THE BRANDING OF SURABAYA THROUGH ITS LOCAL FOOD IN @kulinersby INSTAGRAM ACCOUNT: A CRITICAL VISUAL ANALYSIS

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ABSTRACT

Purpose: To observe how the image of Surabaya is branded through its local food image in @kulinersby Instagram account. In analyzing the data, this research employs City Branding through Food Culture theory by Richard Tellstorm. The method used qualitative approach and Critical Visual Analysis by Martin Lister and Liz Wells. The study analyzed five images of Surabaya local food on @kulinersby Instagram account. This study found that Surabaya local food image in @kulinersby Instagram account depicts the characteristics of Surabaya through three levels of Critical Visual Analysis. They are target audience, producer’s purpose, and context. Moreover, Surabaya local food can be used as a tool to brand Surabaya through the aspects of authenticity, culture, and the value of the food. This study strengthens the idea of food culture and city branding in social media. Surabaya still maintains its traditional cultural values, for instance, by preserving and maintaining the existence of Surabaya local food because it is one of cultural and historical heritages that can depict the characteristic and culture of Surabaya.

Keywords: @kulinersby, city branding, critical visual analysis, Instagram, Surabaya local food

1. Introduction

Surabaya has various authentic foods as the identity of Surabaya. Local food from a region has an important role in showing the development of an area because local foods can describe the natural, social, and cultural conditions of the region from the past until the present time. Basically, Local food has a connection with traditional food. It is because local food is originated from traditional food that became popular and increasingly famous outside the region (Kristanti et al., 2019). According to (Samad, Salim, Arfin, & Akib, 2018), Nourished Kitchen classified the characteristics of traditional/local food in four types, they are traditional cookery process, natural ingredients of the food, the nutrient contained, and the food presentation which is similar to our ancestor’s way in the past. Media has an important

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role to construct people’s mindsets about the image of a certain culture from a certain region. The cultural diversity in Surabaya can be represented by its foods. People in Surabaya gives a high interest in culinary. For the reason, no wonder if there are many food places established in Surabaya. This condition also emerges in some Instagram accounts which expose and explore Surabaya culinary. Thus, the public gradually gets acquainted with Surabaya local foods because of Instagram. One of them is @kulinersby which possesses 79.2 thousand followers and 1800 posts (Felicia, 2018).

According to KulinerS by official website, @kulinersby is the Instagram account that intends to show Surabaya based on the food or food gram. Besides exhibiting the foods, this account also reviews every food they posted. This account also provides most of the whole Surabaya culinary varieties starting from traditional food, modern food, international food, and the combination of those. Furthermore, it also shares information about Surabaya food prices starting from inexpensive to expensive. @kulinersby is owned by Syafira Devani who becomes a host in Njajan Huwenak television program which is aired in local television in Surabaya, JTV (Azizah, 2018).

The characteristic of Surabaya has been represented by Surabaya local food images in @kulinersby Instagram account. The representation has resulted from Critical Visual Analysis which has three levels, they are the target audience, producer purpose, and context. The development of Surabaya local food posted in @kulinersby shows that Surabaya as the second biggest city in Indonesia becomes modern now, but still maintaining the authenticity of its culture (Felicia, 2018).

Surabaya local food can become an object for food tourism. This can attract other people outside Surabaya to visit here. In addition, Surabaya local food can also be used as a city branding tool in order to promote the social and culture in Surabaya. Based on the background above, this study has a purpose to observe and analyze the depiction of Surabaya local food images in @kulinersby in three levels of Critical Visual Analysis, namely Target Audience, Producer Purpose, and Context. The practical implication of this study is to strengthen the idea of food culture and city branding in social media.

2. Literature Review

2.1 City Branding through Food Culture

The phenomenon of local food tourism is now becoming popular both for domestic and foreign tourists. Local food from a region is more widely available in the restaurant's food menu. The availability of local foods is based solely on customer or visitor demand rather than on the interest of historical facts or local food backgrounds. For customers, it does not matter if the food has been modified, as long as it feels like the original one. The fancy restaurant usually provides local food, but in the modern taste and modern packaging to the
local customers, while depot (small Indonesian restaurant) will provide the local food with its authenticity to the tourists (Asnawi, Sukoco, & Fanani, 2018).

For branding a city through its local food or food culture, food products must have these elements; authenticity, culture, and value. Food products and dishes which are recognized as cultural icons, as representatives of geography, or an expression in another context, must not be found anywhere else, in order to maintain their exclusive appeal. Thus, authenticity is an important thing to make food from a region becomes a special food not owned by other regions (Arimbi, Wulan, & Colombijn, 2018).

Food producers utilize consumers’ interest in food that is associated with a regional profile in different ways, either by producing a product in the geographic region itself or by using an expression that creates an emotion of regional feelings. An old–fashioned preparation method or some other production circumstances can create a sense of authenticity. Food, especially local foods can be used to promote a city. This is because the ingredients and the background of the emergence of local food are closely related to the history, natural, social, and cultural conditions of the area. Thus, promoting local food is the same as promoting the character or the identity of a city (Ardian and Syairudin, 2018).

3. Method

This research used qualitative approach to analyze the selected data from @kulinersby Instagram account. The primary data source of this research is the food images uploaded in Surabaya culinary Instagram account, @kulinersby. The secondary data sources include all of the supporting data like the thesis, journals, books, and other sources containing food identity, daily consumption, urban lifestyle, identity, and history.

3.1 Population and Sampling

The writer used fourteen Surabaya local food images posted on @kulinersby. The data taken are the posts that have been uploaded from September 2014 to September 2017. Then, the writer chose a minimum of 10% of the population and specified the population into the most-like posts as the data sampling. The writer utilized a purposive sampling technique to obtain the data. Therefore, the writer made some criteria to determine the sample. The writer only chose some Surabaya local food images which are taken place on Surabaya and also the images of Surabaya local food with the most liked. Then, the writer chose 5 images of Surabaya local food as the object of this research (Harymawan & Nowland, 2016).

3.2 Technique of Data Collection
First, the writer searched for Surabaya food culinary in the Instagram account which has grand followers and is also pro-active to post the food images. Second, the writer obtained @kulinersby Instagram account as the object of the research. After that, the writer focused only on Surabaya local food images. The writer got 14 food images. The writer sorted the food images into a minimum of 10% images which have most “liked”. The writer specified to five food images. Last, the writer crops the images and also the captions (Niyobuhungiro, 2019).

4. Result and Discussion

4.1 Rujak Cingur Kano Resto

One of the local foods which are iconic in Surabaya is Rujak Cingur. Rujak Cingur is a food made of the combination of many ingredients consisting of cucumber, boiled kangkung, boiled bean sprouts, boiled long beans, unripe mango, pineapple, fried tempe, fried tofu, a little noodle, and cingur (cow’s nose) completed with special sauce named petis (shrimp paste), peanut, terasi (rebon shrimp fermentation), chili, and young kluthuk banana.

The target audience of this food image is more directed to the youth and middle-upper class society in Surabaya since youth and middle-upper class society tend to prioritize the place where they eat rather than what they eat. They choose a good place to take a picture before showing it to others on social media. They do that because they want to increase their social status and acquire recognition from the public that they can eat in high-class places or eat an
expensive dish. Ashley argues that consuming food outside can give a certain meaning to the status of the consumers. Therefore, the administrator writes on the caption that mentioned in Figure 1, which means that the resto has a photogenic place that can be used by the visitors as a good place to take pictures.

The image in figure 1 shows the improvement of Surabaya local food. The improvement here is mainly about how Surabaya local food that is usually known by society as a street food transforms into the food served in the restaurant. Here, the image in figure 1 shows the public that Rujak Cingur is one of the prestigious cultural inheritances that can portray the image or characteristics of Surabaya. Figure 1 also shows that Rujak Cingur as a local food becomes national food. Rujak Cingur as a local food from Surabaya is sold at a place that provides various Javanese and Balinese cuisines (Rohali & Rahadi, 2019).

According to (Azizah, 2018), in the era of globalization, local food needs to be improved to make it more modern in terms of presentation and also to make it healthier (Rahman 2016, 5). It can be seen from figure 1, Rujak Cingur in this place is different from Rujak Cingur sold in the common food stalls, for example in terms of serving, it follows the standardization of restaurants. It uses a ceramic bowl, a spoon, and completed with the use of food plating. The presentation needs to be adapted to society’s current taste. It must be modernized in appearance, taste, and processing. Educational progress and society’s prosperity demand better food processing (Sugihartati, 2019).

In addition, to contribute to the formation of culture in Surabaya, these ethnics also influence the establishment of Surabaya local food. One example of Surabaya’s local food that contains the elements of the cultural blend is Rujak Cingur. There is a combination of four ethnicities which are Surabaya, Javanese, Chinese, and American in Rujak Cingur ingredients. Rujak Cingur ingredients containing some Chinese elements such as tofu, noodle, and peanut which are the result of Chinese cultivation in the 10th century (Suyanto, Subiakto, & Srimulyo, 2019).

The ingredient derived from Javanese is tempe; it is one of indigenous Javanese food resulted from soybean fermented processes and contains protein (as a substitute for animal protein during the colonial era). While American chili which was American’s commodity, that was brought to Indonesia in the 16th century (replacing the pepper as a spicy flavor in cuisine owned by indigenous people) (Crawfurd 1820, 378). Last, the main ingredients of this food which come from Surabaya are cingur, petis, and terasi. Petis and terasi are the results of shrimp fermentation made by Surabaya people who lived in the North Coast of East Java (Baktiono, Wahyudiono, Setiawan, & Soebandi, 2018).
Whereas, the use of *cingur* in Surabaya local food shows the development of cow cultivation in East Java, especially in Surabaya as food consumption and farming (Rahman 2016, 76). Surabaya people also use another body part of the cow beside meat. According to Surabaya Book Profile, people who live in Surabaya are from various ethnicities, such as Javanese, Chinese, Arab, Madurese, Balinese, foreigner, and etcetera (Suyanto et al., 2019).

The mixture of different cultures of Surabaya people can produce a creation, in this case, is *Rujak Cingur* as a Surabaya local food. The ethnic and cultural diversity in Surabaya does not make Surabaya separated. All cultures that existed in Surabaya blend into one, respecting each other albeit they have different ethnicities and beliefs. This makes Surabaya becoming a city of tolerance for the difference of its people. General Director of ASEAN Cooperation said to the media when opened East Asia Summit that Surabaya is the best example to show the world that it can appreciate the cultural diversity and the coexistence (Dewi & Darma, 2019).

### 4.2 Rawon Setan in Surabaya
Another local food from Surabaya is Rawon. In this image, @kulinersby tried to inform the reader about the famous Rawon in Surabaya. Rawon is meat soup added with special seasoning like Keluak from Java that colorizes Rawon to be black.

It is served with standard serving as the common standard serving of Indonesian depot which is using ceramic plates and bowls to place Rawon and other foods. Rawon Setan has its own quality in terms of taste and the way of cooking. As the administrator’s explanation on the caption, Rawon Setan is one of the famous Rawon depots in Surabaya that visited by many tourists from outside Surabaya. As seen in figure 2, Rawon is served with other foods from other regions, for example, Nasi Osik and Sate Usus.

The image of Rawon Setan in figure 2 is more directed to tourists outside of Surabaya who visit Surabaya. The strategic location of this depot, that is located in downtown Surabaya, makes this place easy to be discovered and accessed. The location of this depot is in front of an exclusive five-star hotel in Surabaya, JW Marriott Hotel and near Surabaya popular shopping center, Tunjungan Plaza. Due to its strategic location, Rawon Setan becomes more famous among tourists and belongs to one of the culinary tour destinations in town. In addition, Rawon Setan opens for 19 hours as it is mentioned in the caption “Opening Hour: 09.00 – 04.00”. It means that the opening hours of this place are almost 24 hours which makes this place can be visited by tourists at any time.

Rawon Setan as a popular and iconic Surabaya local food has attracted other people outside Surabaya to taste it. Currently, tourists are not only visiting an area just to enjoy natural or
cultural tourism attractions, but also a culinary attraction. The trend of culinary tourism is increasingly in demand by tourists; therefore, local food can be a tourist attraction that can improve the regional economy (Sukoco et al., 2018). Rawon is not only a portion of food, but it is Surabaya’s local food which has a history of Surabaya and portrays the socio-cultural condition in the past. Tourists are more interested in the authentic cuisine of an area they visit. Thus, the originality and authenticity of the food have been important considerations when tourists select food to buy and eat (Asnawi et al., 2018).

The purpose of the producer through this image is to give the reference about Surabaya popular local food to the tourists visiting Surabaya. Rawon Setan can be a culinary destination for people outside Surabaya. It also can be used as a medium to promote and brand Surabaya more closely through its local food. It can be seen from the caption written by the administrator in figure 2 that Rawon Setan is often visited by people outside Surabaya when they visit Surabaya. This happens because Rawon has become Surabaya's iconic food (Felicia, 2018).

Local food can describe the social, cultural, and natural conditions of a certain area. Surabaya has a geographical position as a coastal settlement making it a potential place for immigrants’ transit and settlement. This phenomenon then has gradually altered Surabaya to be a multi-ethnic city rich in culture. The ethnicities such as Madurese, Sundanese, Batak, Balinese, Papuan, Malay, Chinese, Arabic, Indian, and European, live together and mingle with indigenous people and form a cultural pluralism that has become the identity of Surabaya (Mangunjaya & McKay, 2012). In figure 2, we can see Rawon is served on one table with Madurese food namely Nasi Osik. This can depict a particular meaning. The second-largest community of Surabaya citizens is the Madurese who live along the eastern part of Surabaya. Thus, the culture of Surabaya has been partly influenced by Madura culture. Furthermore, the development of Surabaya in the trade sector is also influenced by Madurese trader.

Rawon is a Surabaya local food invented in the 10th century. The existence of Rawon was mentioned in the ancient Bhomakawya manuscript and inscription of the Kingdom of Kediri. So, it can be drawn that Rawon has already existed three centuries earlier than the establishment of Surabaya (Rahman 2014, 283). Then, its existence has continued to the establishment of Surabaya and until now. The early formation of food in Indonesia has emerged started from an ancient time marked by the efforts of ancient people who invent and create various foods by utilizing food resources in their vicinity (Asnawi et al., 2018).

4.3 Lontong Balap in Sheraton Hotel

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One of the renowned Surabaya local foods is Lontong Balap. Lontong Balap is Surabaya's local food that exists until the present days. It consists of lontong (steamed rice wrapped in banana leaf), bean sprout, fried tofu, lentho (a kind of nugget made from tolo nuts), fried onion, sate kerang (clam satay), completed with sambal petis (spicy shrimp paste). In figure 3, it showed that Lontong Balap is placed with other foods from Indonesia such as goat curry, martabak, batagor (food from Bandung, West Java), ayam sambal matah (from Bali) and other foods from foreign countries. For instance, various noodles, various cakes, and various ice creams. @kulinersby tries to unveil that Lontong Balap is also sold in one of the high-class restaurants in Surabaya. The restaurant’s name is Kafe Bromo located in one of a five-star hotel located in Central Surabaya, namely the Sheraton Hotel. As a five-star hotel, this restaurant definitely applies luxury five-star hotel standard service in order to show the quality of the restaurant (Sheraton Hotel 2016). In Kafe Bromo which brings the concept of “all you can eat” (Felicia, 2018).

@kulinersby presented Lontong Balap in Kafe Bromo with the modern looks and luxury in the presentation. The luxury of food has its own standardization, such as the quality of ingredients, the design of presentation when it is served, and the prestige of location. Brittin asserts that several elements make a dish looks expensive in the high – class restaurant; some of them are the quality of ingredients, the cost of ingredients, and the design of food presentation. This place sells Lontong Balap in different ways from the common food stalls, for example in terms of serving (follow the standardization of restaurants like using a ceramic bowl and food plating), different processing (the hygienic ingredients), and different pricing.
Food image in @kulinersby is directed to the middle-upper class people in Surabaya. This can be seen from the place where the food is sold and the price of the food. In the caption, there is a hashtag written "#kulinersbyrestaurant", denoting that Kafe Bromo in the Sheraton Hotel is one of the culinary place references which suits to middle – upper-class society. The image posted on @kulinersby provides information on where to sell traditional, hygienic, and classy Surabaya local food to middle-upper class people. This is because middle-upper class people are more selective in consuming what they eat (Almerico, 2014). They prefer hygienic food, so they will pay a lot of money to get the food they want. According to Sheraton Hotel’s official website, Kafe Bromo is excellent in terms of authenticity selection, freshly-made food, and the selection of international cuisines using quality ingredients. Based on the explanation, thus it is appropriate if the foods in Kafe Bromo are expensive (Baktiono et al., 2018).

Figure 3 disclosed the development of Surabaya local food. The development showed regarding how Surabaya local food that is usually known by society as a street food has transformed into food served in high-class restaurant. According to Rahman, Indonesian culinary is one of cultural inheritances that formed by several cultural acculturations (Rahman 2016, 1). Here, the administrator purpose is to show the public that Lontong Balap is a prestigious cultural inheritance brought up from local to national level (Asnawi et al., 2018).

Lontong Balap is served with other foods from other regions and even other countries, such as processed goat food, martabak, batagor, ayam sambal matah, various noodles, various cakes, and ice cream. These foods can represent several ethnic groups in Surabaya, such as Balinese, Arab, Tionghoa, and European. It exhibits the cultural diversities in Surabaya mixed into one melting pot that gives the influence towards cultural development in Surabaya. Cultural diversity in Surabaya is not only represented in Surabaya local food. It can also be found in Surabaya traditional wedding dress Manten Pegon which gradually gets extinct. Pegon wedding dress, portray a combination of some certain ethnic dressing elements from Arab, Europe, Tionghoa, and Java (Samad et al., 2018).

Here, Surabaya local food as one of the cultural heritage must be preserved since it is one of the cultural products that should be avowed and perpetuated like other cultural heritages. Rujak Cingur and Rawon can depict the characteristic of Surabaya. Thus, they can become the brands to promote Surabaya as a city with a strong character. That is shown from the character of the Surabaya people which is derived from the mixture of cultural diversity that exists in Surabaya and also from the perseverance of Surabaya people who is proud of their history (Pradipta, 2015).
5. Conclusion

Based on the results of critical visual analysis, it can be concluded that Surabaya local food images which uploaded on @kulinerby, can be used as a tool to brand Surabaya through the aspects of authenticity, culture, and the value of the food. Surabaya still maintains its cultural and traditional values which have been rooted from the past, for example, by preserving and maintaining the existence of Surabaya local food. Surabaya local food can also be categorized as cultural tourism addressed to national and international tourists who are interested in cultural sector.

Ethical clearance

This study does not involve any participants in the survey, instead it is literary analysis study with theoretical point of view. The present study was carried out in accordance with the research principles. This study implemented the basic principle ethics of respect, beneficence, nonmaleficence, and justice.

Conflict of Interest

There is no conflict of interest.

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