

## Typical Culinary as Brand Image of Samarinda

I Wayan Lanang Nala\*, Novita Indriani\*

\*Tourism Department, Politeknik Negeri Samarinda, Indonesia

Jl. Cipto Mangun Kusumo, Sungai Keledang, Kec. Samarinda Seberang,  
Kota Samarinda, Kalimantan Timur 75242

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Corresponding Author:  
wayanlanang@polnes.  
ac.id

### Abstract

This study aims to identify the typical culinary of Samarinda in order to support the tourism destination branding from the gastronomic tourism point of view. This study used descriptive qualitative method where data collected from advance literature of local culinary history. Questionnaire also used to gather public perceptions about culinary branding of Samarinda. Data collected were then analyzed using the concept of Gastronomic Tourism. The research found that types of culinaries considered to become the identity of a typical Samarinda culinary brand using the concept of Gastronomic Tourism are Nasi Kuning and Nasi Bekepor. These two culinary specialties are the most chosen by respondents where 56% of respondents mentioned Nasi Kuning while 24% mentioned Nasi Bekepor. According to triangle concept of gastronomic tourism, these two culinary products fulfill the elements of Food, Culture and History. It is also expected that these culinary products would be able to influence on brand positioning and brand image of Samarinda and also as a bridge for the buying interest of tourists visiting Samarinda.

### Sari Pati

Penelitian ini bertujuan untuk mengidentifikasi kuliner khas Samarinda guna mendukung branding destinasi pariwisata dari sudut pandang wisata gastronomi. Penelitian ini menggunakan metode deskriptif kualitatif, data dikumpulkan dari literatur awal sejarah kuliner daerah. Data yang terkumpul kemudian dianalisis menggunakan konsep Wisata Gastronomi. Hasil penelitian menunjukkan bahwa jenis kuliner yang dianggap sebagai identitas merek kuliner khas Samarinda dengan konsep Wisata Gastronomi adalah Nasi Kuning dan Nasi Bekepor. Kedua kuliner ini paling banyak dipilih oleh responden dimana 56% responden menyebut Nasi Kuning sedangkan 24% menyebut Nasi Bekepor. Menurut konsep segitiga wisata gastronomi, kedua produk kuliner ini memenuhi unsur Food, Culture and History. Produk kuliner ini juga diharapkan dapat mempengaruhi *brand positioning* dan *brand image* Kota Samarinda serta menjadi jembatan minat beli wisatawan yang berkunjung ke Samarinda.

## BACKGROUND

Tourism is an important industry for the Indonesian economy. Based on the official report of the World Economic Forum (WEF), the *wonderful Indonesia* branding has climbed eight places to rank 42 on April 6, 2017 from 50<sup>th</sup> position in 2015. The optimism of Indonesia's tourism described in world tourism ranking where Indonesia previously ranked 70 out of 141 countries in 2013 (Susanti, 2017). The existence of the *wonderful Indonesia* branding can improve the image of Indonesian tourism and in 2019 Indonesia was ranked 40th (Desrianto, 2019).

The achievement in the tourism industry needs to be balanced with the supporting components of a tourism destination, namely attraction, accessibility, amenities and ancillary services (Cooper et al, 1993). And the main component of tourism destinations is attraction (Cooper et al, 1993; and Pitana, 2009).

Culinary is currently one of the attractions for domestic and foreign tourists. Survey conducted by World Tourism Organization (UNWTO) concluded that 87% of culinary is an important element in the tourism industry. Culinary and tourism are actually closely related, because basically culinary and tourism have a symbiotic mutualism (Anisa, 2018). The characteristics and uniqueness of culinary in each destination derived from its culture background as well as its history could be the aspect of the attraction for tourists to visit.

In a special creative economy survey in 2018, the culinary sector received the highest ranking at 47% in the contribution of culinary and shopping to the Indonesian economy. The government invites tourism entrepreneurs to attract foreign tourists to participate in advancing culinary tourism and shopping tourism in Indonesia. In addition, the Ministry of Tourism has launched the *Wonderful Indonesia Culinary and Shopping Festival* branding at the Soesilo Soedarman Hall in Jakarta (Raka, 2019).

Samarinda with its diversity of ethnic groups and cultures has a variety of unique culinary delights. However, there has not been found any specific research with the gastronomic tourism concept approach so far. In order to determine culinary products to represent the culinary branding of Samarinda, we need to pay attention to the concept of gastronomic tourism so that it can become an inherent brand identity for tourists visiting Samarinda.

### Article Type

This article is an original article resulting from research conducted to identify and determine the culinary products represents the identity of culinary brand in Samarinda. The problems and objectives of the study are as follows.

1. What is the typical culinary product represents culinary identity of Samarinda ?
2. How to determine the typical Samarinda culinary which has cultural and historical values by using the concept of gastronomic tourism?

## METHOD

This research is a descriptive study using a qualitative approach. Data collection was carried out by conducting interviews with figures that were believed to have the ability to provide an overview of historical and cultural developments so as to form public perceptions about food/culinary products that were considered to represent Samarinda. Furthermore, the questionnaire was distributed to 200 respondents who live in Samarinda and/or those who has visited Samarinda. The respondents were randomly selected to determine what types of culinary products were considered typical culinary of Samarinda and to determine respondents' perceptions about the identity of culinary of Samarinda. Furthermore, the data on the ranking of typical culinary products are analyzed using the *Triangle concept of gastronomic tourism* (Messakh, 2017) to see and determine whether the identified culinary products have met the food elements by using special ingredients found and originating in the area, cultural elements where the food product is related to certain customs or rituals of the local culture, and history elements relating to the historical journey and ethnic background of the culinary product. The analysis was carried out by first interviewing local culinary actors as well as community leaders who were considered capable of providing academic views.

## RESULTS AND DISCUSSION

### History of Ethnic, Cultural and Culinary Development in Samarinda City

The city of Samarinda was once part of the Kutai Kartanegara Ing Martadipura Sultanate. In the 13th century AD (1201 - 1300) before Samarinda was known, there were villages in six locations, namely Pulau Atas, Karang Asam, Karang Mumus, Luah Bakung, Sambuyutan and Mangkupelas. The mention of the six villages is listed in the manuscript of the Salasilah Raja Kutai Kartanegara written by Khatib Muhammad Tahir on 30 Rabiul Awal 1265 H (24 February 1849 AD) which was later quoted by a Dutch historian, C. A. Mees.

In 1565, there was a migration of the Banjar ethnic from Batang Banyu to the mainland of East Kalimantan. At that time, the Banjar ethnic from Amuntai under the leadership of Aria Manau from the Kuripan Kingdom pioneered the establishment of the Kutai Kartanegara Kingdom, which included an area in the area now called Samarinda.

The history of the settlement of the Banjar ethnic in east Kalimantan during the authority of the Banjar Kingdom was also stated by a research team from the Ministry of Education and Culture of the Republic of Indonesia (1976): "The settlement of the Banjar ethnic group in this area for the first time was when the Kingdom of Kutai Kartanegara was subject to the rule of the Banjar Kingdom". This is became the background for the formation of Banjar language as the dominant language of the majority of people in Samarinda.

In 1730, a group of Bugis Wajo led by La Mohang Daeng Mangkona migrated to Samarinda. Initially they were allowed by the King of Kutai to live in the estuary of Karang Mumus, but with subjective considerations that the natural conditions were not stable, they chose a location in Samarinda Sebrang.

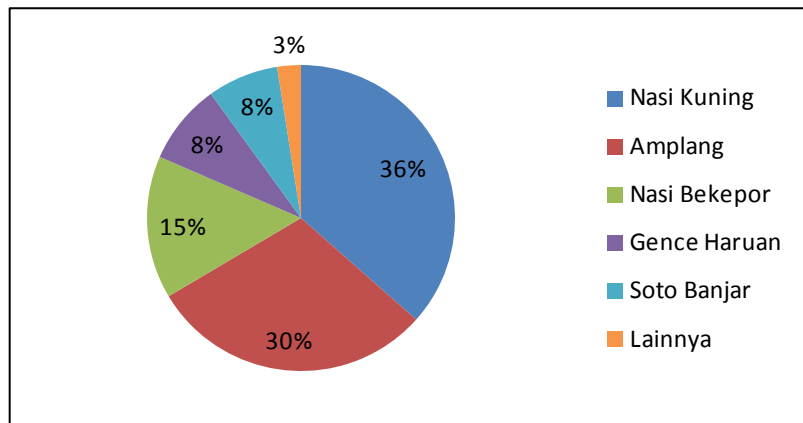
The culinary history is closely related to the daily habits of people living in an area. Culinary development as one of the cultural elements of a society will be closely related to the people who live in it, including the traditions inherited by the indigenous people who inhabit the area as well as their interactions with migrants. The population of Samarinda consists of various ethnic groups, namely the Kutai, Banjar, Bugis, Javanese and others. In the traditions of the Samarinda community, almost all ceremonies or rituals are accompanied by collective meal.

Collective meal generally uses several types of dishes that can be classified into three types (Alfisyah, 2019): Food for Ceremonies, Food for Ceremonial Offerings, and Ceremony Complementary Food. In some cultures there is food that is served during traditional or religious ceremonies, foods served for offerings, foods that can be eaten after the ceremony and some are not eaten because they are not considered as food. Food as a cultural product will be strongly influenced by the interaction between ethnic who live side by side in a certain geographical area. As mentioned earlier, the population of Samarinda consists of ethnic groups such as the Kutai, Banjar, Bugis, Javanese and Tionghoa. This will certainly affect the development of culinary products in Samarinda.

### **Perceptions regarding Typical Food of Samarinda**

To find out the public perception of food that is considered typical food of Samarinda, it is necessary to conduct a survey to the community. Based on the results of distributing questionnaires to ask about Samarinda's typical culinary delights, respondents were asked to write the names of foods that they consider being Samarinda's special food through open-ended questions. The results of the respondents' answers appear in the following chart.

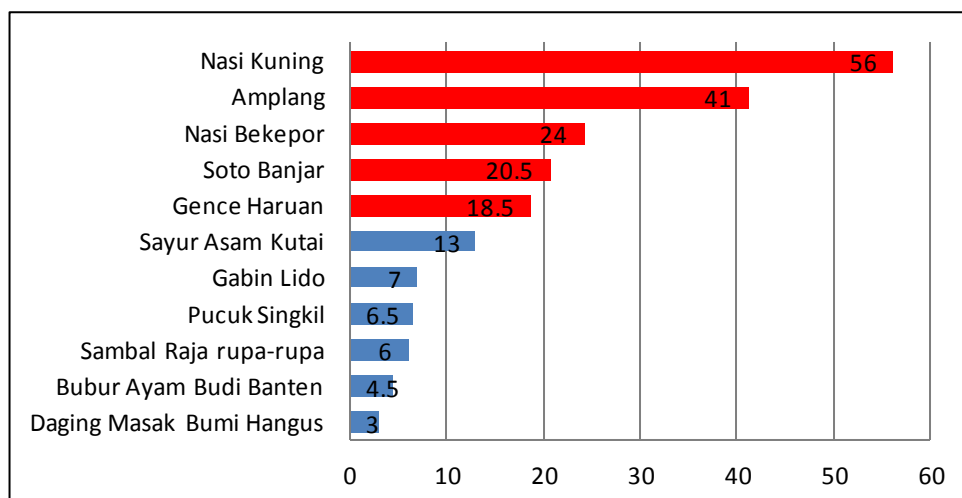
**Figure 4.1 Public perceptions considering typical culinary related to Samarinda  
(open ended questions)**



Based on Figure 4.1, 200 respondents who were asked to mention one typical food of Samarinda without being given an answer choice (spontaneously), the most common answer was Nasi Kuning (36%), followed by Amplang (30%), Nasi Bekepor (15%), Gence Ruan (8%) and Soto Banjar (8%). This proves that the five culinary delights are perceived as typical culinary delights that represent Samarinda.

As for the survey results accompanied by a choice of answers or by using closed questions, the results were not much different from the answers from open questions. 200 respondents were given a choice of answers to 11 typical Samarinda foods (Ali Alfayed, 2019) and asked to choose which food could be typical Samarinda food.

**Figure 4.2 Public perceptions considering typical culinary related to Samarinda (closed ended questions)**



Based on Figure 4.2, 200 respondents who were asked to choose typical Samarinda food accompanied by a choice of answers, the results were that from the 11 answer choices, 5 typical Samarinda foods were obtained with the top position, namely Nasi Kuning (56%) Amplang (41%), Nasi Bekepor (24%), Soto Banjar (20.5%) and Gence Haruan (18.5%). This proves that the people



of Samarinda are more familiar with the five culinary specialties compared to some other culinary delights. Due to the diversity of ethnicities in Samarinda, it is not surprising that the typical cuisine of Samarinda is a mixture of several ethnic groups in Samarinda, especially the Kutai and Banjar.

**Analysis of the typical Samarinda culinary which can be a brand identity for Samarinda gastronomic tourism**

To find out about Gastronomic Tourism, research was carried out on academics that are considered to be able to provide academic views on distinctive culinary as the identity of Samarinda's gastronomic tourism brand and Samarinda's typical culinary business actors, including to:

1. Dahri Dahlan (Researcher in Cultural Studies, Mulawarman University)
2. Nur Hikmah ( Owner of Nasi Kuning Ijay )
3. Rusdiana and Sarehat (Owner of Amplang Usaha Tina and Sarehat Amplang )
4. Dessy ( Owner of Warung Selera Acil Inun’s and Acil Inun’s Corner)
5. Resa Widyawati (Owner of Amado Restaurant)
6. Hariwibawa ( Owner of Warung Koetai Hj. Mimi )

This interview aims to explore in more depth the concept of the Indonesian gastronomic triangle in the typical culinary delights in Samarinda, namely, Nasi Kuning, Amplang, Soto Banjar, Nasi Bekepor, Gence Haruan.

Samarinda is inhabited by several ethnic groups such as the Kutai, Banjar, Bugis, Javanese and other. However, Samarinda culinary is more influenced by the Kutai and Banjar. The typical culinary in Samarinda is more similar to the two areas. Although there are similarities in form and processing method, the culinary taste served in Samarinda is different from other regions so that it has its own unique taste. This uniqueness can attract tourists to visit Samarinda to taste culinary delights and learn about the history and culture of these culinary delights.

The results of the interviews provided different explanations and approaches from one informant to another. Basically, the questions from the interviews that have been conducted focus on 3 main aspects of Indonesian gastronomy, namely, food, culture, and history. The results of interviews and observations that have been carried out are then analyzed according to the three main aspects of gastronomic tourism as follows.

**Table 4.4 The Analysis Typical Cullinary of Samarinda using *triangle concept of gastronomic tourism***

No	Type Culinary Product	<i>triangle concept of gastronomic tourism</i>			Total Checklist
		Food	Culture	History	

1.	Nasi Kuning	√	√	√	3
2.	Amplang	√		√	2
3.	Nasi Bekepor	√	√	√	3
4.	Soto Banjar	√	√	√	3
5.	Gence Haruan	√	√	√	3

### Nasi Kuning

Nasi Kuning is one of Samarinda's most popular culinary delights. Nasi Kuning in Samarinda uses a special spice, namely using the *bumbu habang* sprinkled over the side dishes.

- a) Food: The main ingredient for making Nasi Kuning is rice using a mixture of spices such as turmeric, ginger, lemongrass, coconut milk and so on. Typical side dishes that are often served with Nasi Kuning Samarinda *iwak haruan* (typical fish live in Mahakam river) and boiled egg with *bumbu habang* (seasoning dominated in red color) with several other accompaniments, namely *serundeng* (fried grated coconut), vermicelli and fried onions.
- b) Culture: Formerly Nasi Kuning used to be served as a complementary food in a celebration of births, birthdays, weddings, thanksgiving, traditional events and others. Some people still present Nasi Kuning at every event because Nasi Kuning has the sacred meaning of an event until today. The popularity of Nasi Kuning described in today's live of People of Samarinda. Nasi Kuning is not only served during traditional events or thanksgiving, but now Nasi Kuning served as breakfast or even dinner.
- c) History: The yellow color on Nasi Kuning is a symbol of the golden mountain which means wealth, prosperity and high morals. That's why Nasi Kuning is always served at thanksgiving events and other occasions that bring good news. It is hoped that by making Nasi Kuning, there will be more prosperity and wealth that can be obtained.

### Amplang

Amplang is one of the typical foods from Samarinda, this food is often used as souvenirs if there are tourists visiting Samarinda, because amplang has a durability of about 1 year after the manufacturing process. The typical Samarinda amplang uses *ikan pipih* (typical fish live in upstream of the Mahakam river) as a base material.

- a) Food: The main ingredient and composition are *ikan pipih*, garlic, white pepper, tapioca flour, eggs and other seasonings. All ingredients are mixed and stirred together until blended and reach the most suitable dough to be molded and fried in medium heat for about 30 minutes.
- b) Culture: Amplang does not have any cultural background. The business owner interviewed, mentioned that amplang is made for snacks and it has not any connection with rituals or cultural events.
- c) History: Amplang in Samarinda was first initiated by Tionghoan who live around

*Pasar Pagi* (area inhabited by mid-class of Samarinda) where Mrs. Rusdiana's grandmother used to work. She began her business around the banks of the Mahakam river on a small scale and until now is continued by Mrs. Rusdiana who is the 3rd generation of Tina's amplang shop.

### **Nasi Bekepor**

Nasi Bekepor is one of the typical Samarinda culinary delights that are much loved by the community, especially the people of Samarinda. Nasi Bekepor is originated from the Kutai ethnic group.

- a) Food: The spices used in making Nasi Bekepor are lemongrass, laos, lime leaves, ginger, bay leaves, coconut milk and using ordinary rice. The cooking method of Nasi Bekepor is How to cook it, wash all the spices and ingredients, then put it in the kencing and cook the rice over low coals while cooking it until it feels cooked until a crust appears on the edge of the pan. Bekepor rice is usually served with tamarind vegetables, various kinds of sambal kings, salted chilli sanga and gence jukut ruan.
- b) Culture (culture): A traditional event that from the past until now still features bekepor rice as the main dish of the event is the Erau Festival or what is now known as the Erau Adat Kutai International Folk Arts Festival (EIFAF). In the Erau Festival, there is a besepurah tradition, meaning that the holding of this besepurah tradition symbolizes equality between various groups of people. Besepurah means sitting at the same level, standing at the same level. The existence of bekepor rice in this traditional event is so that all people can enjoy a dish that was often eaten by the King of Kutai in ancient times because bekepor rice used to be only eaten by the king, ordinary people were not allowed to enjoy bekepor rice.
- c) History (history): The origin of bekepor rice dates back to the days of the Kutai Kartanegara Kingdom, but it was served for members of the royal family only. Ordinary people cannot eat this food. It can be said that the tastes of the royal families are not much different from ordinary people, it's just that the way of presentation or the tools used is more luxurious. In ancient times bekepor rice was cooked by turning it over coals using a kencing or a bronze container. This rotating process is called bekepor. When it is played, the prayer is recited 3 times and the name of someone who is wanted to meet immediately while imagining his face is mentioned. And it is said that he said this method always succeeded in getting people who were named to come to see him. Bekepor rice is served with the kencing, because bekepor rice tastes better when served directly with the kencing. The kencing used by the Kutai kingdom is the golden kencing. It is said that the hot taste of rice will last longer if you use a metal which has a greater expansion.

### **Soto Banjar**

Soto Banjar is a culinary treat from Banjarmasin brought by Banjarese migrants to Samarinda.



It is not surprising that this culinary delights are one of Samarinda's specialties because the Banjarese are one of the tribes that dominate the city of Samarinda.

- a) Food (food): The main ingredients for making soto banjar are turmeric, nutmeg, onion, garlic and so on, all the spices are in the blender for making the soup, and for the process of making potato cakes using the traditional method, namely grinding using a manual grinding machine. Complementary ingredients of this soto banjar are ketupat, vermicelli, sliced duck eggs, shredded free-range chicken, cakes, fried onions, celery leaves. All ingredients are arranged into a bowl and then poured with the Soto Banjar sauce.
- b) Culture (culture): The people of the Banjar tribe used to enjoy soto banjar during the procession of events both during salvation ceremonies, weddings, betasmiyahan, house plowing and others. The Banjar tribe community always presents soto banjar which is used as the main food in the procession of the event. Until now, the Banjar tribe community always makes soto banjar in various celebrations they hold. The existence of Soto Banjar in the event has a meaning, namely to foster a sense of togetherness with the surrounding neighbors.
- c) History (history): Soto banjar is one of the traditional dishes from South Kalimantan, especially the Banjar ethnic group. Soto Banjar is present in Samarinda because there are many Banjar tribes who come from South Kalimantan who have moved to East Kalimantan, especially the city of Samarinda. Residents who moved brought along their customs and habits as well as traditional culinary delights. The presence of the Banjar tribe in the city of Samarinda has been going on for decades or maybe more than a century ago. It is suspected that since that was the beginning of the presence of Soto Banjar in Samarinda. Previously, the soto banjar was processed together because of the large number of ingredients used in this soto banjar dish, so usually the presentation process involved several people who shared the task of adding each of these ingredients. Some are tasked with adding vermicelli, adding shredded chicken, some sprinkling the onions, some adding ketupat. The meaning of a presentation like this is being able to foster cooperation and sharing, the meaning here is that they make soto banjar with their neighbors who are gathered and carry out the process of making soto banjar together so that the process of making soto banjar becomes faster and feels lighter so that it grows cooperation and mutual help to neighbors.

### **Gence Haruan**

Gence Haruan is one of Samarinda's typical culinary delights from the Kutai tribe. Gence Haruan is also one of the culinary delights favored by the people of Samarinda because it has a

different taste from other types of fish. Besides that, the unique taste of the spices that are poured over the fragrant gence makes it different from other grilled fish.

- a) Food (food): The main ingredient for making haruan gence is haruan fish using chilies, tomatoes, onions. The processing process for haruan fish is burned 1 whole fish and the spices are processed separately, namely all the spices are fried, if the haruan fish is cooked then it is poured with spices.
- b) Culture (culture): Haruan fish is one of the fish that lives in the waters of the Mahakam River so it is not surprising that haruan fish is used as food processing, such as Gence Jukut Ruan which uses its main ingredient is haruan fish. Formerly the King of Kutai often enjoyed Gence Jukut Ruan which was only used as a dish in the Kingdom of Kutai Kartanegara. However, nowadays Gence Jukut Ruan can be enjoyed by all people. At the Erau Festival or what is now called Erau Adat Kutai International Folk Arts Festival (EIFAF) there is the term *beseprah* (eating together while sitting on a mat) in the Erau traditional ceremony, there is Gence Jukut Ruan food so that all people can enjoy dishes that are often eaten by King of Kutai.
- c) History (history): In ancient times, gence haruan was known as gence jukut ruan. Gence Jukut Ruan which means Jukut Ruan is a name taken from the name of the fish used, namely "Haruan" fish or snakehead fish, while Gence is the name of this special spice, which is splashed over the grilled haruan fish.

### **Destination Branding**

Destination branding is about what a person feels in a place or destination and to see the difference in a place to choose as a destination. When people visit Samarinda, they can find out what typical culinary delights Samarinda has, which can become the identity of the Culinary brand from the city of Samarinda so that it can be promoted through social media and from there the image of Samarinda culinary will appear when tourists have proven themselves the truth of Samarinda's unique culinary, that Samarinda's culinary specialties are unique in terms of taste and the manufacturing process. From the results of interviews conducted with academics who are considered to be able to provide an academic view of Samarinda's typical culinary as a brand identity, in accordance with the concept of destination branding (Pike, 2008).

### **CONCLUSION**

Based on the description and data analysis in the previous chapter regarding the analysis of culinary brand identity in Samarinda by using the concept of gastronomic tourism, it can be

concluded in this study as follows:

1. Samarinda is a city that has a mixture of tribes and cultures, namely the Kutai, Banjar, Bugis and other tribes. However, the typical culinary in Samarinda is more dominated by the Kutai and Banjar tribes.
2. Response of respondents regarding typical Samarinda culinary, after conducting a survey to respondents regarding typical Samarinda culinary results obtained by 56% yellow rice, 41% amplang, 24% bekepor rice, 20.5% soto banjar and 18.5% gence haruan means that the five This culinary is what is in great demand by the public.
3. Based on the analysis using the gastronomic tourism triangle concept, namely elements of food, culture and history, foods that can become the identity of Samarinda's gastronomic tourism brand are yellow rice, bekepor rice, soto banjar and gence haruan.
4. Culinary types that can be classified as a brand identity for Samarinda gastronomic tourism are Nasi Kuning and Nasi Bekepor. These two culinary delights are the ones most chosen by the community, so this is also able to have an influence on brand positioning and brand image as a bridge for the buying interest of tourists visiting Samarinda.
5. One of the most popular culinary choices by respondents is amplang, but amplang cannot be used as a brand identity for gastronomic tourism in Samarinda because it does not fulfill the gastronomic tourism aspects, one of which is the cultural aspect, so amplang is often used as a snack / snack or souvenir. typical of the city of Samarinda.

Here are some suggestions that researchers can give:

1. The weakness of this research is due to the limited literature sources that specifically discuss the culinary and gastronomic culture of Samarinda.
2. It is necessary to do further research using more complete variables.
3. For tourism stakeholders in the city of Samarinda, it is necessary to review the gastronomic aspect as one of the strengths of Samarinda's tourism attraction. In addition, the existence of this Samarinda culinary brand identity can maintain and preserve traditional food amidst the many modern foods.

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