

The mandarese gastronomy: Preference and opportunities for food diversification on the dining table of young generations

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Received February 4th, 2022; revised February 26th, 2022; accepted March 21st, 2022

ABSTRACT

The circulation of global food, especially fast food like sausages, nuggets, fried chicken such as KFC, and other instant food, has been circulating into rural areas. Many estimated younger generation's preferences would change under these conditions. Because of that, we were conducted research in the Tinambung, Polewali Mandar District, West Sulawesi Province, from May to August 2021 to understand the young preferences for food. The research found that the Millennial, Z, and Alpha generations of Mandarese still have a good preference for their local gastronomy. The types of the Mandarese food on this study are Baupiapi, Jepa, Bubur Tarreang, Loka Anjoro, and Binte. Those are made from local raw materials such as cassava, banana, coconut, fish, millet, and corn. These agricultural and local raw materials can be the basis for developing more diverse food for the daily consumption of the youth. The young generation's preferences are essential because their population is enormous. It means their food preference will affect the food system. It can also be a factor in determining a future food diversification policy and self-sufficiency of the Mandarese. Currently, the highest preference of the young generation in Polewali Mandar still tends to like and choose Mandar gastronomy compared with global foods. It shows that local foods are still in line with the youth's preferences but need to develop as an essential part of their daily consumption. Their preferences for local gastronomy are still facing challenges; it will be more diverse or even the other way around because of the hegemony of the global food trend.

Keywords:

Gastronomy, Traditional food, Diversification, Young generation, Mandarese

1. Introduction

Gastronomy studies the relationship between customs and food by examining various components of culture, with food as the center (culinary art) [1,2]. The relationship between customs and gastronomy is formed because gastronomy is a product of cultivation in agricultural activities so that the manifestation of the color, aroma, and taste of a food can be examined for its origin from the process related to where the raw materials are produced [3].

In simple terms, *Gastronomy* is defined as the art of good eating in the Merriam-Webster dictionary. However, this definition is only one part of the meaning of Gastronomy when referring to Ketaren [4], who uses the Jacques Berchoux old view held 200 years ago. Gastronomy in the West is about food knowledge, including stories: Food stories study the relationship of food deep with historical and cultural understanding. Food assessment is an effort to give an assessment (quality, taste, service) on food and non-food such as rating the qualification rating of restaurants, cafes, bistros, restaurants, stalls, taverns, and hawker vendors. The art of good



eating or it can also be called table manners. Furthermore, Ketaren [4] explains that Indonesian gastronomy looks at history and culture, emphasizing aspects of the diversity of the archipelago's existing foods. In this case, there are two elements: (1) tangible form is tracing food as a symbol of culture created by the community and from generation to generation in various determining factors and procedures for regulating the behavior of its members. (2) the intangible nature of most of the food offerings, there are elements of ritual, custom, and local wisdom that have been institutionalized as well as those that reside traditional so that they become factors that form the character, identity, and identity characteristics of a nation/community group.

Each region has different characteristics related to its gastronomy, including the Mandarese in West Sulawesi Province. This study mentions that some Mandarese gastronomy is Bauapi-api, Bubur Tarreang, Binte, Loka Anjoroi, and Jeka. The five Mandarese gastronomy are food products with Mandar local names, so they do not need to be translated into other languages. These Mandarese gastronomies result from processing local agricultural products originating from Mandar. These local Mandar resources are a potential diversification of food products regarding food security. In the Indonesian case, local resources will have strong backward linkages with local farming systems, improving food diversification and less dependency on only one or two food commodities, such as rice [5]. Additionally, food diversification reduces high dependence on rice, boosts the development of local food preferences, and improves the quality of diet, leading to good nutritional status and health [5,6].

Food preferences are essential, especially for the young generation because they are a large population. So that their food preference will affect the food system, it can be a factor in determining a future food diversification policy and self-sufficiency of the Mandarese gastronomy. The young generation was divided into three main classifications: millennial, Z, and alpha. They grew up in different traditions and cultures. The young generation's daily lives were exposed to local and global food products. Unstoppable changes the demographic forces, values, and hyper-connectivity will change consumption patterns globally, including in the younger generation. The generation mentioned is the group most easily exposed to technology and information. Meanwhile, the rapid development of internet-based information technology makes the more youthful generation access markets easier, including food [7-9]. This situation will undoubtedly affect the food preferences of the young generation due to the availability of support for easy access to food products, including those in the West Sulawesi.

Food needs are fast-changing, especially those related to global problems. On the other hand, the current state of the food and agricultural system is facing a "triple crisis; hunger, obesity, and malnutrition are destroying humans [10,11]. Related to Matus et al. [12], food security occurs when all people have physical, social, and economic access to sufficient, safe, and nutritious food. This meets their dietary needs and food choices for an active and healthy life. It indicates food preferences and importance because of food security, significantly diversifying food.

The eating preferences of the young Mandar generation as a large population group in the province of West Sulawesi are one of the essential determinants in efforts to support food security in this region. Preference itself, when referring to Andriyanty

[13]. It interprets the consumer preferences in the economic concept as choices and tendencies for various options of products or services that are available and be purchased by consumers. Choosing the type and determining preferences of gastronomy is not straightforward because food selection is a complex behavior and can be influenced by many interrelated factors. These are; 1) food selection depends on personal economic factors and social-environmental influences, and 2) food selection, which can be a further influence on availability (food area). Thus, what is accepted (environmental area), and what is preferred (individual factors) [14]. The individual level, taste, monetary constraints, and problems with health shape food-choice behavior. This view is in line with the findings of [15] that food preference is a complicated matter and a choice by various factors.

This food preference is closely related to the food diversification that can be done in one region. Especially when dealing with the young generation that dominates Indonesia's population structure, including in the province of West Sulawesi, understanding the food preferences will help this study formulate the best food diversification policies that will ultimately support food security. Based on this situation, this paper will focus on identifying the preferences of the young generation in viewing Mandarese gastronomy and how to diversify food for daily consumption, especially in West Sulawesi.

2. Methodology

This study is qualitative descriptive research. Data collection is done through; (1) direct observation of the object that the researcher studied to gather data, (2) interviews with respondents by using a structured questionnaire, and (3) data processing gathered, including references related to this study. We have seventy respondents who were randomly selected by stratified random sampling method. They were clustered into three categories: millennial generation (born from 1995 to 1981), Z generation (born from 2010 to 1996), and alpha generation (born from 2010 and above). The research was conducted in Tinambung, Polewali Mandar District, West Sulawesi Province, from May to August 2021.

3. Results and Discussion

3.1 Preference of Young Generation of Mandarese Gastronomy

Baupiap, *Jepa*, *Tarreang Porridge*, *Binte*, and *Loka Anjoroi* are food that represents local gastronomy in this manuscript because they are closely related to daily consumption and the local raw materials food production. The five types of food also have a long history and a strong relationship with the everyday culture of the Mandarese. The preference of the young generation for those food shown in figure 1.

The result shows that young generations have different preferences for Mandarese traditional food. For *Baupiap*, about 63% of the young age appreciate this food well. More than 50% of young generations have consumed *Baupiap*, which they like and like extremely. *Baupiap* is a type of fish processing typical of the Mandarese and is consumed daily as a side dish to accompany rice or other staple foods. *Baupiap* is usually made from Tuna or Skipjack and seasoned with some local ingredients like Mandar oil (Traditional coconut oil), *Pammaessang* (Tamarind Mango), and *Bawang*

Mandar (Endemic Shallot of Mandarese). It is usually cooked using a traditional pot made of clay. Eating fish like *Baupiapi* is related to the daily culture of the Mandar people, also known as the maritime community. Most of them work as fishermen and live in coastal areas. So it is unsurprising that more than 50% of the younger generation likes *Baupiapi*. Although this figure is high, it turns out that there are still 26.8% of young ages who do not like *baupiapi* and as many as 9.9% who have never tried it. This description, of course, should be a matter of concern about why food has a long history and is closely related to the daily life of the Mandarese. Still, it turns out that more than a quarter of the young generation who are research respondents are not liked it, and almost ten percent of them have never tried it.

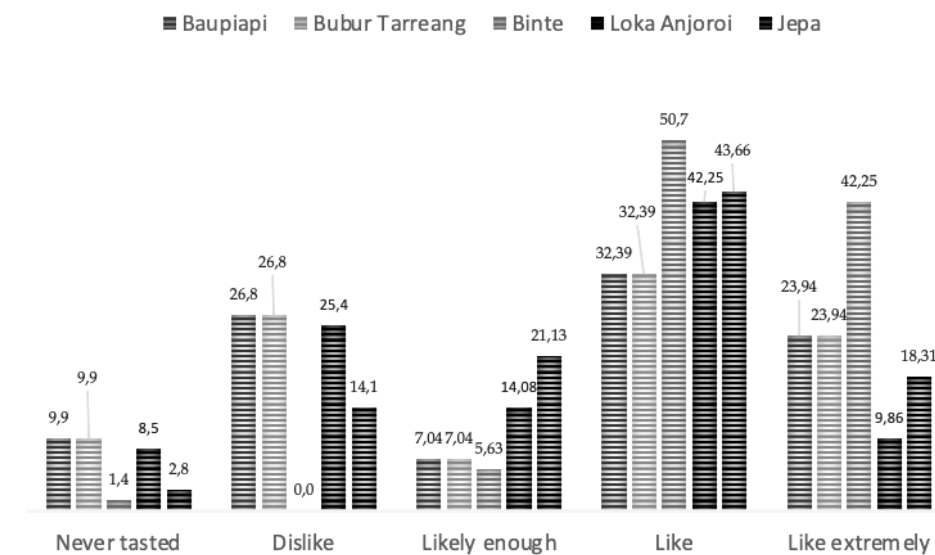


Figure 1. The preference of young generation of mandarese gastronomy

Another food that we consider important in Mandarese's Gastronomy is Bubur Tarreang. It is a kind of porridge made from Millet. Even more than 50 % youth generation (likely enough, like and extremely like Bubur Tarreang), but there are also 27 % who dislike it, and about 10 % never tried it. The preference of young Mandarese for Bubur Tarreang is affected by the popularity of this food is less than other traditional food. Because it is not served as daily food, some respondents did not know what we mean by Bubur Tarreang. Some think Bubur Tarreang is the same as "ule-ule" (a porridge made of Mung Beans). It is because Bubur Tarreang is mainly served in cultural and religious ceremonies, such as when celebrating the birthday of the Prophet Muhammad; considering that most of the Mandar people follow the Islamic religion, this celebration is inseparable from the life of the Mandar community. Tarreang porridge also represents local food diversity in Mandar Gastronomy processing. Even the Indonesian Agency for Agriculture Research and Development [16] states that Millet is one of the staple foods in the West Sulawesi Region.

As the main ingredient for making Bubur Tarreang, millet is essential in diversifying food. Relative to the results of Juhaeti et al. [17] and stated that millet could act as a functional food by utilizing millet properties, which have a low glycemic index value, high antioxidants, bioactive compounds, and fiber content

beneficial for health [18]. In addition, millet can also be used to make various types of cuisine, expected to reduce dependence on wheat or other carbohydrate consumption. There is why understanding the young reference of food made by millet is essential, and the result of this study shows that we need to introduce more about food made by millet. We also need to explain more information about millet which can be an alternative to diversifying food.

In addition, there is a famous porridge as part of Mandarese's food called Binte. It can be referred to as porridge from the cereal plant (corn). Binte is one of the traditional food sold in Stall. Based on our observations, Binte, sold in stalls, has been modified to be seen as instant noodles with a broth of corn porridge. However, perhaps because of this modification, several food stalls exist enough to only sell this food because Binte was adapted to the tastes of young people who like instant food. As mentioned by Hanus [19], most young people consume poultry concentrates like instant soups, which they think are convenient and satisfying. Our study's result reveals that the young generation's preference for binte is very high, with about 98.83% being able to eat this food well. As explained earlier, binte is currently undergoing modifications adapted to the tastes of young people who like factory foods such as instant noodles. So when Binte is combined with traditional food, it fits the young generation's preferences.

Furthermore, an inseparable part of the daily life of the Mandarese is food made from bananas. Usually referred to as Loka Anjoroi, also called Loka Sattai. In simple terms, these foods can be identified as bananas topped with grated coconut (Loka Anjoroi) and bananas topped with coconut milk (Loka Sattai). This food is widely sold in markets in the morning as a portion of food, usually for breakfast; it also serves as a snack at community gatherings. More than 50 % of the young Mandarese generation can be categorized into "like" and "like extremely" this food. It makes sense because the food is easy to find, create and buy.

Food-made cassava is one of the most popular Mandarese gastronomy is called Jepa. It is a round sheet whose essential ingredients use cassava which is first grated, then squeezed to remove the water content, and then sifted and mixed with grated coconut as a savory taste enhancer [20]. It is a traditional staple food of the Mandarese. Besides rice, Jepa is one type of food usually eaten with Baupiapi. The examination of this study indicates that 81.1% of young generations have a good reference for jepa, and those who have never tried it are very small, only 2.8%. This food is an integral part of the gastronomy of Mandarese; it even has an important position as a staple food. It is also the leading food that is usually taken to sea by Mandar fisherman because it is much more practical and durable than rice.

After discussing in detail, the young generation's preferences for each mandarese food as mentioned above, the research will tackle the next part and explain the general importance of the young generation to Mandar gastronomy, as shown in Figure 2. It is shown on the graph that 6.50 % of the young generation have not tried Mandarese's food as done in this study. 18.60% of the young generation indicated that they "disliked" it. However, this figure does not reach a quarter and is far below the average value of those who say "like" or "extremely like," which, combined, reaches more than 50%. The result further shows that 40.30% of Mandarese young generation prefers "like" traditional food. 23.70 % were "extremely like," and 11.00% who "likely enough." Based on this study, there is a very potential to level up the

young generation's preference to like the local gastronomy. However, more analysis of the young age is needed to understand the crucial determinant of their preference in like or does not like the Mandarese's traditional food.

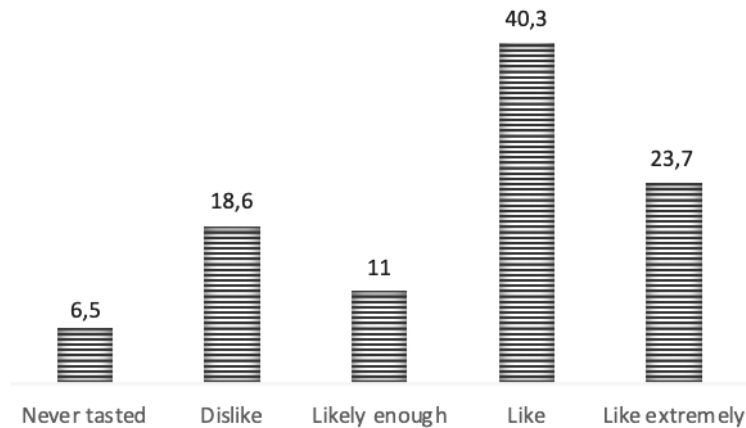


Figure 2. The average value of the young generation's preferences of mandarese gastronomy

3.2. *The Youngs Generation Preferences and Opportunities for Food Diversification on the Dining Table*

The younger generation's preference towards traditional Mandar food is the most significant rating, on the average value are "like" rate. So that this can be the basis for diversifying the food served at the dining table for consumption by the younger generation, given that mandar gastronomy is very diverse and uses raw materials based on local resources that are easy to find and produced by the Mandarese. The younger generation's preference is a determining factor in efforts to diversify food because in the future, they will dominate the demographic structure of society, and their tastes will determine whether local food can be preserved. If these young people's reference is incompatible with local gastronomy, it will not be easy to maintain Mandarese's gastronomy. What is more, efforts to establish imagination about a road to food self-sufficiency by integrating food development from production to consumption if the younger generation does not have a good preference for Mandarese's gastronomy?

This study shows that the preferences the Mandarese younger generation still tend to like local gastronomy are potential for building an integrated policy from production to consumption. Diversity of the ingredients Mandarese gastronomy ranging from Corn, Cassava, Coconut, Banana, and Millet to foods made of Fish, will encourage the richness and healthy menu on the dining table. The hope is that knowing and measuring the younger generation's preferences may help us diversify our daily food. It is also trying to get out of dependence on one particular type of food, such as rice, which dominates the daily food consumption of Indonesian people in general, including the Mandarese. The dominance of specific kinds of food, such as rice, has reached the stage of dependence and become one of the obstacles to diversifying food Which has caused efforts to stagnate [14]. Talking about diversification to realize food sovereignty is very important in gastronomy discourse. So the diversity of local food does not disappear or is just treated as a

representation of local tastes, which are capitalized in programs in the form of culinary tourism, for example.

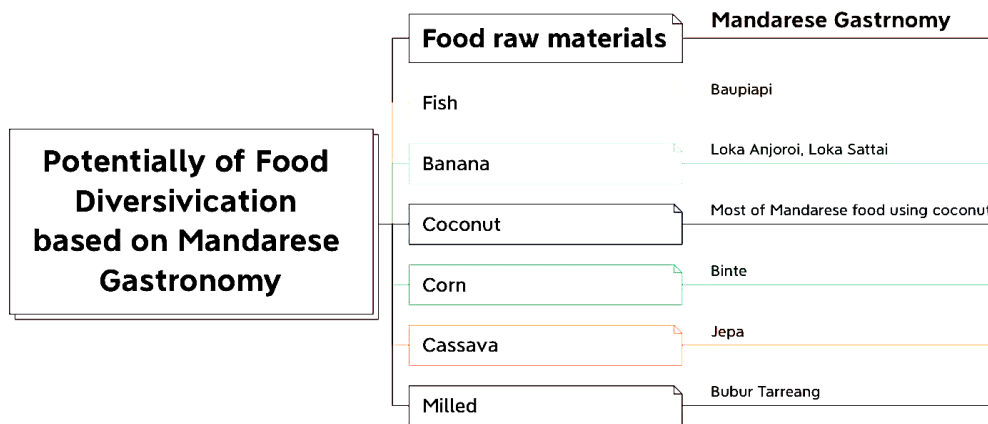


Figure 3. Potentially local raw materials for food diversification based on mandarese gastronomy

That being the case, it is not startling if there are criticisms of Cookbooks such as "Mustika Rasa," which was compiled by the First President of the Republic of Indonesia, Soekarno, because it is seen as only reaching the stage of deconstructing the culinary order from the mental aspect, but has not fully touched the structural elements, which include the safety and food security system, health, nutrition, to the awareness of the Indonesian nation in imagining its national culinary concept [21]. We certainly do not want things like this to happen to the Mandarese when the youth's fondness for local food only becomes a euphoria to celebrate cultural identity but must be encouraged to internalize the Mandarese's way of life. Live and eat independently, safe, healthy, and nutritious, free from dependence. It does not lose its local gastronomic uniqueness because of the fast-paced and practical demands of life that are increasingly coloring the younger generation's lives.

4. Conclusion

The results showed the young generation of Mandarese (Millennials, Z, and Alpha) in Polewali Mandar district, West Sulawesi, still chose and liked the local gastronomy. They are still consumed all of this local food; Baupiapi, Jeka, Bubur Tarreang, Loka Anjoroi and Binte. Its food has primary raw materials that are very diverse, ranging from fish, cassava, corn, millet, and banana. The material of Mandarese's food shows high potential for food diversifying. Moreover, it is supported by the young generations who consume and like it. This condition can encourage us to diversify Mandarese's food as a choice for the young generation's daily diet, which is political and shaped by awareness to create diversified food availability. Therefore, it is recommended that more studies be done as a follow-up and to generate data for policy analysis related to local food production. Further study can formulate the daily food policy to establish Mandarese's food sovereignty under the occupation of the global culture on eating, especially in the everyday life of the young generation.

Acknowledgements

This research is supported by the Internal Research Budget of Sulawesi Barat University.

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