

The Role of The State in Implementing Gastro Diplomacy Through Saprahan at The Temajuk Border of Indonesia



Elyta¹, Ayi Karyana²

¹Universitas Tanjungpura, Indonesia

²Universitas Terbuka, Indonesia

ABSTRACT: Saprahan is an eating tradition that developed in the Malaysia community in the Sambas area. The implementation practice is full of positive values and meanings in describing the identity of the Sambas Malaysia community, which has potential in Indonesian gastro diplomacy. Therefore, this paper aims to analyze the state's role in gastro diplomacy through Saprahan at the Temajuk Sambas border. This research is a literature study that focuses on the Saprahan tradition in the Indonesia-Malaysia border area in Temajuk Village, West Kalimantan. The data is obtained through books, journals, and online sources by entering keywords; gastro diplomacy, Saprahan, and Temajuk. The results obtained from the study can be described that specifically, the state's role in implementing gastro diplomacy through saprahan at the Temajuk Sambas border has not functioned as gastro diplomacy. However, from a historical point of view, its value and meaning, the saprahan tradition has excellent potential in Indonesian gastro diplomacy efforts in the border area between Indonesia and Malaysia. This is supported by the development of tourism in Temajuk, attracting local tourists to foreign tourists to promote culinarily and eating traditions where the intimate communication space that can be created through the tradition of eating saprahan makes it easier to negotiate and make decisions.

KEYWORDS: State, Gastrodiplomacy, Saprahan

1. INTRODUCTION

In the era of globalization, there has been a development of science [1]. This is in line with the development of political science and international relations. The issues discussed are more diverse and make diplomacy an arena to gain national interests. Diplomacy currently has many developments and does not only aim to solve problems, be it conflict or war, by using peaceful means but there are many variants of diplomacy that include many studies, especially food. Food diplomacy emerged and became an issue in international relations called gastro diplomacy. Gastrodiplomacy is a variant of diplomacy that uses food to build a country's branding.

This gastro diplomacy is a type of public diplomacy and cultural diplomacy that is used to improve the image of a country [2] in realizing relations between Indonesia and Malaysia [3]; Food or eating habits of a country becomes the national identity for that country and is not only a primary need but also a characteristic of a country [4]. In international relations, the state's image is reflected in the behavior of the state community [5], the products it produces. For example, in improving the brand image in the trade, investment, and tourism industry.

This gastro diplomacy is a form of developing countries' efforts to be widely known by the international community (national branding) and increase the interest of foreign tourists [2]. Gastro diplomacy has been widely carried out in Indonesia to introduce Indonesian food culture [6]. Gastrodiplomacy in Indonesia plays an essential role because it can make food or cultural eating traditions in Indonesia better known by the international community.

Temajuk is a village located in Sambas Regency, directly adjacent to Teluk Melano Village, Sarawak, Malaysia [7]. Temajuk is located in a coastal area with beautiful natural scenery, so it is visited by local and foreign tourists [8]. Temajuk is inhabited by the Sambas Malaysia community, who still uphold values, traditions, and culture [9]. Strengthening the family in community life [10]. Furthermore, among the cultures that are still developing in the social life of the Sambas Malaysia community in Temajuk Village is the eating tradition, which is known to the public as "Sarah." Saprahan itself is a way of eating done together and comes from Sambas Regency, West Kalimantan. Saprahan comes from the Sambas language, which means eating together by sitting together and sitting in groups, and each group consists of six people [11]. Studies of the eating traditions of the Sambas community have been carried out by many previous researchers, including; [12] analyzed the Saprahan tradition as a need for teaching materials, the results of the study show that Saprahan contributes essential values in the learner, namely the value of respect, courtesy, aging parents, and being able to strengthen brotherhood between communities. In line with that, [13] states that Saprahan instills character for cultural actors, namely religion, responsibility, democracy, and social care.

The Role of The State in Implementing Gastro Diplomacy Through Saprahan at The Temajuk Border of Indonesia

Thus, the Saprahan tradition teaches the spirit of cooperation, how to honor guests and the spirit of togetherness. Existing research generally shows how the educational and character values contained in the eating traditions of the Sambas community. However, in particular, no one has conducted studies related to saprahan as gastro diplomacy even though based on previous studies, the saprahan tradition can raise the excellent image of Indonesia, both in terms of community characteristics, acceptance of outsiders, and identity through various types of food menus. Historically, the saprahan tradition has been used by the Sambas royal family to entertain guests, traders who came from Arabia. Based on this background, the authors are interested in conducting an in-depth study of the state's role in implementing gastro diplomacy through saprahan at the Temajuk Sambas border.

2. RESEARCH METHODS

This research is qualitative research with a descriptive approach. The research technique used is through literature study techniques; the data obtained from various literature are described through words. The data in articles, journals, books, and online news were collected through Google Scholar, libraries, and digital libraries. The keywords used to conduct a literature search are; gastro diplomacy, Saprahan, and Temajuk. This study analyzes research that focuses on the state, gastro diplomacy, and saprahan. The data analysis activities carried out are; data collection, data reduction, data display, and concluding.

3. RESULTS AND DISCUSSION

3.1. The Role of The State in Implementing Gastrodiplomation Through Saprahan At The Temajuk Border of Sambas.

The Tradition of Eating Saprahan at the Temajuk Border

Gastrodiplomacy is a type of public diplomacy that aims to increase love for the homeland, a form of appreciation, and introduce a country through food [14]. Gastrodiplomacy, in practice, makes food an aspect that is used to introduce a country's cultural heritage. The concept of gastro diplomacy emerged in international relations due to increasingly complex discussions and phenomena. This is because food is not only the identity of a country but is also used as a medium of communication and conveys the values of food and the culture of eating itself [15].

Gastrodiplomacy is intended to provide cultural knowledge possessed by each country by introducing the cuisine of a country to distinguish food from other countries [16]. In its implementation, gastro diplomacy involves the role of international actors, not only the critical role of the state but also non-state actors who can be directly involved. The state, in this case, is expanded by the role of officials and local governments [17]. Gastrodiplomacy consists of two characteristics, namely high culture food and low culture food [18].

High Culture Food This is marked by a banquet held by officials to achieve diplomatic interests. This high culture food is characterized by a formal and prestigious meal that makes decisions during negotiations. In contrast, *Low Culture Food* uses food as a container to introduce a country's food. Food is used to promote the ideas and values contained in it and become a characteristic of a country and become a pull factor for the international community [18]. In this case, if it is associated with the two characteristics of gastro diplomacy, it indicates that Saprahan can fit into these two categories where the intimate communication space created through the tradition of eating saprahan makes it easier to negotiate and make decisions. Meanwhile, the tradition of eating saprahan displays more than one type of food, thus creating a space to introduce a variety of foods in Indonesia by adjusting the composition of generally served foods, such as fish, chicken, vegetables, and chili sauce.

The tradition of eating saprahan is an eating tradition that is characteristic of the Malaysia tribe in Sambas Regency, West Kalimantan. This tradition spreads throughout the region in the Sambas area. Meanwhile, the saprahan tradition can also be found in the Singkawang, Mempawah, Pontianak and Kubu Raya areas. Eating saprahan is usually carried out at weddings, folk parties, or other events. The tradition of saprahan at mealtime is a habit that has been passed down from generation to generation by the people of Sambas. The tradition of eating by side dishes has been carried out to entertain guests far away, such as swords from Arabia [19]. In general, people sit and pray when holding an extreme or commemoration event [20]. The existence of Saprahan in Temajuk Village still exists today due to the critical role of community leaders, religious leaders, and the role of the local government, which often organizes events and forms management institutions to maintain the sustainability of the Saprahan tradition itself in Sambas Regency.

Saprahan as a Form of Economic Diplomacy Policy in Temajuk

to places to eat that tend to adopt the concept of a cafe in urban areas, namely providing tables and chairs. Meanwhile, the menus offered are not the menus of the local Sambas community [9]; [21]. This shows that, in particular, the local government's optimization of the saprahan tradition has not been carried out by involving business actors.

Efforts to achieve gastro diplomacy success are one of Indonesia's goals because Indonesia has a lot of culinary delights, but not only that, Indonesia also has a variety of culinary traditions. Recently, Indonesia has realized the importance of food diplomacy. This is marked by the implementation of the program "*Focus Group Discussion*" with the theme "Promotion of Indonesian Culinary Abroad" in 2011, which was attended by the Indonesian Minister of Foreign Affairs and the Directorate General of America and Europe [22]. This program is the first step and Indonesia's strategy to carry out gastro diplomacy to build economic diplomacy and

The Role of The State in Implementing Gastro Diplomacy Through Saprahan at The Temajuk Border of Indonesia

cultural diplomacy to be better known by foreign nations. Indonesia has a very diverse culinary potential. The rich taste of Indonesia must be coveted and become an international dish. In this case, culinary promotion not only represents Indonesian culture but also positively impacts Indonesia's economic interests [22].

The Role of the State in Gastrodiplomacy Efforts

Gastrodiplomacy is a variant of diplomacy that is not formed because of the role of international actors alone. However, in its implementation, it is necessary to have other actors so that the gastro diplomacy that is carried out will be more complex [23]. The role of diplomatic actors is expanded by the role of local governments and stakeholders to obtain the interests to be achieved. In its implementation, gastro diplomacy must be by domestic policies to improve the economy, tourism, and national branding.

Local governments, in this case, have an essential role in gastrodiplomacy efforts because each region has food the uniqueness and traditions of each meal that makes things different from other regions. Efforts to introduce culinary and eating traditions owned by the region are the local government's obligation so that the public can know the area's advantages. Local governments must know the critical role of gastro diplomacy so that its culinary potential can improve the regional, national branding [2].

To make saprahan gastro diplomacy on the borders of Temajuk, the government of Sambas Regency is trying to introduce saprahan as a culture that must be preserved and developed so that it becomes its uniqueness that the people of Temajuk Village own. Temajuk Village is a village directly adjacent to Teluk Melano Village, Sarawak, Malaysia. By taking advantage of strategic geographical conditions, local governments can take a role in introducing the tradition of eating saprahan as a characteristic of the Sambas Malaysia ethnicity.

This marketing strategy has a vital role in the realization of gastro diplomacy. Accuracy and accuracy in marketing will determine a company *product's success*. A good marketing strategy will increase the brand equity of the marketed products [24]. The marketing strategy is carried out to promote the Saprahan tradition as gastro diplomacy, which is the identity of the Temajuk border community so that the international community can know this culture. In the Temajuk area, several business actors are engaged in the culinary field. The marketing strategy that can be done is to create an atmosphere and optimize the eating traditions of the Sambas people in the dining area.

Implementing a food festival plays a vital role because people are more familiar with the local cuisine [25]. The purpose of holding a food festival is to introduce special foods and keep the culture from fading and being known by the wider community. This strategy promotes food to the public and is an effort of the gastro diplomacy campaign itself. This can be done in the saprahan tradition, considering that eating bersaprahan is faced with five types of side dishes. This diversity provides an opportunity to introduce various types of food in Indonesia in general and the typical cuisine of the Sambas Malaysia community.

Strategies to establish cooperation and form partnerships that aim to expand relations both with companies and with local and central governments or even with other countries. This strategy is also very influential, with the many relationships established by the Government of Sambas Regency in introducing the Saprahan Tradition, the faster the realization of gastro diplomacy.

Furthermore, the promotion strategy through the media is calculated to achieve interest. This strategy is an attempt to find out the message and distribute it to suitable media to reach the target. Currently, the media that is often used is social media. This means that local governments can use social media as a promotional and marketing tool so that the Saprahan tradition is better known. In this strategy, the government or related parties can market Saprahan through content on websites, images, and videos.

3.2. The Role of the State in introducing Saprahan as an Introduction to Indonesian Culinary Culture

Globalization currently emphasizes the existence of technology marked by the narrowing of state borders (state borderless), the entry and exit of goods that cross national borders. Globalization is also accompanied by a high demand for production, resulting in dependence on other countries to meet domestic needs. This can usually be seen in border areas, especially on the border of West Kalimantan and Malaysia. Malaysia usually exports to West Kalimantan through the Entikong and Aruk border entrances. The goods exported are sugar, packaged food, canned drinks, and other food ingredients. This surge in food and beverages from Malaysia is a form of free trade. If this continues, it will threaten local Indonesian products [26]. In addition, culture is also affected by world economic developments and is not eroded by western culture; this needs to be maintained by Indonesia to preserve local culture and traditions. In contrast, Indonesian culture contains values such as tolerance, respect for parents and others.

One of the efforts to preserve and pass on local cultural values is through the Saprahan tradition owned by the Sambas Malaysia community. Saprahan is a tradition that adheres to religious elements and cannot be separated from the history of Malaysia Sambas. This tradition is an image owned by the community. This tradition is carried out at weddings, circumcisions, and other events. In the presentation, the food menu is typical Malaysia food and is served with food arranged in a circle. This tradition is a culinary culture carried out from generation to generation and has stages of presentation and how the food procession takes place [26]. This samprahan tradition upholds the value of tolerance and signifies simplicity and social equality. With culinary, cultural values, this Saprahan tradition should be introduced to the international community in order to maintain the traditions and culture of the Sambas Malaysia community. So that in this case, not only foreign products and cultures enter Indonesia, but they can also introduce traditions of this Saprahan to the broader community to create cultural sustainability and so that the international community knows the values contained in this Saprahan tradition.

4. CONCLUSION

The state's role in implementing gastro diplomacy through saprahan at the Temajuk Sambas border has been conducted to introduce Indonesian food culture. Gastrodiplomacy in Indonesia plays an essential role because it can make food or eating traditions in Indonesia better known by the international community. This Saprahan has long been a culture and tradition in the Temajuk Border. There is the value of sitting the same as low and standing the same in it. Therefore, the superiority of the noble values contained in this Saprahan tradition can be developed as gastro diplomacy. In addition to displaying the noble identity of the Sambas Malaysia community in entertaining guests, creating intimacy and togetherness, the saprahan tradition can also introduce various types of food menus. This makes diplomatic affairs easier, both in the context of creating a space of intimacy at the time of taking or negotiating between countries, alternatively, to display the image of Indonesia through a variety of Indonesian cuisine menus. Specifically and planned, gastro diplomacy in the Temajuk area has not been found.

REFERENCES

- 1) Elyta and D. Darmawan, "Education Politics: Learning Model through Google Apps in Office Administration Management of Diploma Students," *Cypriot Journal of Educational Science*, pp. 16(5), 2152–2160, 2021.
- 2) A. Pujayanti, "Gastrodiplomasi- Upaya Memperkuat Diplomasi Indonesia," *Politica*, p. Vol.8. No. 1, 2017.
- 3) Elyta and A. Sahide, "Model of Creative Industry Management in Border Areas to Improve Bilateral Cooperation In Indonesia and Malaysia," *Cogent Social Sciences*, p. (1):1–12, 2021.
- 4) J. Imanuella and M. I. ryani, "Upaya Gastrodiplomasi Indonesia di Korea Utara," *Jurnal Hubungan Internasional*, p. No.2, 2013.
- 5) W. Kartikasari and Elyta, "West Kalimantan Border: How Tough Is it To Deal with the Covid-19 Pandemic?," *SOCIOLOGÍA Y TECNOCENCIA*, pp. 11(2), 134–159, 2021.
- 6) R. Nabilah, D. Bintoro, Y. Indrawan and N. Hariyanti, "Gastrodiplomasi Sebagai Strategi Pengembangan Potensi Pariwisata Yogyakarta," *Jurnal Komunikasi*, p. Vol. 8. No.1, 2020.
- 7) S. Bariyah, Fariastuti and Kurniasih, "Pengembangan Desa Wisata Temajuk di Perbatasan Indonesia-Malaysia," *Universitas Tanjungpura*, pp. No.ISBN:978-602-53460-3-3, 2019.
- 8) T. Alawiyah, *Pesona Temajuk*, Pontianak: AIN Pontianak Press, 2018.
- 9) Saripaini, *Riset Wisata di Desa Wisata*, Pontianak: IAIN Pontianak Press, 2018.
- 10) Martoyo and Elyta, "Model of Human Security-Based Policy of Business Increase Prosperous Family Indonesia," *Review of International Geographical Education Online*, pp. 11(6), 855–865, 2021.
- 11) Rahmayunita, "Tradisi Saprahan, Makan Bersama ala Orang Melayu Pontianak," 22 06 2021. [Online]. Available: <https://kalbar.suara.com/read/2021/06/22/170000/tradisi-saprahan-makan-bersama-ala-orang-melayu-di-pontianak?page=all..>
- 12) A. E. Putri, "Analisis Kebutuhan Bahan Ajar Berbasis Lietarasi Digital Nilai-nilai Kearifan Lokal pada Tradisi Saprahan di Pontianak," *Yupa: Historical Studies Journal*, pp. ol. 3 No. 1: 1-7, 2019.
- 13) d. Salim, "embangun Karakter Remaja melalui nilai budaya Saprahan di Desa Sengawang Kabupaten Sambas," *Jurnal Sosialisasi*, pp. Vol. 8, No. 2: 66-75, 2021.
- 14) T. Wasito and W. Kartikasari, *Diplomasi Kebudayaan: Konsep dan Relevansi Bagi Negara Berkembang. Studi Kasus Indonesia*, Yogyakarta: Ombak, 2007.
- 15) K. Gaffar, *Hambatan dalam Pengembangan Gastrodiplomasi Untuk Mencapai Brand Image Kuliner di Era Pemerintahan Joko Widodo*, Makassar: Hubungan Internasional Universitas Bosowa, 2021.
- 16) L. A. Samovar, *Komunikasi Lintas Budaya*, Jakarta: Salemba Humanika, 2010.
- 17) . Nge, *Publik Diplomacy, and Soft Power*, *Political Science Quarterly*, 2008.
- 18) A. Trihartono, "Café in small towns: A picture of the weakening social engagement," *Coffee Science*, pp. v. 15, p. e151687, 2020. DOI: 10.25186/cs.v15i.1687, 2020.
- 19) S. Arpan, *Saprahan Adat Budaya Melayu Sambas*, Sambas: Majelis Adat Melayu Kabupaten Sambas, 2009.
- 20) Wahab, Erwin, Purwanti and Nopi, "Budaya Saprahan Melayu Sambas: Asal Usul, Prosesi, Properti dan Pendidikan Akhlak," *Arfannur:Journal of Islamic Education*, pp. Vol. 1 No 1: 75-86, 2020.
- 21) Khatijah, *Kisah Perjalanan ke Perbatasan Kalbar-Serawak*, Pontianak: IAIN Pontianak Press, 2018.
- 22) A. Purwasito, *Gastrodiplomasi Sebagai Penjuru Diplomasi Ekonomi Indonesia*, Surakarta: FISIP Universitas Sebelas Maret, 2016.
- 23) D. Anggraeni and E. Kurniawati, "Gastrodiplomacy "Washoku" Jepang di Amerika Serikat," *UPN*, p. Vol.19. No. 1, 2016.
- 24) A. Sukri, *Basic Marketing Strategy*, Lombok Tengah: Forum Pemuda Aswaja, 2020.

The Role of The State in Implementing Gastro Diplomacy Through Saprahan at The Temajuk Border of Indonesia

- 25) A. W. Proadjo, "Festival Makanan Tradisional 2019 , Sajikan Hidangan Cita Rasa Alami Masyarakat Lokal," 02 09 2019. [Online]. Available: <https://travel.kompas.com/read/2019/09/02/210000427/-festival-makanan-tradisional-2019-sajikan-hidangan-cita-rasa-alami?page=all>.
- 26) E. R. Marjito and K. Juniardi, "Urgensi Penanaman Nilai-Nilai Budaya Berbasis Tradisi Saprahan Dalam Pembelajaran Sejarah Lokal di Kota Pontianak," Jurnal Swades, p. Vol. 2. No, 2021.