

Marketing PR

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MARKETING PUBLIC RELATIONS, INSTAGRAM, AND BANYUMAS FOOD: AN EFFORT TO PROMOTE AND PROTECT LOCAL FOOD AS A CULTURAL HERITAGE

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ABSTRACT. Globalization is a double-edged sword against local products, capable of amplifying their existence while simultaneously threatening their existence in the dynamics of human civilization. Local cuisine is one of the cultural artifacts experiencing this situation, in which the marketing public relations strategy is expected to become a communication approach in protecting the existence of local food while developing it as one with strategic economic value. This research tries to examine Instagram as a medium for protecting and developing a culinary culture in Banyumas Regency, Central Java Province, which is known to have culinary wealth and is part of the nation's cultural diversity. The subject of the study was an Instagram account, @dinporabudpar_banyumas, with the object of his research being how culinary protection and promotion efforts were carried out on the account. Through a qualitative analysis approach, the results showed that Instagram can be a means of promoting local cuisine as well as a local culinary protection agent through the provision of information. Based on these results, Instagram accounts @diporabudpar_banyumas use a pull strategy approach, where visual and text messages available on the account seek to build a narrative about the product comprehensively while building constructive opinions that are persuasive and appreciative of the culinary and those who consume the food.

KEYWORDS: Marketing Public Relations; Instagram; Local Food; Cultural Heritage; Banyumas

1 INTRODUCTION

Eating and food are two essential things for human life. Not only as a physiological survival instrument, but food activity also becomes a moment of psychological comfort-seeking and even reflects history and civilization (Civitello, 2008; E. N. Anderson, 2005; Kitler, 2008). The behavior of consuming food can actually reflect the identity, culture, and lifestyle of an individual or a social group, as well as represent human self-existence in social, political, economic, and cultural dynamics (Counihan & Van Esterik, 2012; Holtzman, 2006; Lusiana et al., 2019; Markwick, 2009; Montanari, 2006; Nurindiani, 2012; Nutzenadel, A., and Tretman, 2008). One of the aspects that make humans transform their eating behavior is information. Entering the era of globalization, the world is increasingly connected into one global entity and becomes a place to ignite the dynamics and novelty of culinary culture that has become different from previous times (Barilla Center for Food and Nutrition, 2012; Cinotto, 2006; Flatters, 2015; Muwami, 2010; Warde & Martens, 2009). Digital media has a great contribution to the landscape of human behavior in global information flows (Peruško et al., 2015; Wuryanta, 2013). This has an impact on the tendency to realize one hegemony in the mainstreaming of eating behaviors, where at the same time, each region in the entire hemisphere has its own peculiarities and authenticities that are different from each other. This is certainly a challenge for local cuisine to be able to survive the onslaught of globalization (Setyaningrum, 2018; Suneki, 2012). In fact, each locality has its own values and wisdom to become a means of diplomacy in international relations (Pujayanti, 2017; Utami, 2018). In fact, globalization with the media as its agent is actually, in addition to

contributing to the formation of identity, on the other hand, it also provides an opportunity to stimulate the promotion of heterogeneous behavior through forms of appropriation (Lusiana et al., 2020)

This opportunity is certainly interesting to explore, considering that Indonesian cuisine is very diverse in forms, origin of ingredients, and ways of serving according to the origin of the region (Setiawan, 2016; Wijaya, 2019). One of them is Banyumas Regency in Central Java Province, which has a number of local specialties with authentic flavors, such as getuk or mendoan. This research will use the perspective of marketing public relations in examining how Instagram is part of a strategy to maintain local products, both from the protection and promotional dimensions. This perspective was chosen because local potential not only has economic value but also has the vulnerability to being acquired as ownership by other nations, so that the publication aspect has a strategic role in responding to this (Anindyanari et al., 2021; Atsar, 2017; Farhatiningsih, 2018; Liang et al., 2021; Rahayu & Khusna, 2021; Santyaningtyas, 2019; Widjanarko et al., 2022)

2 RESEARCH METHODS

Using a qualitative content analysis method, qualitative descriptive genre research was conducted. The subjects of the study were two postings on the @dinporabudpar banyumas account regarding local cuisine: 1) The Fact is Banyumas Culinary and 2) Sega Nyangku. Interactive analysis was utilized as the analytical technique, which included aspects of reduction, presentation, and making conclusions.

3 RESULT AND DISCUSSION

The content of 'The Fact of Banyumas Culinary' was uploaded on August 16, 2020, and consisted of four infographic-style image slides. The upload begins with a caption text from the manager, "Sunday is time for culinary dong with family and friends." The first slide is a picture of tempe mendoan, one of Banyumas' specialties, accompanied by the words "FACT! BANYUMAS Culinary." The second slide is a picture and text about Mendoan, which is a processed tempeh typical of Banyumas, with information in the form of how to serve or serve it, which is served hot and accompanied by cayenne pepper or soy sauce. Mendoan, in this text, is presented as the main side dish and can also be eaten as a snack. On the third slide is about Soto Sokaraja, which is accompanied by detailed information about the contents of the soto, such as ketupat, sliced beef or chicken, bean sprouts, leeks, and crackers. The fourth slide is about Getuk Goreng, with the inclusion of information in the form of various flavors, both basic, such as sweet brown sugar, as well as other flavors or aromas, such as chocolate or durian. Furthermore, the content of "Sega Nyangku" uploaded on January 19, 2021 by the account manager was created in a combination format between images and videos. The first slide presents image information accompanied by text, with an introduction to the caption, "Legendary Culinary of the People on the Slopes of Mount Slamet." Nyangku is a leaf that is used as a wrapper and has a distinctive aroma. The menu in a pack of Sega Nyangku usually consists of rice, fern leaf vegetables or melinjo skin, chili sauce, fried tempeh, salted fish or anchovies, and fried chicken. " In this first slide, the picture shown is a complete dish in the form of rice with side dishes, wrapped in nyangku leaf wrappers. Next, in the second slide, it shows a video that illustrates the processing and how to serve the fish soup rice.

Figure 1. Uploaded Slides of 'Banyumas Culinary Facts'

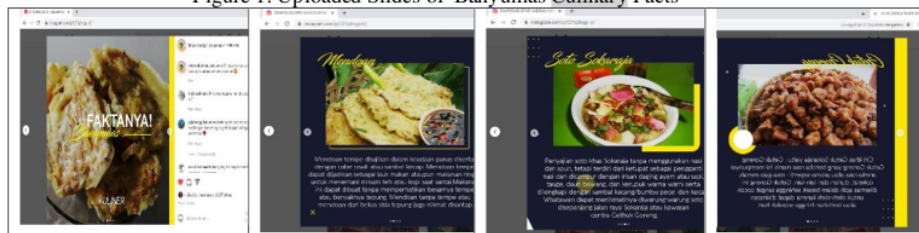
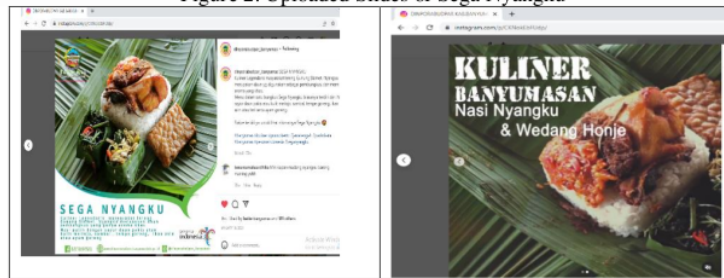


Figure 2. Uploaded Slides of SegaNyangku



When referring to the concept of marketing public relations, the account @dinporabudpar_banyumas uses the Pull strategy approach to attract the interest of the account's followers to explore the content presented. The information presented uses a descriptive narrative about what the food product looks like, how the food began to be processed, served, and how to enjoy it. It also provides reasons why the information has become important to convey to the public. In addition, the information presented also uses persuasive narratives, especially through visual and audiovisual displays that entice the audience to come and/or try the cuisine. In the context of cultural promotion, the Pull Strategy used by this account focuses more directly on the use or utilization of local cuisine as a cultural product that has benefits in the form of improving the welfare of the community in the area. Through this account, the Banyumas Regency Government, as a policymaker who has a vision of realizing a Developed, Fair, Prosperous, and Independent Banyumas, is certainly very interested in utilizing the potential of existing local resources—in this case, culinary—as a strategic economic asset that has a direct impact on the community. Through descriptive and promotive narratives presented in image, audiovisual, and text platforms, the public is expected to be interested in buying typical Banyumas culinary products in the Banyumas area. The message to be conveyed is authenticity, being its own selling point, where the experience of feeling and enjoying something unique or different from most has a sensation that cannot be compared when consuming products of a mass nature. In addition, indirectly, this account is also a means of protecting culinary products, which are a product of local culture for two purposes, namely protecting them from extinction while protecting them from parties who want to declare themselves that the culinary is the result of their creation. However, in this account, the dissemination of information as a manifestation of the facilitation of culinary tourism destinations is indeed more dominant than the dissemination of information that describes the true value, knowledge and local wisdom can also be a strategic reinforcement of the use of local culinary as part of efforts to prosper the community.

4 CONCLUSION

Globalization is not only seen as a threat to the sustainability of products based on local culture. The use of global media such as Instagram can actually be a means to promote and maintain these products by disseminating information through a public relations marketing perspective, especially with a pull strategy. The biggest challenge is precisely in content management, where the balance or proportionality in protecting and promoting local products—including, in this case, local cuisine—becomes the homework of the future for account managers. Maintaining authenticity through digital marketing is certainly a challenge in itself, but through a complete and comprehensive understanding of the substance of values or traditions that underlie or are related to these local products, marketing to local culture will also always be bound to the local norms and wisdom that come with it.

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