culture that they have. In other words, the culture creates their traditional foods. Among others, Nasi Liwet is an example of it.

The people of Central Java have high sensitivity towards equity and fairness, they also great working in a group. But, they really uphold their culture, so they tend to stick to their culture. In other words, they are moderately good in handling cross-culture.

Most of them are more spontaneous rather than planning for something. They are moderately organized people and their sense of leadership is rather low, but they are very concern about the success of their plan, which means that they are controls goodly.

FROM THE PEOPLE OF EAST JAVA

Based on the interview results, the characteristics of East Javanese people is opposite from Central Javanese people. They are a little bit harsh and straightforward. These characteristics appeared also because of the more harsh language and also because of their

history of kingdom, especially Gajah Mada.

The taste of the food is generally spicy, and uses a lot of *petis*, probably because there are so many fishermen in the Eastern Part of Java. Unfortunately, most of the interviewees didn't know the history of their traditional food.

East Javanese People also have high sensitivity towards equity and fairness, and they also love to work in a group. But, they are more concern about their culture, which makes them harder to adapt to something new.

They like to make a plan before doing something, so they score higher than Central Javanese people. They are more organized, have more leadership blood than Central Javanese People. They also control and make sure everything run well.

QUESTIONNAIRE RESULTS

Based on the questionnaire results, the characteristics of East and Central Javanese people is different. East Javanese people are more straightforward, they don't use implied language like Central Javanese people. When they don't like something, they will say it out loud, while Central Javanese people will not say it, they will keep it for themselves and forget about it. But beside all that, they all still Javanese people, they like to help each other and friendly towards other.

Their cuisine's characteristics are also different. The Central Javanese foods are generally sweet, while the foods from East Java tend to be spicier and use more herbs and spices.

CONCLUSION

Based on findings from this study, it could be concluded that culture first appeared from the habits of people in certain area and it is still here today because parents teach their child to follow that habits or culture. One of the biggest cultures in Indonesia is Javanese. Javanese culture has a lot of influence on Indonesia and even the world, considering that some of the Javanese are spread in several countries such as Suriname, Malaysia, and Singapore.

There are two parts of Javanese, East and Central Java. Even though they are both Javanese, but they have their own characteristics. Central Javanese people are the real Javanese. They still uphold their culture high. They speak politely and hide their true feelings. Meanwhile, East Javanese people get to much influence from other cultures. They are more straightforward and used harsher language.

Their cuisine characteristics are also different. The majority of Central Javanese foods are sweet probably because there are so many sugar canes and palm sugar in Central Java. On the other hand, East Javanese cuisines are firmer and flavorful because of other cultures influence. It can be said that culture plays a big role in shaping both East and Central Javanese cuisines.

Unfortunately, people tend to forget their traditional cultures nowadays. It is proved from our interview where some of our interviewees can't even tell the history or philosophy of their traditional cuisines. They are now just enjoying the results of their cultures.

So, we have to preserve our culture even though the world is changing and becoming more modern. Cultures make a nation considered rich; Not material wealth but cultural wealth that is not owned by other nations. Indonesia as an official nation of the tribe of Java has to maintain and preserve Javanese culture.

APPENDICES

INTERVIEW RESULTS

KEVIN ARDHI (SOLO)

1. The people of Central Java are polite, hesitate, they talk politely but sometimes they can't show what they really felt inside.
2. The culture of Central Java taught us to be like that, our parents also taught us to be polite and respectful towards others.
3. There is this traditional house called *Joglo*. This house has smaller door rather than most door you found. So people have to bend over to get into the house, which reflects the polite characteristics of Central Javanese people.
4. The foods in Central Java are literally sweet, and that's not a stereotype.
5. Yes, sometimes culture affects the characteristics of the food. For example *Nasi Tumpeng*. The people of Central Java was really religious, so their main goal was to get closer to God, which means they had to leave everything temporal. *Nasi Tumpeng* also took that philosophy. The side dishes that scattered around the *Nasi Tumpeng* symbolize everything that temporal. Meanwhile the top of *Nasi Tumpeng* is empty which means that people already left everything that temporal and get closer with God.
6. Depend on the people. Why should we treat someone fairly if they are being a bad person?
7. Those words are true.
8. I prefer to work individually because sometimes it is more conducive and freed from conflicts.
9. At first I felt uncomfortable. It may takes some time.
10. I will accept the positive side of the culture, but it should not alter the culture I believe.
11. I usually calm when facing problems.
12. No, I am more of a spontaneous person, I didn't plan my activities.
13. Sometimes I like to organize my stuff.
14. I prefer to be a person in charge.
15. I will try really hard to control my plan so that everythings run smoothly.

ACHMAD FADIL (DEMAK)

1. Calm, hesitate, most of them can't adapt easily.
2. True, because Central Javanese language is polite and soft, it creates the characteristics of Central Javanese people.
3. We always bend over whenever we are passing someone older or some group of people. This reflects the respect towards other.

4. Sweet. Even when you order Ice Tea you don't have to ask for sugar.
5. Yes, culture creates the characteristics of some of our traditional foods. For example, on some of the Javanese Days (*Kliwon, Pon, Legi*), we held a party to show our gratitude. And it is held on the street.
6. Yes, but depend on their behavior.
7. They shouldn't be like that, because even in Pancasila written "Keadilan Sosial Bagi Seluruh Rakyat Indonesia". They have to be fair towards everyone.
8. In a group, because it is easier, and because as a Javanese I was taught to work together or "Gotong Royong".
9. I feel comfortable, because I have encounter many cross culture in my live.
10. I will take all the positivity of that culture.
11. I tend to get panic.
12. I'm a kind of person who has agenda or daily to do lists.
13. Yes I really like to organize my stuffs.
14. I'm more of a good listener, I don't really like to give order.
15. I will try to control everything so that everything run smoothly

BU RUS (PURWOKERTO)

1. Hardworker, patient, but they are too hesitate and slow.
2. True, because the language is soft, and also our traditional dance is softer than East Javanese dance.
3. We always respect toward others, especially elder.
4. Sweet, almost everything sweet.
5. There is this food called *Lepet*, the food that can be seen only a week after Eid Mubarak. This ceremony also called Syawalan.
6. Yes, we have to be fair to each other.
7. I will correct the person who says that and say everyone should be treated fairly.
8. I prefer to work alone, because it is less fuss.
9. At first I felt uncomfortable, I will need some time to adapt myself.
10. Yes, if it I positive, but we shouldn't change our root culture.
11. I was calm, and think of solutions possible.
12. I like to plan everything first.
13. Yes sometimes when I have time.
14. I don't really want to be a leader.
15. Yes I will absolutely try to control or maintain my plan to runs smoothly.

IQBAL (PURWOKERTO)

1. They are polite, their language is soft, but they are too hesitate, and they are really upholding their cultures and sometimes it makes them a close-minded person.
2. Yes, because our parent always taught us to be polite.

3. We love to gather together which makes our sense of togetherness strong.
4. Mostly sweet.
5. The majority of Central Javanese people work as farmers, they like to celebrate the harvest season together which become as we know as *Liwetan*.
6. Yes everyone should be treated fairly.
7. I will correct the person who says that and say everyone should be treated fairly.
8. I prefer to work in a group, I think it's more efficient.
9. I feel comfortable and excited.
10. I will accept the positive side of the culture, but it should not alter the culture I believe.
11. I tend to get panic and overthinking.
12. Yes sometime I plan my days.
13. Yes I like to organize all my things.
14. I like to be a person in charge in a group
15. Yes I will totally control my plans.

RAY BASKORO (SEMARANG)

1. They are friendly, dependable, but they like to talk behind the back.
2. Yes, maybe because the way they talk, their polite intonation and their habits.
3. Polite towards everyone.
4. Sweet.
5. Winko Babat, they like sweet foods, but they got bored of their foods, so they tried to make something new, sweeter, more flavorful and hence Winko Babat was found.
6. Yes, because everyone is equal, and we all are God's creation.
7. I will let it be.
8. I prefer to work in a group, because we can have more ideas.
9. I feel uncomfortable, I need some time to adapt.
10. Yes I tried to accept the culture as long as it is positive
11. A
12. No, never.
13. No, I don't organize my stuff.
14. I tend to listen to what I have to do.
15. I will just let it flow.

FROM THE PEOPLE OF EAST JAVA

ZERS (TULUNGAGUNG)

1. They're bold, straight to the point, but they're intolerance toward others.
2. I think because of their history. Their king, Gajah Mada had characteristic impose themselves, so it's became a habits.
3. –
4. Spicy.
5. –
6. Petis has its own distinctive flavor and aroma, which makes the foods intriguing.
7. Everyone should be treated fairly no matter what.
8. I don't agree with that thought.
9. I prefer working in group, it is more fun.

10. I feel comfortable in new environment.
11. I will try to adapt to their culture.
12. Keep calm and think of solutions.
13. I don't plan my activities.
14. Yes I organized my stuff. I'm OCD.
15. I like to be in charge. I like to be a leader.
16. I don't really control my plan.

AZZAM (GRESIK)

1. The characteristic of east java people is harsher than central java because of the daily language they used is harsh. They are afraid to ask or to make and interaction with new person, even when they needed to ask.
2. Based on their language and culture. In the olden days, many people from Madura migrate to east java to find a job, so the culture is massively influenced by them.
3. Harsh.
4. Sweet and spicy.
5. –
6. Because a culture and there are many petis as a raw material.
7. Yes, because who makes this life is fair.
8. Inhumanity, they should be fair in every situation. I will correct he/she in the right way.
9. Group, we can exchange new idea that we don't have before, and we can divide responsibilities.
10. I feel homesick, little bit to adapt in new environment.
11. Tolerance, based on personal level.
12. Little bit hard to sleep and anxious
13. I like to plan my activities for a long-term
14. I don't like everything organize, spontaneity is better.
15. I like to be a leader even if I'm not ready, but we can get a lot of experience from there.
16. I will control my plan until success.

ADIT (SURABAYA)

1. They are harsh because of the language and culture.
2. Because the environment is hot, especially Surabaya because it is located near Tanjung Perak harbor.
3. *Gotong royong* and solidarity
4. Spicy and sweet
5. *Nasi pecel*, this food existed from Dutch colonial, which contain fresh vegetables and showered with chili sauce on top.

6. -
7. Yes, but it depends on the condition, because fair is not similarity.
8. Agree, because not everyone should be treated fairly.
9. I prefer to do work in a group, but depends on task.
10. I feel comfortable in new environment and easy to adapt.
11. I will tolerate new culture as long as it is a good culture.
12. I will analyze why the problem occurs, and then I will solve the problem.
13. I never plan my activities.
14. I like everything organized, even my live is not organized.
15. I prefer to be listener.
16. My plan tends to fail rather than succeed smoothly.

NURYEPI (KEDIRI)

1. Tough, friendly, honest, independent.
2. Because of the language
3. *Rudukran* which contain a humor in Javanese language
4. Spicy
5. *Sayur Podomoro* which means everyone come to visit. This food contained of whatever ingredients we have in the house and cooked together.
6. Delicious and tasteful if it's put into a dish.
7. Yes. With fairness, we can create harmony in life.
8. Some part of that is true, fairness should be based on people's behavior.
9. Group, but depends on what to achieve.
10. I feel comfortable.
11. I can tolerate other culture if is good.
12. I tend to analyze the problem first.
13. I planned my activities and always make a note of it.
14. I liked everything organize in long-term
15. I tend to listen to what people want me to do.
16. I will control my plan.

CHOLID (KEDIRI)

1. Friendly, persistent, *bondo nekat* (reckless). In the 90s East Javanese people immigrates to find a job, and they got nothing to lose.
2. East Java people are harsher than Central Java people because the language we used is the lower level of Javanese language.
3. *Reog* and *karapan sapi*.
4. Salty and spicy.
5. Nasi Tumpang, rice that contains vegetables, showered with chili sauce, and completed with peyek on top. In the past people from East Java made nasi tumpang from whatever they have in their storage and cooked together.
6. Because it is delicious.
7. Yes, because everyone has the same rights.
8. Disagree, it is demeaning God's creation

9. I can enjoy work individually and in group
10. Comfortable, because I find it more interesting, and I can get new experiences.
11. I can tolerate it as long as it is not disturbing me.
12. –
13. Depends on how important it is to me.
14. I liked everything organized.
15. I tend to be a speaker in the group.
16. I control my plan to run smoothly

QUESTIONNAIRES RESULTS

Figure 126: Respondents' Date of Birth

Tanggal Lahir

42 responses



Figure 127: Respondents' Gender

Gender

46 responses

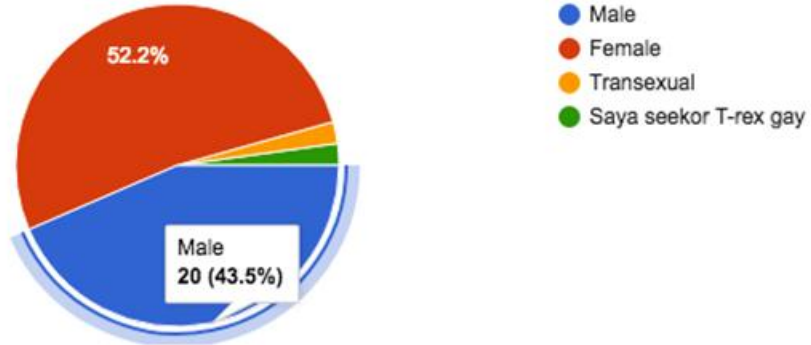


Figure 128: Respondents' Sexual Orientation

Sexual Orientation

45 responses

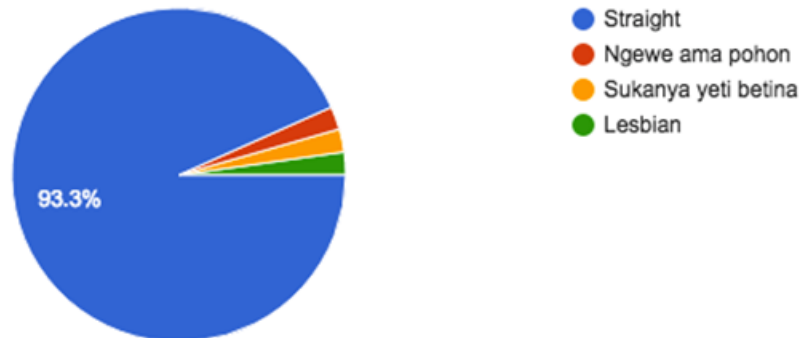


Figure 129: Respondents' Blood Type

Golongan Darah

46 responses

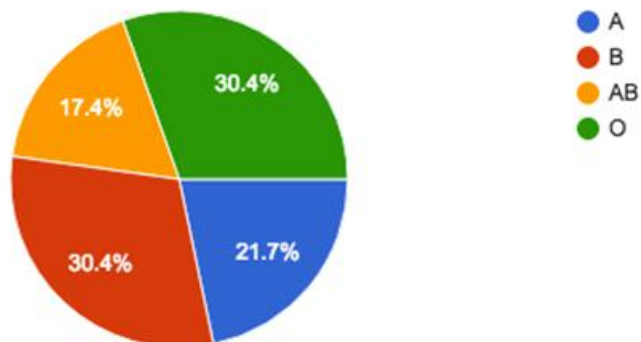


Figure 130: Respondents' Zodiac

Zodiac

45 responses

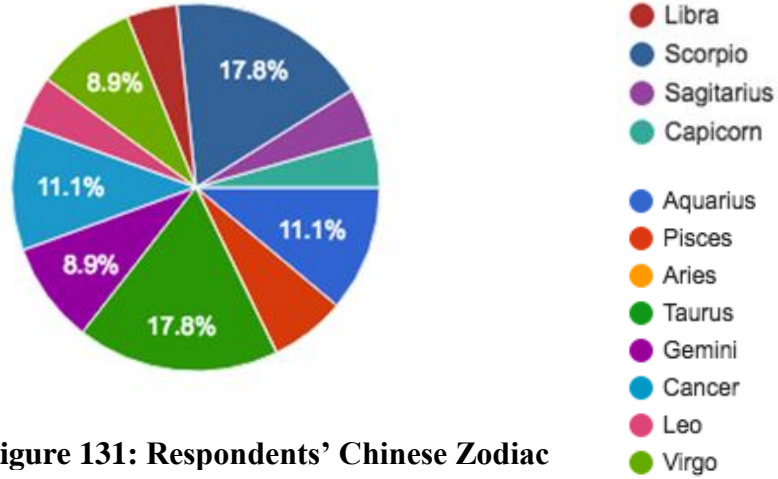


Figure 131: Respondents' Chinese Zodiac

Chinese Zodiac (Shio)

42 responses

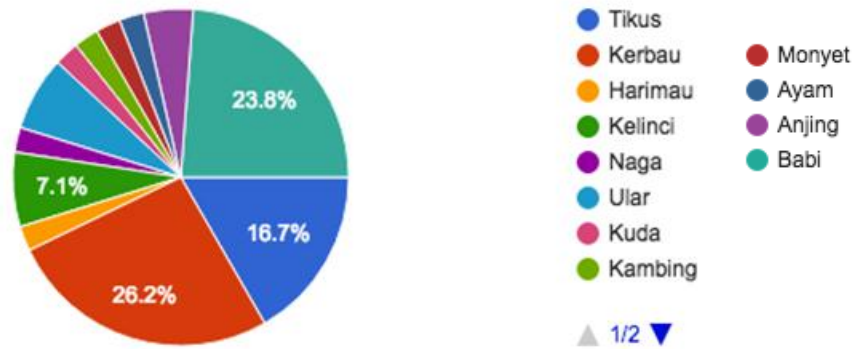


Figure 132: Respondents' Religion

Agama

46 responses

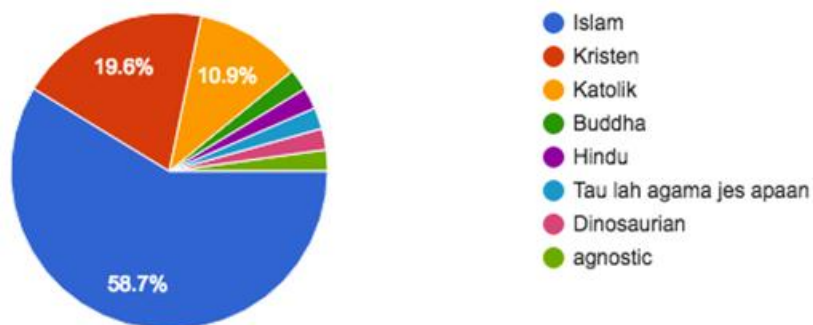


Figure 133: Central Java Cuisine are Mainly Sweet

Makanan Jawa Tengah Manis

46 responses

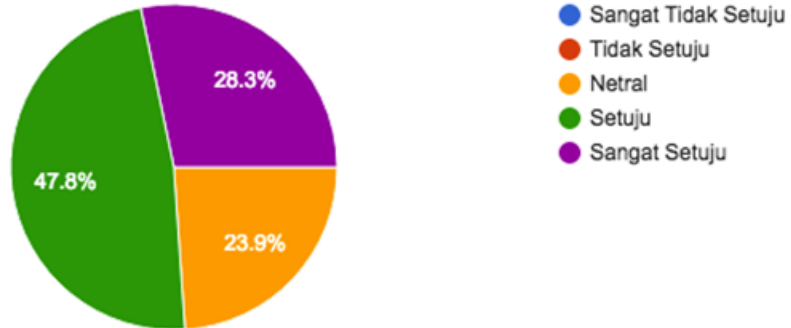


Figure 134: Central Java Cuisine are Spicy

Makanan Jawa Tengah Pedas

46 responses

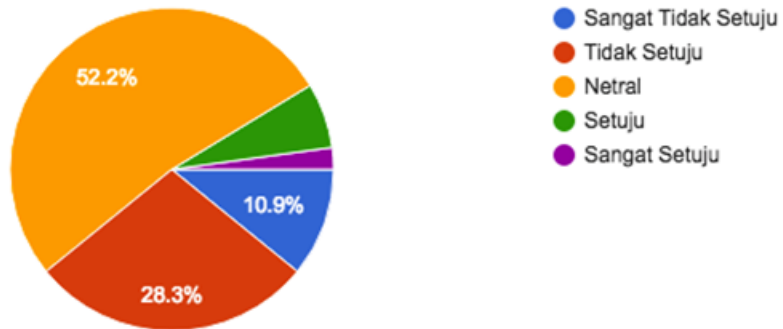


Figure 135: Central Java Cuisine are Salty

Makanan Jawa Tengah Asin

46 responses

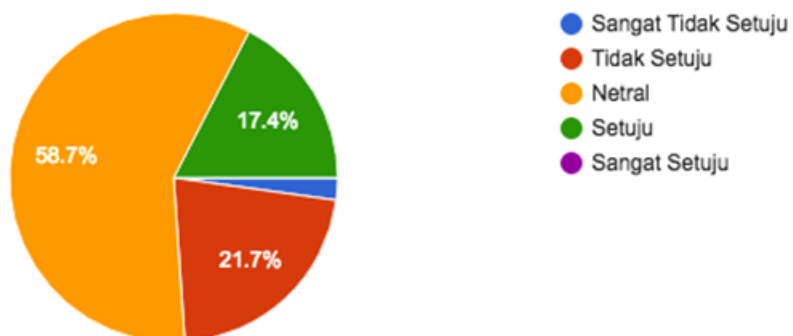


Figure 136: Central Java Cuisine are Strange

Makanan Jawa Tengah Aneh

46 responses

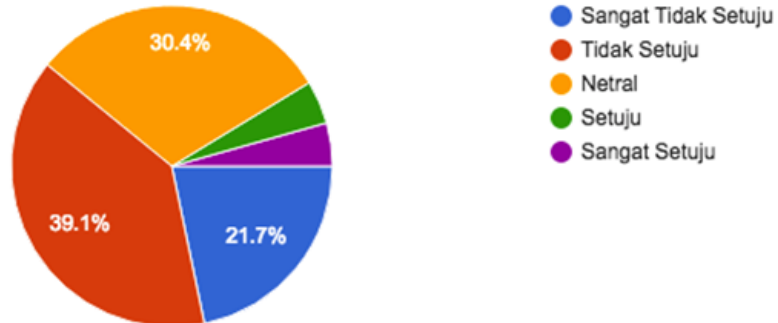


Figure 137: Eastern Java Cuisine are Sweet

Makanan Jawa Timur Manis

45 responses

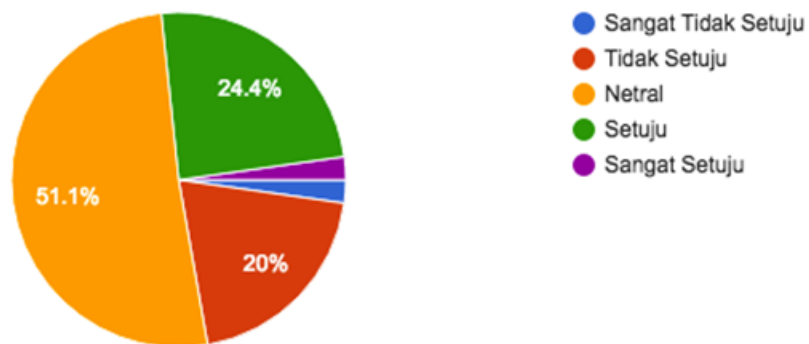


Figure 138: Eastern Java Cuisines are Spicy

Makanan Jawa Timur Pedas

46 responses

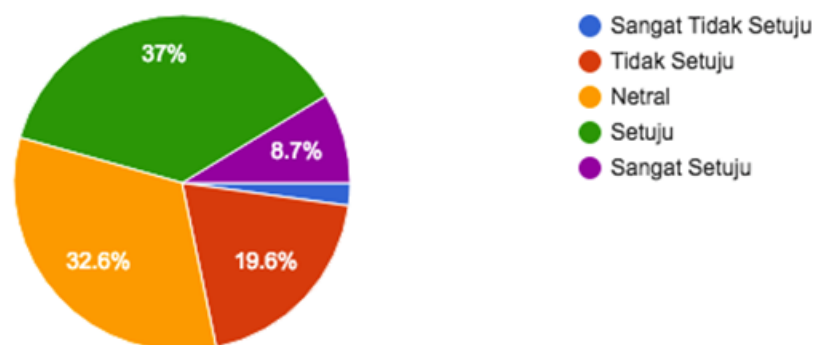


Figure 139: Eastern Java Cuisine are Salty
Makanan Jawa Timur Asin

46 responses

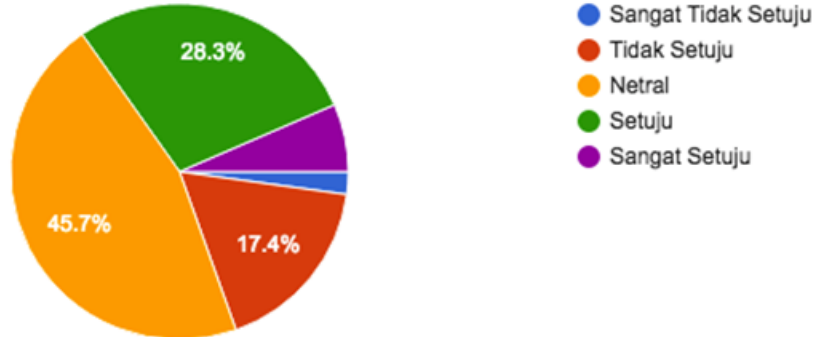
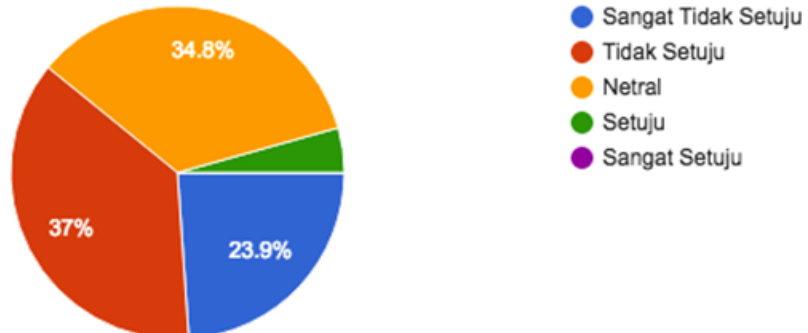


Figure 140: Eastern Java Cuisine are Strange
Makanan Jawa Timur Aneh

46 responses



Sifat Orang Jawa Tengah

Figure 141: People of Central Java are Rude
Orang Jawa Tengah Kasar

46 responses

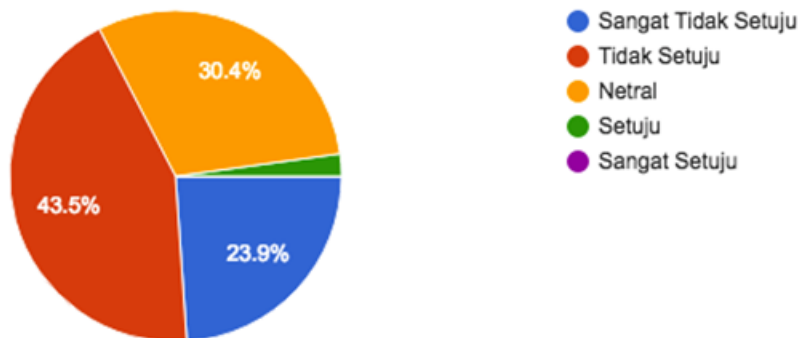


Figure 142: People of Central Java are Meek
Orang Jawa Tengah Halus (Lembut)

46 responses

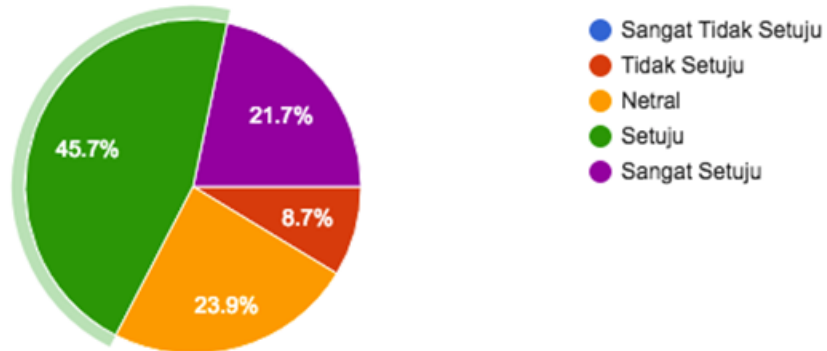


Figure 143: People of Central Java are Nice

Orang Jawa Tengah Baik

46 responses

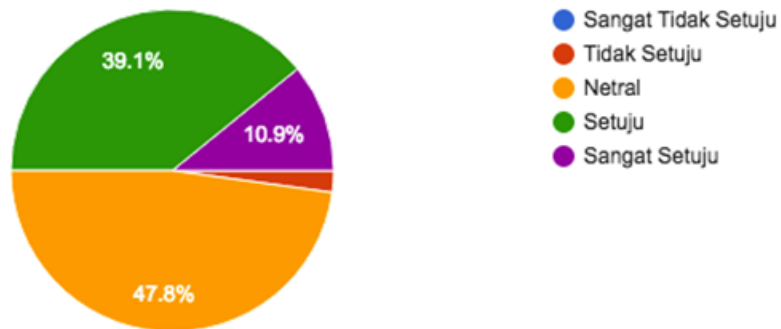


Figure 144: People of Central Java are Fierce

Orang Jawa Tengah Jahat

46 responses

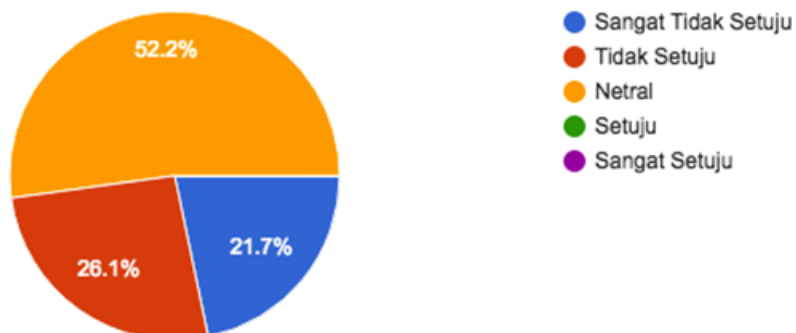


Figure 145: People of Central Java are Direct
Orang Jawa Tengah Tegass (blak blakan)

46 responses

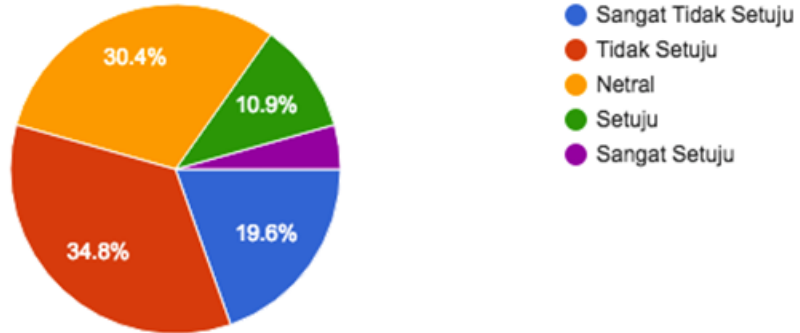
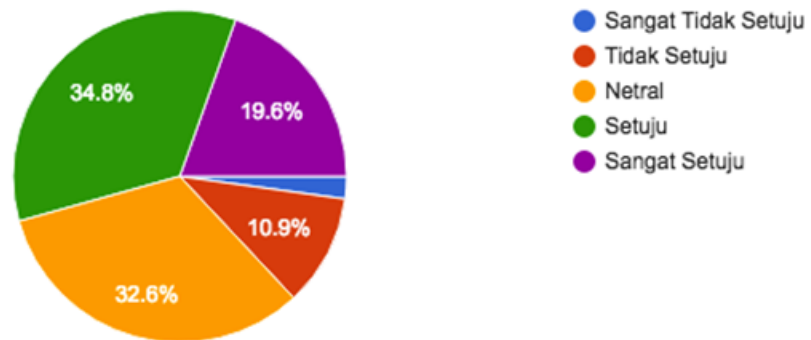


Figure 146: People of Central Java are Humble
Orang Jawa Tengah Tidak Enakan (basa basi)

46 responses



Sifat Orang Jawa Timur

Figure 147: People of Eastern Java are Rude
Orang Jawa Timur Kasar

45 responses

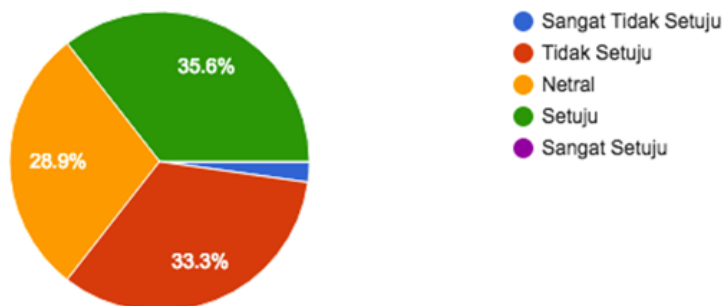


Figure 148: People of Eastern Java are Meek
Orang Jawa Timur Halus (Lembut)

45 responses

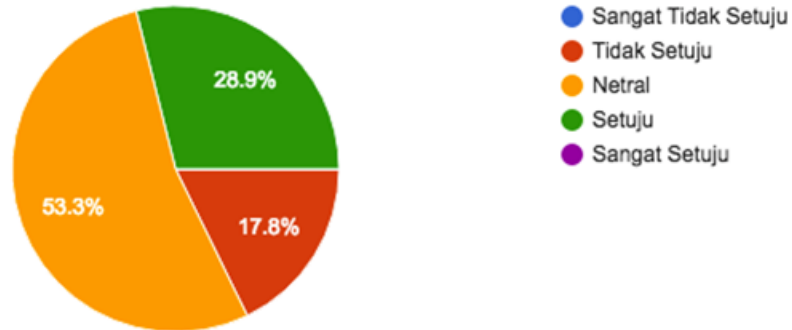


Figure 149: People of Eastern Java are Nice
Orang Jawa Timur Baik

45 responses

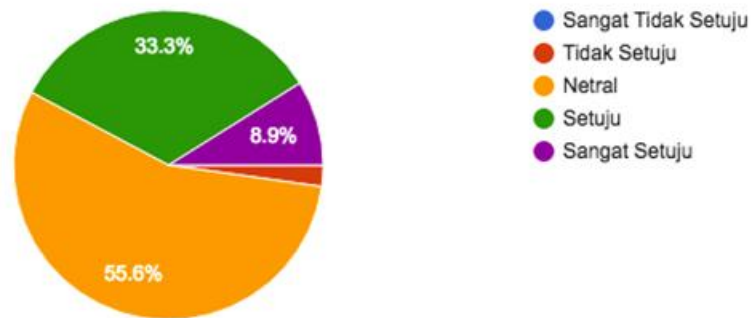


Figure 150: People of Eastern Java are Fierce
Orang Jawa Timur Jahat

45 responses

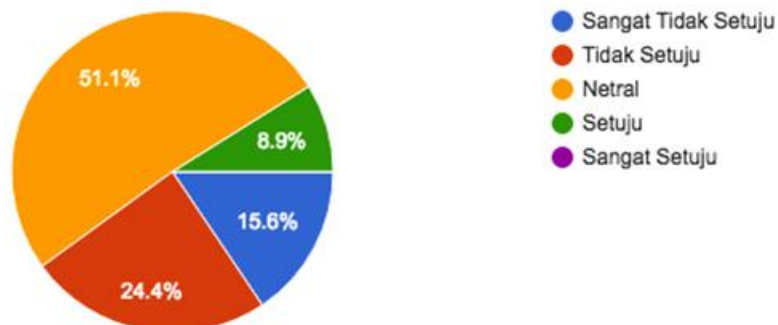


Figure 151: People of Eastern Java are Humble

Orang Jawa Timur Tidak Enakan (basa basi)

45 responses

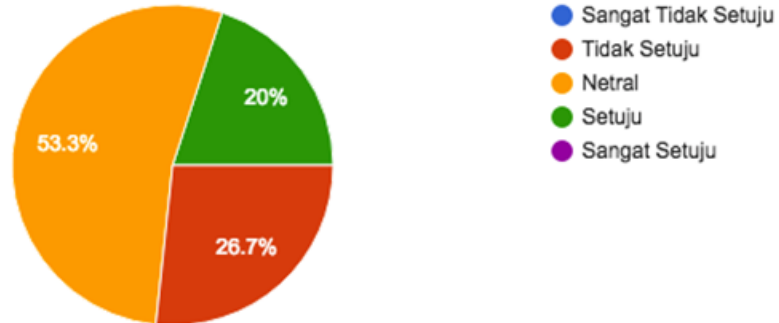


Figure 152: People of Eastern Java are Direct

Orang Jawa Timur Tegass (blak blakan)

45 responses

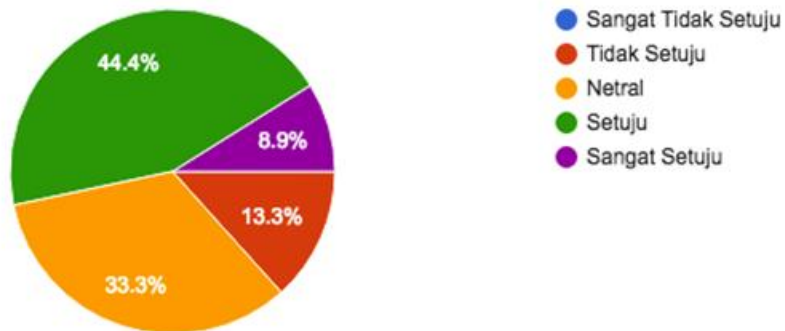


Figure 153: Respondents' View on Fairness

saya akan keluar dari pekerjaan saya bila saya diperlakukan tidak adil

46 responses

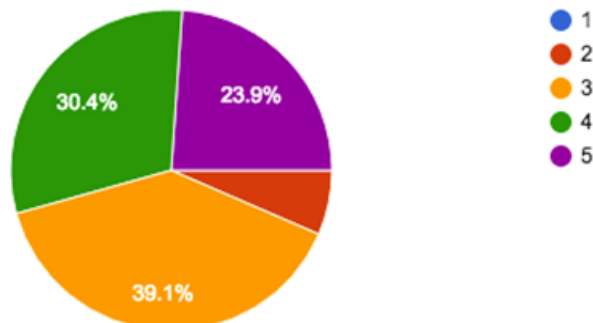


Figure 154: Respondents' View on Fair Treatment
Setiap Orang Harus Diperlakukan Secara Adil

46 responses

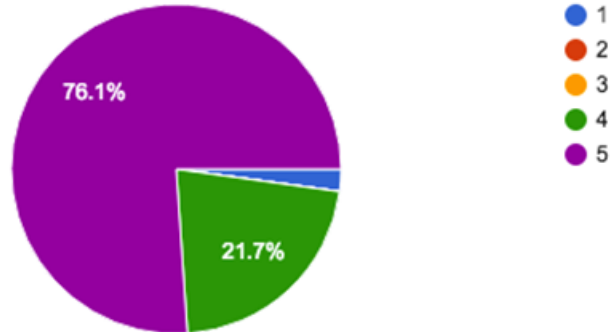


Figure 155: Respondents' View on Reactions Toward Unfair Treatment
Jika Saya Diperlakukan Secara Tidak adil saya akan marah

46 responses

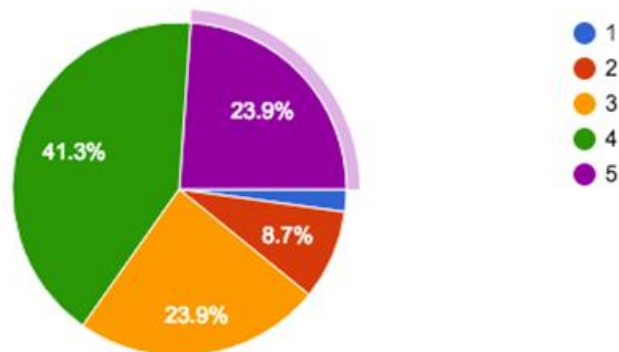


Figure 156: Respondents' View on Whether People are Treated Fairly
tidak semua orang dapat diperlakukan secara adil

46 responses

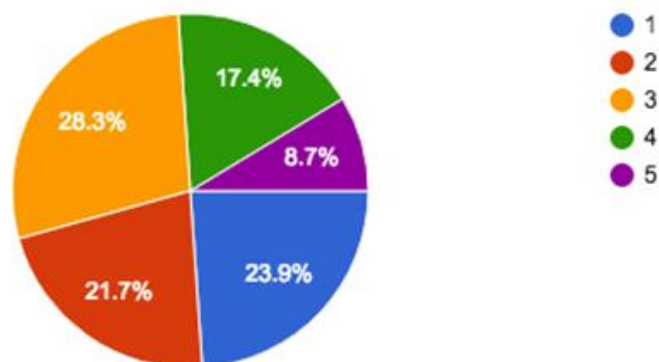


Figure 157: Respondents' View on Reactions Toward Unfair Treatment to Others

saya tidak merasa terganggu bila ada orang lain diperlakukan secara tidak adil

46 responses

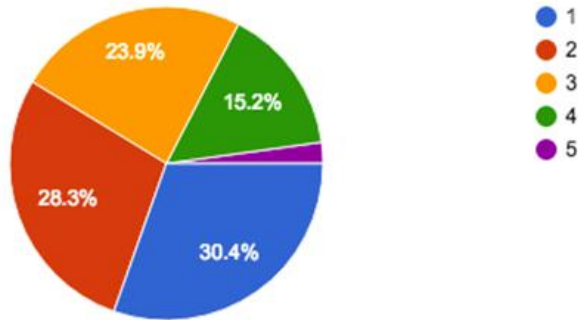


Figure 158: Respondents' View on Stressful Level – No Energy
Tidak bertenaga

46 responses

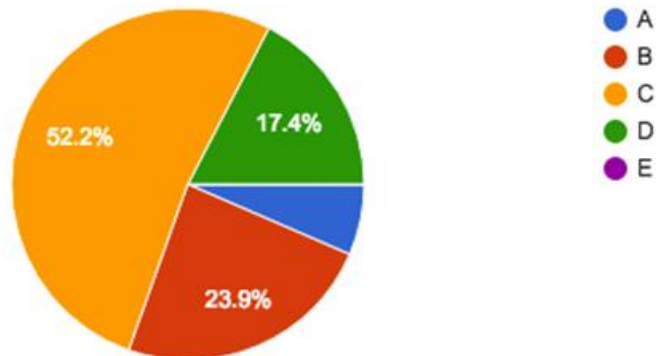


Figure 159: Respondents' View on Stressful Level – Headache
Sakit Kepala

46 responses

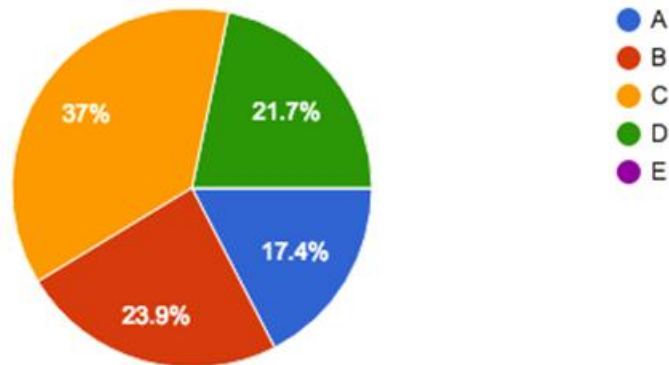


Figure 160: Respondents' View on Stressful Level – Panicking

Deg-deg an

46 responses

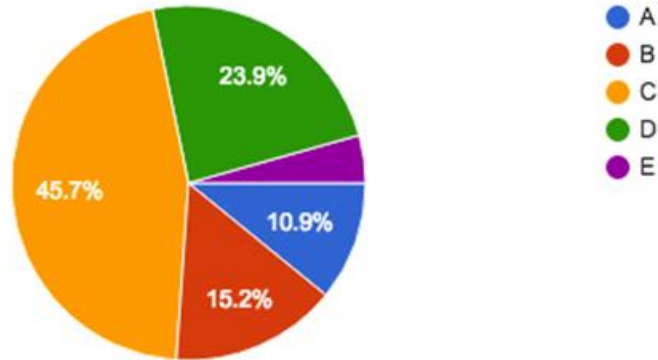


Figure 161: Respondents' View on Stressful Level – Becoming Aggressive

Lebih agresif

46 responses

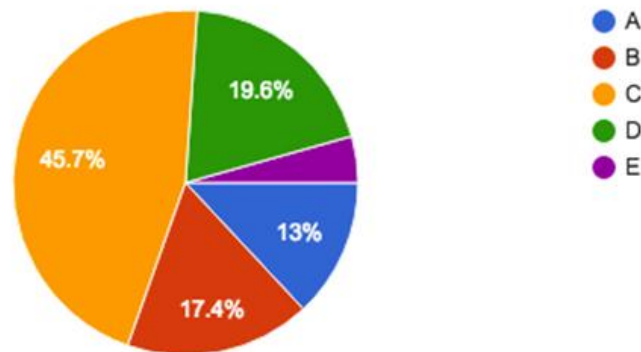


Figure 162: Respondents' View on Stressful Level – Confused

Pusing

46 responses

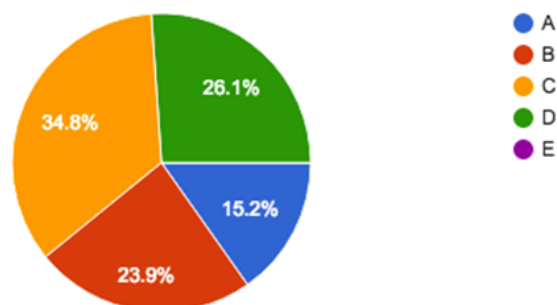


Figure 163: Respondents' View on Stressful Level - Mood Swing

Mood yang sering berubah

46 responses

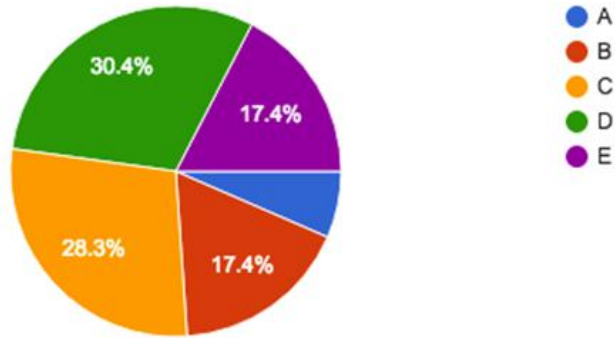


Figure 164: Respondents' View on Stressful Level – Being Cautious

Lebih Berhati hati

46 responses

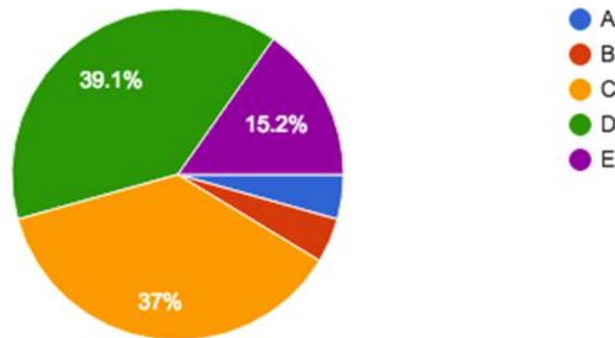


Figure 165: Respondents' View on Stressful Level – Worrying too Much

Khawatir yang berlebihan

46 responses

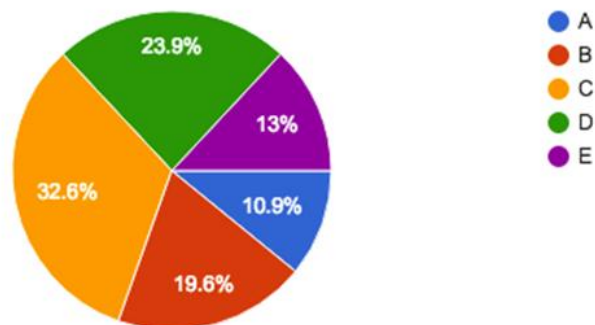


Figure 166: Respondents' View on Stressful Level – Being Nervous
Gelisah

46 responses

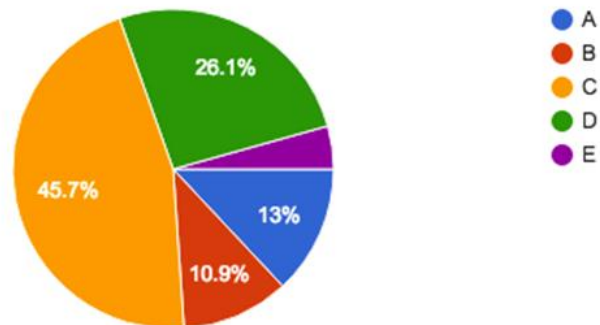


Figure 167: Respondents' View on Stressful Level – Becoming Angry Frequently

Sering Marah

46 responses

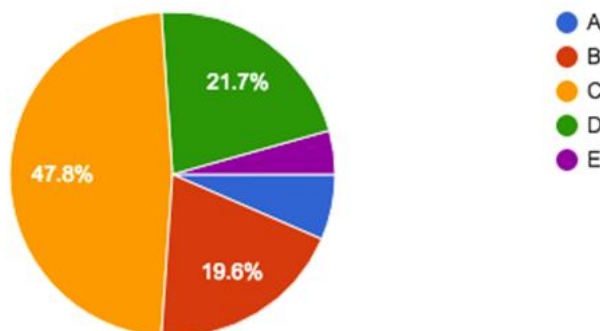


Figure 168: Respondents' View on Stressful Level – Becoming Insomnia

Susah Tidur

46 responses

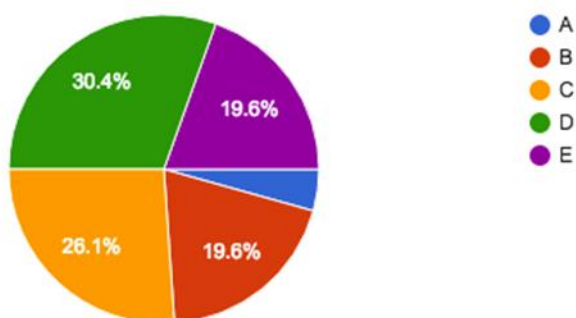


Figure 169: Respondents' View on Stressful Level – Having Less Energy

Tidak bertenaga

46 responses

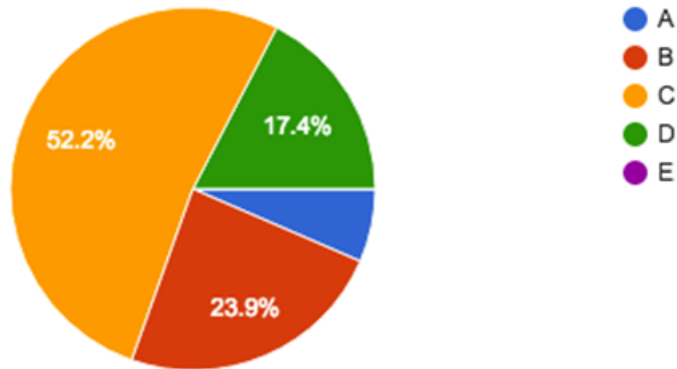


Figure 170: Respondents' View on Cross Culture & Group Cohesiveness – Important to Know Other Culture

mengenal budaya lain itu penting

46 responses

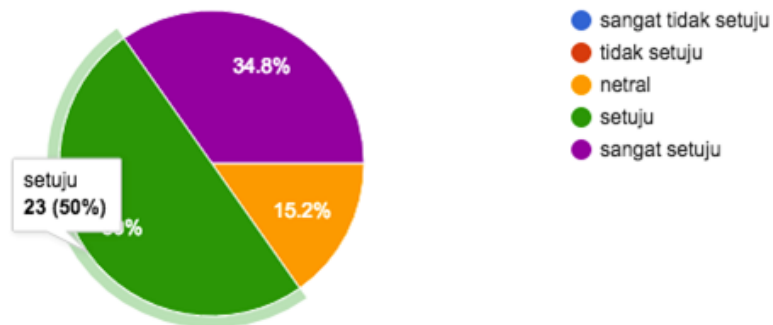


Figure 171: Respondents' View on Cross Culture & Group Cohesiveness – Easily Adapting

anda dapat beradaptasi dengan gampang

46 responses

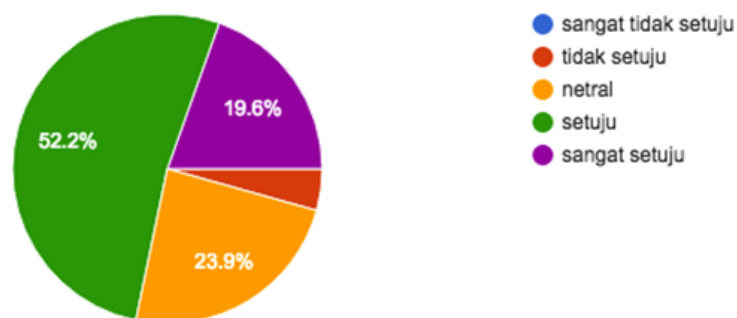


Figure 172: Respondents' View on Cross Culture & Group Cohesiveness – Trusting Your Group Members

jika anda dikelompokkan dengan anggota yang dipilih secara acak, anda akan percaya dengan kelompok anda

46 responses

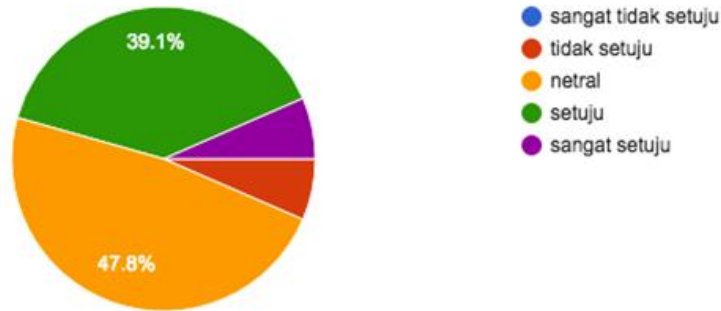


Figure 173: Respondents' View on Cross Culture & Group Cohesiveness – Being Friendly to Your Group Members

jika anda dikelompokkan dengan anggota yang dipilih secara acak, anda akan friendly dengan kelompok anda

46 responses

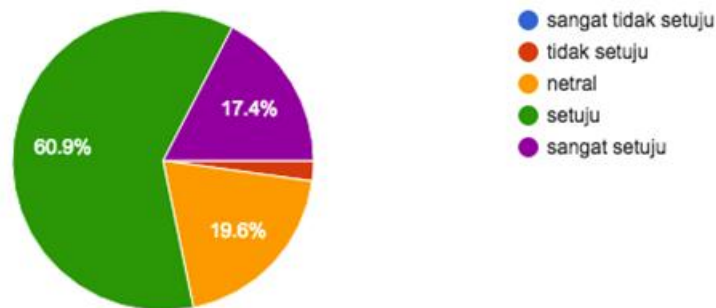


Figure 174: Respondents' View on PCLO – Holiday Planning anda selalu merencanakan terlebih dahulu perjalanan liburan anda

46 responses

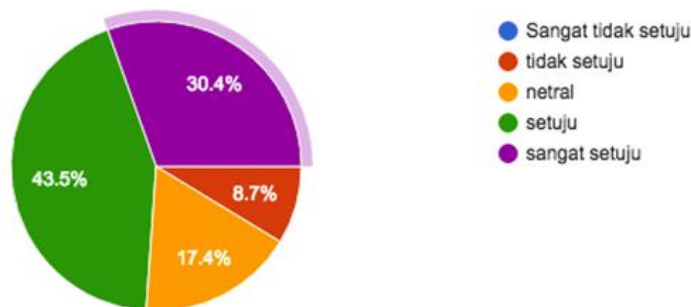


Figure 175: Respondents' View on PCLO – Organizing Things
anda orang yang suka mengorganisir barang barang anda

46 responses

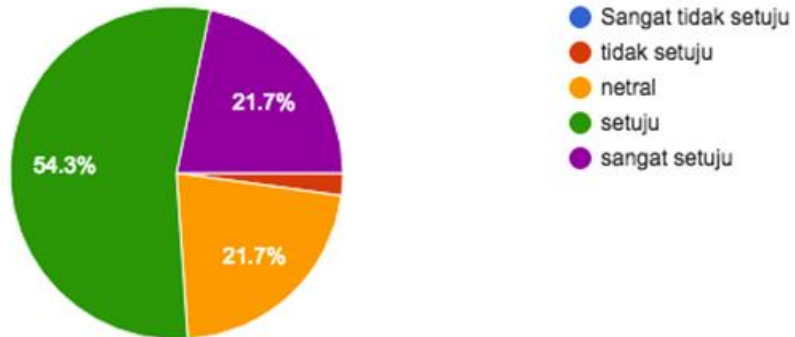


Figure 176: Respondents' View on PLCO – Plans are Going Smooth or Not
anda sangat peduli apabila rencana anda berjalan dengan lancar atau tidak

46 responses

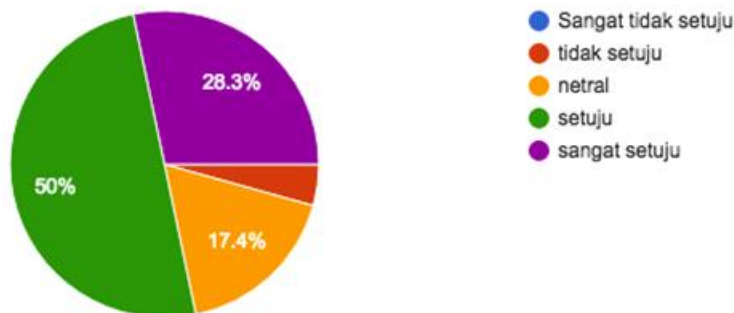
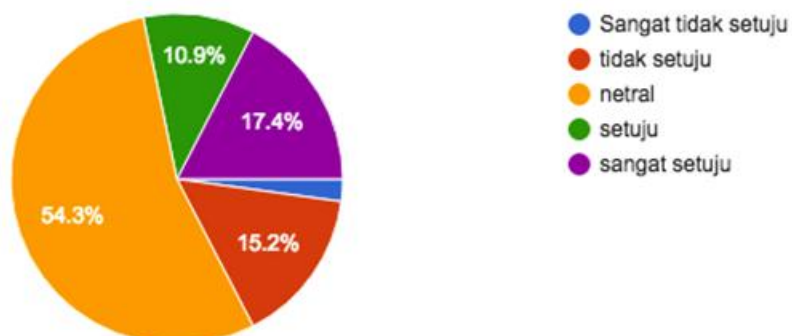


Figure 177: Respondents' View on PLCO – Always Want to Lead Your Group
anda selalu ingin memimpin kelompok anda

46 responses



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