

CHAPTER II

LITERATURE REVIEW

A. Culinary

Culinary is a part of the life that is closely related to the consumption of food or also a lifestyle that can not be separated from daily life. Food is necessary to life as food is one of the basic necessities of human life. Food serves to maintain the body's process of growth or development as well as replace the damage tissue, gain energy to perform daily activities, regulate metabolism and various water balance, mineral, and other body fluids, and also play a role in the body's defense mechanism against various disease (Notoatmodjo, 2003)

Culinary itself is processed in the form of cooking. The cuisine in the form of side dishes, food and drinks. Each region has its own flavor of food, and therefore each region has a different culinary traditions. Culinary creative packaging is interesting challenge. Moreover, Indonesia is rich with unique culinary recipe that has been passed down in each family. Each region also has a different dishes name, So it can be interpreted as culinary tour of special interest tourism that focuses on travel activities to enjoy culinary or food to get satisfaction (www.abiyanto.com)

Culinary is a part of life that is closely related to the consumption of food or also a lifestyle that can not be separated from daily life. Culinary is a lifestyle that can not be separated from daily life because everyone needs food that is in need everyday, started from simple food to high class of food and luxury. All of it, requires a good all-round processing (Heilbron, 2009, p. 67). Culinary is always warm and attractive object among any talks. In fact, everywhere is now a burgeoning culinary business following the market demand is very enthusiastic. There serving traditional regional food menu, some are choosing chinese food, european food, not even rare serving snacks and light meals with drinks and all kinds of ice (Winarno, 2003, p.15)

So it can be concluded that the culinary is part of a lifestyle that is closely related to the consumption of foods that are useful to meet daily needs. Culinary may be used as a tourist attraction for the area, because the culinary is able to show how the cultural life in the area is. Everyone did a culinary tour with a variety of each goals, as

if want to taste the cuisine of the area, to seek satisfaction and others. This is done in order to fulfill the needs of food and beverage in their daily lives.

B. Traditional Food

In the traditional food making role of human culture is very important, that is the form of skills, creativity, a touch of art, tradition and taste. The higher of the human culture, the food and the wide variation in the form of increasingly complex and increasingly complex ways of making the vagaries way presented. The appeal of food, such as flavor, color, shape and texture plays an important role in assessing food (Soekarto, 1990).

Traditional food is a food that most has characteristics which a person is born and grows (Winarno, 1994). More specifically, the concentration of these traditions are characterized, among others :

- Traditional food consumed by a particular ethnic group in the region. Traditional food is generally more widely consumed by the people who become the local origin are then introduced to another person or persons immigrants by selling it or sold it around.
- Traditional food processing comply (prescription) given hereditary. In general, the recipes in traditional foods prepared by the indigenous population are the result of recipes passed down through generations and usually more derived within the family. This is done with the goal of distinctive taste of these foods be maintained.
- Traditional food made from ingredients obtained locally and presented in accordance with local tastes and traditions. The ingredients to make traditional foods can easily be said to be obtained because basically these materials can be easily bought in the markets of the traditional food-producing areas and are usually adjusted with the desired taste so there is a traditional food which tasted spicy, sweet, and others.

Traditional itself can be defined as a process that describes not change, but can also describe the dynamics of knowledge sharing and learning (Four Directions Council, 1996). According to Kuhlein and Receveur (1996, p. 417), defines indigenous food system implies the process of socio-cultural sharing. Traditional food system of indigeneous peoples can be defined to the system from the local, natural

environment that is culturally acceptable and also includes socio-cultural significance, the acquisition or processing techniques, the use, composition and the consequences for people who use food.

Traditional foods are foods and beverages, including street food as well as a mixture of traditionally used and developed specifically in the area or the people of Indonesia. Usually traditional food prepared from recipes that have been known to the local sources that have relatively flavors to suit the tastes of local communities.

C. Culture

Food is fundamental biological needs so that people can stay alive. The food is very closely related to the environment. Environment often determines each type of food available but the culture affects any material that may be eaten and may not be eaten. Culture defines what is appropriate to eat and what to be eat sometimes indicate membership in a culture or sub-culture. What to be eaten by family often reflect location of a particular area.

Culture is a pattern of meaning historically forwarded meaning embodied on symbols, a system concept inherited concepts expressed in symbolic forms by which humans communicate, preserve, and develop their knowledge of life and attitude towards life (Geertz 1992, p. 3). Culture is a set of symbols, as important in shaping human behavior. Thus, the culture of human life is a guideline or blue print (Suparlan 1986, p. 3).

Culture consists of the idea and meaning, then embodied in the symbols shared by supporters of the culture. Giving meaning is embodied in patterned and passed down through generations from one generations to the next, from one individual to another through a process of learning. Humans can learn something because they have ability to create and understand abstract ideas as well as realize the symbolic behavior. Foundation especially of their ability is because humans have language (Suparlan 1986, p. 3).

One of the things which you have received is the beliefs, values, and symbols about food, about the ingredients that are categorized as food and non-food. Ideas, meanings and symbols passed down from generation to generation, although in

general are stable cultural, religious taboos, superstitions, beliefs about health, and an infrequent event in history. There are foods that have good nutrients that should not be eaten. Often the case that the non-nutritious foods are actually liked by the community, and even nutritious foods are disliked, and may differ from one individual to another individual. Food is a cultural concept, a statement that says “ This substance is suitable for our nutritional needs . The strength of beliefs is about what is considered a food and what is not considered a food so it proved very difficult to convince people to adjust their traditional food for the sake of good nutrition (Foster dan Anderson 1986, p. 314).

Food can also indicate the identity of a nation's social and cultural shows viscosity. Indonesia is one of the countries that make food as a symbol of the culture of a region. Culture is what makes everyone different from who they are and where they originate. It embraces all the aspects of human life and their way of communicating and interacting with other human beings. In this case, food is one of the main important roles in people's lives and influences the impacts on their culture. Many cultures have different varieties of food and ingredients and this is a “fusion of foods and culture” (Vecchio, 2009). “You are what you eat,” (taboo, 2002) it doesn't matter how they eat it or how they cook it as long as it represents them and their culture.

Then according to Kroeber & Kluckhohn (1952, p.181) cited by Adler (1997, p.14) ‘Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constitute the distinctive achievements of human groups, include their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may on the one hand be considered as products of action, on the other, as conditional elements of future action. Suhandi (1987, pp.33-36) in Gumiwan (2000, p.4) argued that cultures have a common characteristic feature of culture that can be learned , culture inherited or passed on, the culture of life in society, culture developed and changed, and the culture was integrated. General characteristics of this culture are in every community as a supporter of culture so that

wherever the society is going to have specific characteristic that distinguish the culture of other peoples cultures.

As well as traditional foods that can symbolize of a particular culture, the food itself is usually the traditional or typical of the area. Community in an area still often use traditional food during traditional ceremonies, celebration of religious holidays, and so on. It is carried on from generation to generation so that the traditional food became a symbol of a particular celebration and can be produced well so the food can still be found, recognized by the younger generation so that these foods are not subsequently become extinct.

D. The Relationship between Culture and Food

Traditional food is one of the cultural richness that must be dug out as one of the cultural assets through the revitalization and transformation processes. This needs to be done to compensate for the invasion of foreign food and culinary franchise model as a result of free market and globalization. Traditional food in Indonesia increasingly unpopular and lost with Thailand, Japan, China. As part of folklore, it should be not attempt to popularize it back, either by government, businesses and society. If there is presumption that the lack of popularity of Indonesian traditional food because there are so many variants and the process of food cooking is too long , is certainly not a correct assessment. There is link between the source of acquisition of food, culture, traditions, customs and public order. That is why the traditional food for the people of the culture owner is a source of food, medicines, and also as a means of implementation of the customs, traditions and beliefs systems.

In determining the identification and classification of traditional culinary, culinary can be food , drinks, and snacks. Food can be distinguished daily food, food customs and traditions associated with the life cycle of warning and food for rituals as offerings. Drinks consisting of soft drinks in the daily activities as well as for ceremonies and receptions, there are also herbs for health therapy and health beverages consumed as fresh drinks. The classification is the identification of the material, the benefits and value. Culinary is a part of human culture and the environment.

In the perspective of culture, traditional food is an identity, representation, and production of culture that developed in the community. Diet and type of food itself can describe behavior such as health, lifestyle, environmental and social systems supporting community. Traditional food culture depict local identities that characterize a culture supporting the environment and habits, also describe representation, regulation, consumption and production. Traditional food represents resistance of the community with a variety of meanings. Similarly shows the social, economic and consumer groups. Therefore, in the culinary society, traditional food is managed by customary regulations with suggestions, abstinence, ethical utilization procedures and how they are presented (Wuriyanto, 2008) in <http://rires2.umm.ac.id/publikasi/lama/Arif%20Budi.pdf>.

Distinguished way of presenting food served for everyday needs as well as for religious ritual offerings. The way of presenting food to everyday is simple, while for a party or a more elaborate ceremony was even more unsightly than eaten. How the presentation of the food can be assessed measure the level of development of the culture of a tribe. Type of food has a symbolic meaning, in the sense that traditional foods have a sense of social, cultural, religious, and others. Social significance has the function to strengthen the unity of the community such as the village, strengthening the position of certain groups in society to distinguish the status of groups based on gender, age, caste, and other. That is why the cultural perspective, food can be an expression of social ties, the food can be as solidarity groups, food is peace of mind, and food is symbolism in language.

Study of food or matters relating to cookery is the science of gastronomy. According to (Gilleisole, 2001, p. 235) culinary gastronomy which is the art or science would be good food (good eating). Explanation shorter mentions gastronomy as everything related to the enjoyment of the meal and drinks. Other sources mention gastronomy as a study on the relationship between culture and food where gastronomy studies various cultural components with food as its center (culinary arts). Cultural relations with gastronomy is formed as a product of cultivation in agricultural activities so that the colour, aroma and taste of a food can trace the origin of a raw material produced

(Asrullah, 2014) in <http://repository.widyatama.ac.id/xmlui/bitstream/handle/123456789/3091/Bab%202.pdf?sequence=7>. Therefore, food and culture is associated with one another because it can describe the culture in a particular region

E. Food and Tourism

It is known that food is not only important for health to nutrition and to maintain optimal health, but food has also a social function, cultural, political, and economic. Various types of food produced a nation can be used as one measure of the high culture of the nation concerned. The food is not only as a means to meet the nutritional, maintain relationships, but can also be sold and promoted to regional revenue purposes. Autonomy requires various local government efforts to promote regional input from various business sectors among others by continuing to increase in tourism sector.

Traditional food as typical regional food is a food ancestor, which was also a national asset. This is handled seriously going to be one of the media campaign, especially when linked with the introduction of the cultural wealth of the nation in supporting of the tourism program. Tourism as an industry is a very complex field and its existence is very sensitive to a variety of companies and development primarily concerned with the desires of tourists who always want to look for and want to enjoy something new or experience for the gratification of personal desires, something different from the previous. Trend of visitors to a tourist area is to search or to hunt for food typical of the area into a huge opportunity that could be exploited by the area. Many tourists took time to hunt for food and drink typical of the area on the sidelines during the time of their tourist activities. In fact, they are willing to pay premium in order to get food or drink which they want and get good services.

The development of tourism programs such as nature tourism and cultural tourism is always associated with problems of food because food is one of the basic human cultures. In addition, Sharples (2003, p.1) cites that food is an important element in the tourist experience. At first the food just became one complementary tourist activities but later evolved into a form of special tours which referred to as food

or food tourism travel. There are some background that can be put forward to explain the increased growth in tourism studies food in certain areas (Hall, 2002; Hall and Mitchell, 2001; Hjalager and Richards, 2002) Therefore, tourism development cannot be separated from the problem of food and food ingredients can be used as one of the main attraction for tourists. (Nurhidayati, 2013) in http://endah-parwis-fisip.web.unair.ac.id/artikel_detail70449ArtikelPotensi%20Wisata%20Makanan%20%28food%20tourism%29.html

F. The Factors of the Loss of Traditional Food

Changes in the consumption patterns occur in almost every layer of society. Changes in the society are fair because considering humans have a need that is not limited. So with the culture, we would feel more cultural change after we compare the situation there in a few years ago with the current situation. These changes can occur in various aspects of life, one of which is a traditional food that is rare to encounter when these foods are foods native people of Indonesia. It is unfortunate that all this globalization era, traditional foods that have long preserved by our ancestors are now just to decorate the food alone or just name embedded in the public memory. Which means that traditional food of Indonesia increasingly marginalized by our own consumption behavior is more interested in foreign food.

Various reasons are put forward by the public so that they prefer foreign food than traditional foods. They assume that the traditional food is a food that age was very old and unfit for consumption again for some people who have moved to a more modern world. Changing times is one of the main factors that make traditional foods to be marginalized, and also coupled with foreign foods into Indonesia so that more complete and rapid disappearance of authentic Indonesian food. They felt as if no matter in this case, to preserve the original meal ideas of his ancestors who during the first well liked and enjoyed by the whole society at once easily obtained. But in the more modern era of this, we can see that already fewer and fewer people who are experts in making traditional foods, even the most traditional food makers and enthusiasts are people who are elderly, very rarely children or teens who are interested in the traditional foods. In fact we can count on the fingers of the people who are good

at making traditional food in every village. Most of people who are good at making traditional food is a person who is elderly. (Ketaren, 2014) in http://gastroina.blogspot.com/2014/08/masakan-tradisional-sebagai-jati-diri_7.html

It has been very least people even do not exist anymore selling traditional food because expertise is very limited and demand is already very rare, so that we can say that the traditional food has become scarce food to be obtained which only exists in some events, such as weddings which are still embed native culture and vice versa if the wedding is not wearing the original culture definitely traditional foods will be replaced with foods that are more modern or other foods. Indeed, if we look at ways of making traditional food that is much more complicated than a way of making other foods.

Judging from the way of the manufacture and composition of natural foods, it is definitely traditional foods. Our ancestors, first idea is very healthy and good for consumer because it does not use ingredients that contain chemical elements. This can be proved by looking at earlier age people that is much longer than the age of the people who live in a time like this. The age of our ancestors long ago is even reaching more than one hundred years. That is because our ancestors first so avoid foods that contain elements of chemicals. Likewise man today prefer instant foods or fast foods which does not pay attention to their own health so that people today are very susceptible to diseases that are very dangerous because the result of the food consumed contains many chemical elements. So no wonder the man now was much shorter than the age of our ancient ancestors. Then the person who passed away also had very rare disease. This is because of the food consumed daily, our ancestors so avoid instant food or fast food contains many chemical elements. Our ancestors would prefer to consume homemade foods (traditional food) although the manufacturing stage takes a long time compared with the stages of manufacture of other food in order to avoid foods that contain chemicals. It can be concluded, in additions to make good food turns behind it, all our ancestors were very attention to their health. We as their culture ancestry, especially in the field of traditional foods do not need to feel embarrassed and ashamed to consume because it means we have to preserve the heritage of traditional food of our ancestors.

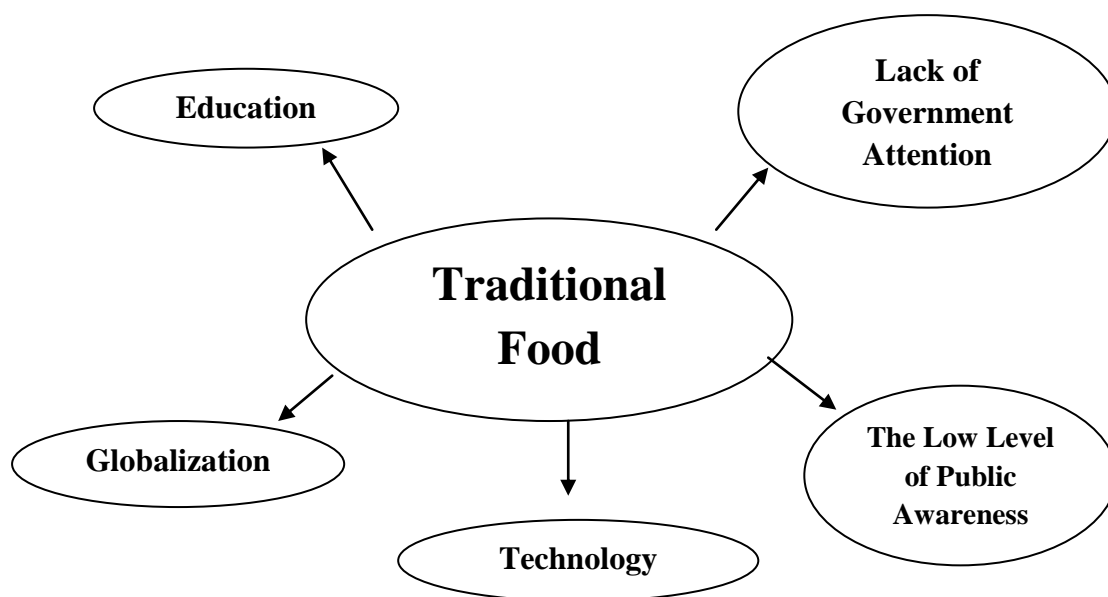
The next factor is the cause of the absence of a successor who can make traditional foods. Coupled with a way of making a fairly take a long time so that the traditional foods continue to be undermined by the existence of other foods that are easier on the stage of manufacture. The next generation is currently not seem to care about the heritage of our ancestors who have long maintained. If not responsive in this case we are just waiting for when the traditional foods will be eroded by age. Currently Indonesian people tend to choose Korean foods, Japanese, Chinese and Western. Few are interested in traditional cooking recipes archipelago. Most of the traditional food served in the traditional markets and very rarely home dining (fine dining restaurants) have certain standars in serving traditional food archipelago unlike the case with food recipes adopting external force (Asian and Western).

Declining public interest in traditional food shows the start of the degradation of the nations (Asia and Western) is proud to have its own food recipes inherited as local wisdom, even recipes that can be promoted to the rest of the world. Unlike the case with the Indonesian people who have a variety of recipes began to abandon traditional heritage and the pursuit of other nations cuisines. The loss of traditional food archipelago as well as eliminate the national identity associated with their distinctive cuisine as a cultural product. Proverty cultural identity is increasingly seen day by day all around us, even though there are still some people who know the traditional food recipes, but most of these recipes inherited hereditary through their experiences orally. Nations that lost identity tend to dissolve in the development of globalization whose influence can be seen from the style including style in choosing the diet. Declining public interest in traditional foods appear on the depletion of public enthusiasm to strengthen its identity in which food is one of the nations identity that becomes obsolete. Unlike other nations always introduce their culture to other nations in relation to food as one of their identity. If this continues, then the longer the Indonesian culture will be increasingly eroded by foreign cultures. The loss of traditional heritage recipes and jeopardized national identity associated with typical cuisine of the archipelago as a cultural product that having local knowledge inherited from generation to generation.

Returns the identity of this nation can be done by returning the interest of the community, especially the younger generations, a way to change the understanding of the importance of preserving the traditional food of the archipelago as a cultural heritage is to reintroduce traditional food recipes heritage of Indonesia to a wide audience. Socialization ancestral recipes can be done by inviting all interested stakeholders towards reconstructing presentation modern but still retains the characteristic of a traditional food recipe. This is to improve the competitiveness of the development of this type of foreign cuisines that have existed today. Reconstruction in question is the presentation of recipes with a modern pattern of presentation of the menu in the form of appearance of images that have been utilizing existing technology to enhance the apperance, giving rise to appeal to try it. Reconstruction is only on appearance alone, while for spices maintained so that characteristic of traditional recipes survive (Ketaren, 2014) in http://gastroina.blogspot.com/2014/08/masakan-tradisional-sebagai-jati-diri_7.html.

Thus traditional recipes need to be designed in accordance with the changing times, but do not leave the hallmark of the traditional cuisine. Increased love of society for recipes that have been inherited from generation to generation will show increasing public awareness of the nation's identity. The first recipe is able to affect global food recipes. The role of government is essential to save the cultural heritage of Indonesia to boost the Indonesian food so much better known among the public, especially in the field of traditional food. The government should be engaged in this instance by making traditional food themed race that community spirit is compelled to preserve the aunthetic Indonesian food. In addition to the role of teachers in government schools is needed to introduce food or original snacks to students through the learning process (Piliang, 2013) in <http://ahmadjpiliang.blogspot.com/2013/09/eksiskan-kembali-jajanan-kampuang.html>.

The Factors Influencing The Loss of Traditional Food



1. Globalization

Cultural globalization is the globalization that affects the existing culture in the community that has been taken by ancestral or ancestors since time immemorial. In addition to the positive impact of globalization on human and peoples of the world, globalization was also having a negative impact among people and nations in this world. One of them is the globalization of culture that gradually eliminate the culture of the ancestors or ancestral in Indonesia.

(Sukmawati, 2013) in http://rismasitisukmawati.blogspot.com/2013/06/v-behaviorurldefaultvmlo_10.html. Globalization as a symptom has spreaded the values and culture throught out the world specific (thus becoming the *worlds cultural*) since a long time. The foreruner of the spread of the culture of this world can be traced from western european explorers travelling to various places in the world (Lucian W. Pye, 1966).

According to Setiawan (2015) in <http://www.gurupendidikan.com/pengertian-dan-dampak-globalisasi/>, globalization had a negative impact on the socio-cultural changes namely :

1. Consumer Lifestyle

Rapid industrial development will make the provision of public goods very abundant. The people are easily attracted to consume goods with many options available. People are more likely to choose fast food or modern food than traditional foods. This makes traditional foods increasingly forgotten.

2. Individualistic Attitude

The public will find it more convenient with all the advanced technology that makes them feel no longer need other people in terms of acting. Sometimes they forget that they are social beings.

3. Going Western Lifestyle

Western culture is not all good and well suited to be applied in Indonesia. Negative culture began to shift the native culture , among others. In this modern age of the teenagers prefer to consume foreign foods than traditional foods. They prefer to eat fast food such as McDonnald, KFC, Pizza Hut, Starbucks Coffee, because the image of “ Modern Lifestyle ” inherent in modern food made them proud when consuming these foods.

4. Social Gap

If within a community, there are only a few individuals who can follow the flow of modernization and globalization, there will be deepened the gap between individuals with other individuals stagnant. It will lead to social inequality.

According to Chalicee (2012) in <http://zhopio-chalicee.blogspot.com/2012/06/pengaruh-globalisasiterhadapidentitas.html> there are two kinds of factors driving the globalization of culture, among others :

1. Internal Factors

Internal factors cause a change of cultural among the new discoveries that are present in people's lives such as discovery, invention, and innovation. Other factors are the increase and reduction of the population (births, deaths, and migrations), the conflicts that occur in the community, and the latter for rebellion or revolution.

2. External Factors

External factor is a highly influential factor in changing the culture of a nation. As we have seen that the globalization has spread through various media. Globalization can be a foreign culture that goes into a nation. The influx of foreign culture into a nation can be a diffusion (spread of culture), acculturation (merging cultures but still visible hallmark), and assimilation (incorporation of culture that produces a culture that really new). In this case, it is necessary love of their own culture. If not, then the original culture of a nation will be eroded little by little and will even disappear.

One example of the culture changes caused by globalization is the type of food we eat also starts to be affected by foreign culture. Just look at a mall or shopping malls that sell food. There are so many fast food such as steaks, burgers and others. People prefer to consume these foods because it is considered more modern and practical and unwittingly become the daily menu in the life of society. This will lead to increasingly scarce and forgotten types of food typical or traditional food. Therefore, the Indonesian nation must be able to preserve and maintain the traditional foods of the threat of foreign food.

The importance of strengthening the nation's cultural heritage is to strengthen the personality because otherwise the national identity will become flabby and weak. For it is not impossible Indonesian cultural heritage will disappear hit by the current development, globalization and flowing with a swift modernization. If it happens this nation would lose his very precious and vanished without a trace (Yoeti , 1985, p.51) in <http://toerniphot.blogspot.com/2011/04/melestarikan-kuliner-rakyat.html>

Globalization also affects the development of the food aspect. Formerly the food is made in simple ways, such as makng tempe, tofu, tapai. Now food can be made quickly . This makes the food which we consume increasingly scarce and create new food growing increasingly broad back that fast food is also called Junkfood. Indonesian communities in major cities that consume a lot of junkfood acctually comes from other countries such as fried chicken (McDonald), Pizza, spaghetti and hamburgers from the traditional food that has been rarely seen example, bowsprit cake, rhombus vegetables and much more. They are more proud or like the food than the typical Indonesian food such as warm rice, gandul rice, pecel and others.

Communities are turning to junksfood tastes starting from the cuisine to Indonesia as well as burgers, pizza, steak, fried chicken, and others. Then all the dishes originating from other areas are increasingly abandoned. Building a restaurant serving modern food also has mushroomed in every corner of the region so that making the traditional food increasingly sidelined. Not only traditional food disappear now but there are also so many supermarket which have been standing selling all groceries that you want to consume. Therefore, the traditional market has been rare to find in the city. Though eating or cooking ingredients we want to enjoy not contain chemical substances that can damage health (Be Awsome with me, 2012) in <http://tasiaarozakiah.blogspot.com/p/about.html>

2. Technology

Technology is basically a human life means to meet their needs as living beings that are in particular environment. Technology is the result of human thought as a member of a society in use within the framework for understanding the environment in the face it as a strategy to adapt. As a result of human thought, technology is part of

the culture at their disposal. This related to the concept of culture that refers to the values, rules, knowledge and norms, both for understanding and interpreting the environment and used the next level to encourage behavior (Suparlan, 2003) in <http://arti-definisi-pengertian.info/pengertian-konsep-kebudayaan-dan-teknologi/>

Rapid technological advances today have changed the joints of people's live. Due to the increasingly sophisticated technology that offers various facilities as well as new lifestyle that sometimes it leaves old patterns that are traditional (Latif, 2012) in <http://abdullatif-abdullatif.blogspot.com/2012/01/teori-teknologi-dan-ketinggalan-budaya.html> Advances in technology have also become drivers of the loss of Indonesian culture such as traditional food. Traditional food which formerly would have a good image or a nutrient content natural ingredients, naturalness is now in doubt by the public. This is due to technological advances that make the food manufacturers want something more practical. For example, the green color of the traditional foods that should be in getting through natural herbs such as pandan leaves, in fact it is now in the dressing using artificial dyes produced by the plant. Many spice seasonings are in chemical processes on the market so as to make the producers who want practicality began to leave the elements of naturalness and security in seasoning spice derived from nature. This makes the consumers to switch to more modern food that began in the forgotten traditional foods.

3. The Low Level of Public Awareness

Another factor is at issue of the lack of public awareness of the importance of local culture. Local culture is the nation's identity. As the nation's identity, local culture should be maintained so that the authenticity and ownership can not be recognized by other countries. However, do not rule out the possibility of foreign cultures entered the country which also requires inputs from other countries that will influence the developments of the country (Ishak, 2013) in <http://ishak-mohamad.blogspot.com/2013/06/dinamika-kebudayaan-tradisional-di.html>. Cultural awareness is the ability to look beyond themselves and aware of cultural values, cultural customs entry. Furthermore, one can judge whether it is normal and acceptable in the culture or may be unusual or unacceptable in another culture.

Therefore it is necessary to understand the different cultures of himself and realizes his beliefs and customs and able to respect it (Vacc et al, 2003).

Public awareness to keep local cultures today is still fairly minimal. People prefer foreign culture which is more practical and in accordance with the times. This does not mean that the local culture is not accordance with the times but a lot of foreign cultures do not comply with the national identity. Local culture also can be adjusted with the times, as long as they do not leave the hallmark of the culture

(Ghazali, 2012) in <http://yahyadfirst683.blogspot.com/2012/03/kontribusi-pemerintah-danmasyarakat.html> .

Extinction of traditional foods is the prodecessor generation carelessness, inadvertence generation now and lose some assets for future generations. Let us examine and defend the existence of traditional foods as part of efforts to maintain the cultural richness, foodstuffs and assetts for future generations (Badan Ketahanan Pangan Sumatera Selatan, 2004, p.3). Traditional food must be maintained and preserved as best as possible. Preserving does not mean to make something durable and may not extinct. Preserving means maintain for a very long time. Efforts to preserve local cultural heritage means the efforts to preserve local cultural heritage for a very long time. Due to conservation effort an attempt to maintain a very long time, should be developed as a sustainable preservation (Hartati, 2012) in <http://zlitbibee.blogspot.com/2012/03/industry-pariwisata-dan-pelestarian.html> so it is not only the preservation of the momentary mode, project-based, donor-based and elitist (without strong roots in the community).

Preservation will not be able to survive and thrive if it is not supported by the public and not be a real part of our lives. Experts preservation should come down from its ivory tower and into the community embrace the preservation of the passionate lovers. Preservation should not only stay in the thick book of the doctoral dissertation, not only discussed in a seminar of intellectuals in a luxury hotel, let alone become a hobby of the rich. Preservation must live and thrive in the community. Preservation must be fought by the community at large (Hadiwinoto, 2002, p.30).

According to Hartati, (2012) in <http://zlitbibee.blogspot.com/2012/03/industry-pariwisata-dan-pelestarian.html> , preservation will be able sustainable if based on the

strength, local strength, the power of self-help, therefore indispensable mover, observers, lovers and supporters from all walks of life. For that need to be cultivated strong motivation to participate was moved to participate implement preservation, among others:

1. Motivation to maintain and pass on the cultural heritage inherited from previous generations.
2. Motivation to improve the knowledge and love of the next generation nation to the values of national identity history from time to time through the inheritance of cultural treasures and cultural values that can be seen as real, remembered and internalized.
3. Motivation as to ensure cultural diversity or environmental variation.
4. Economic motivation believe that local cultural values will increase when well maintained so that it has a commercial value to improve the welfare.
5. Motivation symbolic believes that the local culture is a manifestation of the identity of a group or community that can foster a sense of pride, self-esteem and self-confidence strong.

From the explanation above, it can be seen that the preservation of the local culture also has the ideological charge as a movement to strengthen the culture, history and identity (Lewis, 1983, p.4). As well as public awareness grows to encourage the emergence of a sense of a common past between members of the community (Smith, 1996, P.68), public awareness of traditional food culture is very influential in the traditional existence of traditional food.

4. Lack of Government Attention

Lack of attention from government to the local culture such as traditional foods, making the traditional foods endangered. It can be seen that there has been a lot of traditional foods typical of the region has been hard to find on the market. For example in the area of Palembang, several types of traditional food began to disappear existence in society, especially amid the onslaught of foreign food that began to fill the market. This makes traditional foods increasingly cornered and increasingly forgotten by the local communities. Seeing this, its very need for

intervention from the government in order to restore and preserve traditional foods. The Government can do various activities such as the promotion of tourism and introducing traditional foods through a variety of culinary festivals, working with the parties in order to travel agents in addition to introduce the tourist attractions, the travel agents also heavily promote traditional foods that have been there.

5. Education

Education is the activities carried out by educators and philosophical to explain, align, denounced and change the educational process with cultural issues and conflicting elements in it (Sama'an, 1979). Education is a process of acculturation through each child which was born with the potential for greater learning from other breastfeeding creature, formed into a full member of a society, live and practice together other members of a particular culture. Viewed from the standpoint of the individual, education is an attempt to weigh and connect individual potential. As from the point of view of society, education is the inheritance of business cultural values of the older generation to the younger generation so that cultural values are maintained. Then it is clear that education and culture are very intimately ties since both sustainable, both support each other (Rahmi, 2012) in <https://tepenr06.wordpress.com/2012/10/02/kebudayaan-dan-pendidikan-2/>.

School or formal education is one means or media from other media civilizing process (family and other institutions in society). In this context referred to as a process of education to humanize humans. According to Rosalinda, (2015) in <http://rinitarosalinda.blogspot.com/2015/02/pendidikan-dalam-lingkup-kebudayaan.html> , the function of culture education are :

1. Introducing, maintaining and developing the elements of culture such as food
2. The development, development of potential learners to be personally well behaved is for learners who have had an attitude and behavior that reflect the culture of the nation

3. Repair, gait strengthening national education responsible for the development of potential learners in a more dignified
4. Filter, to filter the nation's own culture from the culture of other nations that are not in accordance with the cultural values and character of a dignified nation.
5. Develop the spirit of the nation to culture

Education in Indonesia is still an important issue that must be considered by the government. There are still many children who still can not go to school especially children who reside in rural areas. There are still many of them who need knowledge that should they get to the future. Causes of low quality of education in Indonesia is the imbalance of economic development, infrastructure and facilities damaged in the areas of Indonesia that hamper economic growth, resulting in a still large number of the poor and less educated. Development imbalances between regions it causes many pockets of poverty. Other causes include low socio economic would restrict learning opportunities, giving rise to difficulties in children (Maria, 2011) in <http://yasintamaria92.blogspot.com/2011/12/tingkat-pendidikan-rendah.html>

Difficulties which occur in children in education make the lack of knowledge they have about the surrounding environment such as traditional food culture. Learning culture in education can be done by entering the learning into the school curriculum. For example, such as local content lessons. By learning this students can be introduced to the traditional food and able to practice the way of making traditional food. Learning about the culture must be instilled early. But today, a lot of people do not consider that it is important to learn the local culture. Yet through the learning culture, we can know the importance of local culture in building the nation's culture as well as how you can adapt to the local culture in the midst of the times (Masimas, 2012) in <http://jendelamasimas.blogspot.com/2012/12/lunturnya-budaya-indonesia.html>.

Other than through formal school education, the traditional food can be on sale to the local community. Promotions help people to know more about a

product. Capability in the field of promotion helps the continuity marketing. Promotion is a broad term that includes advertising, personal selling, public relations, publicity and sales promotion activities such as give aways, trade shows, point of purchase, and store displays (Tourism Principles, Practices, Philosophies, 1999, p.629). Promotion of tourism is communication in tourism marketing. Tourism promotion plays an important role in controlling tourism marketing. As a city that is very well known to the Wisataini city, promotion should go well and continuously. Campaign success will result in the attraction and motivation of tourists to visit and spend money in tourist destinations that they visit (Novalina, 2008) in <http://repository.widyatama.ac.id/xmlui/bitstream/handle/123456789/2245/content.pdf?sequence=1>.

Tourism promotion and moving from predictions are related to efforts to trigger the possibility of travel sales. Tourism promotion covers all activities planned including there in dissemination of information, advertising, films, brochures, booklets, posters, etc (Gromang, 2003, p. 151). Campaign carried out against the local community can be a distribution of brochures on traditional food, distribution of guidebooks or books about traditional foods, and so on so that people can understand, know and learn about the traditional food. Besides using media campaigns, education can also be provided through outreach to the community about the importance of the development of traditional foods to avoid extinction. Extension is a social interventions involving the use of information communication consciously to help people form their own opinions and make a good decisions (Ban, 1990). Extension is also an education system outside the school where they learn by doing to know, be willing, and able or can solve its own problems faced by both, favorable and satisfactory. Counseling is a form of education that way, materials, and ingredients adapted to the circumstances, needs, and interests because it is so then the extension is also called non-formal education (Wiriaatmadja, 1973). Guidance as educational process or learning process means that activities of dissemination of information and explanations given

can stimulate behavior change process conducted through the educational process or learning activities. That is, changes in behavior that occurred or were carried out by the target take place through a process of learning

(Rismajayanti, 2012) in <https://rismajayanti.wordpress.com/2012/01/15/penyuluhan/>. Through this learning process people who initially did not know, become aware of and understand the importance of the preservation of traditional foods from extinction or are not eliminated by foreign foods on the market.

According to Saragih, (2008) in <http://cybex.pertanian.go.id/materipenyuluhan/detail/4062>, there are some things that can be done to encourage people to eat traditional foods, namely :

1. Improve the quality of local food processed through traditional food products that can compete with foreign food. It is in the form of products and attractive packaging in processing local food. Many traditional products are processed into attractive and give as much pleasure as possible. For example, fish meat is processed into pempek that meet the quality of food. By improving the quality of local food is one way to encourage people to eat local food and nutritional quality of food is better than abroad.
2. Provide tools locally processed snacks. Here the need for government intervention is to help providing the tools locally processed snacks such as engine pempek manufacture of processed material. The number of local comestible processing tools on the market will make the appeal for people to want to cultivate local snacks, both for families and for sale to the general population in the vicinity.
3. Demonstrate the processing of local food, local food processing in general has been done by a lot of society, just still need to demonstrate their quality in a way that is easy and interesting. For example, making Burgo which can be combined or mixed with vegetable beans for br

4. Encourage the public to consume popular local food in their respective regions, for example :
 - South Sumatra, the fish is processed into pempek, laksan, celimpungan.
 - Central Java, material processed cassava for tiwul, getuk, compote.
 - East Nusa Tenggara, corn on the material to be corn rice, porridge.
 - Maluku, sago material processed into sago flour, the staple food.
 - North Sumatra, banana kepok in dough so compote for breakfast

The number of traditional food diversity of the region, the archipelago as described above, which has the potential to increase farmers' income each region potentially reduce the need for rice, so that the food does not depend on rice alone but also can take advantage of other local food.

5. Distribute local food sources in the market so that people easily buy them. Local food market is still rare, the traders and the public can deal with to be able to distribute and supply markets to sell local foods such as pempek, burgo, laksan, celimpungan, and other traditional foods so that people can easily buy the local food. With the distribution of local food is also one of the efforts of competitiveness for foreign food. This encourages people eat local food.
6. Sensitize or encourage people that traditional food is better than food abroad.

- a. Traditional food in terms of nutrition and health

Traditional food in terms of nutrition and better health than food for consumption abroad because there are many foreign foods contain substances harmful to human health, such as preservatives, dyes, high fat content, etc. Then this is the need for counseling and guidance to the public to encourage eating local food that contains nutrients and good health for the human body.

One of the potential of traditional food can be good food for

public consumption in order to meet the nutrition and health of the human body. Because of the nutrient content especially kharbohidrat content source, vitamins, and other substances the body needs, traditional food contains nutrients that are not inferior to other food sources even almost equivalent to rice and wheat. Even some of them have the advantage of having a higher fiber content is beneficial to health, it is one that can reduce diseases that arise in the community at this time.

b. Cheaper Rates

Traditional food can be purchased in the market at cheaper prices because materials used is relatively easy to find. With more affordable prices and cheaper to attract people to eat local food than food abroad.

c. Compliance with the existing culture in Indonesia

Our culture is so diverse with many customs so that the emergence of diverse traditional meal of local food make the food source of wealth for our society. Thus the number of sources of local food make people be more to choose food according to taste each with not forget the factor of cleanliness and health.

d. Advancing the nation itself.

By eating local food, the community indirectly already advance their own nation because, among others :

- a. Raw material requirements are needed so that the farmers who produce local food such as cassava, sweet potato, corn, bananas, sago and other agricultural produce and of course many marketings are easier so that our farmers will be more prosperous life.

- b. Many labor needed to cultivate local food, local food produce tools, distributing local food and other activities, all of which will absorb Indonesia's own labor.
- c. Foreign exchange can be saved by people consuming local food, which has been in use for importing food from abroad.
- d. Activities related to local food production, food processing and other locally beneficial overall for the Government and the Indonesian people. Hopefully all components ranging from the lowest to the highest are able to practice in life to do, implement and consume local foods in their daily life needs.

So from the explanation above can be concluded that the traditional food is a cultural heritage that should be preserved as much as you avoid extinction. Preservation can be done by using the path in school education, media promotion or counseling. It is important that all elements of society or the government has a heightened awareness and contribute to the preservation.

G. The Advantages of Traditional Foods

Traditional foods are foods and beverages commonly consumed by a particular community, with a distinctive flavor that is accepted by the community. For the people of Indonesia are generally very believed properties, a variety of traditional foods, such as tempe, tofu, garlic, honey, ginger, gado-gado, green beans, fish, ground fish, etc because in addition to efficacy, traditional Indonesian food also contains other positive aspects such as natural ingredients, highly nutritious, healthy and safe, inexpensive and easy to obtain, according to the tastes of the public. Traditional Indonesian food is all kinds of processed foods native to Indonesia, regional specialities, ranging from a full meal, distraction and drinks, enough nutrient content, and usually consumed by the local community.

The characteristics of traditional foods are :

- Contain a variety of basic foods, such as rice, potato, sago, etc.
- Contain adequate nutrition
- Rich in natural herb spices and food ingredients available
- In accordance with the tastes of society

The processing is relatively difficult because it requires a lot of time. With the characteristics as mentioned above, with diverse and varied base material , it can produce various kinds of traditional food such that the food is delicious and balanced nutrition. Likewise, how the processing is done with diverse and varied as by burning or grilling, smoking, steaming, frying and sauteing. Traditional food has its own advantages, among others :

- Prepared from fresh ingredients and natural
- Relatively low fat content
- Do not use additives (Colorants and Preservatives)
- Relatively safe for health
- In accordance with the tastes and habits of
- Cost relatively cheap, too easy to come
- Highly variable

It can be concluded that the traditional food is food made from fresh ingredients derived from nature that traditional food is very safe for consumption by the general public. These foods contain enough nutrients and vitamins that are needed by our body to make traditional foods are relatively safe for health (Komariyah, 2005) in [http://file.upi.edu/Direktori/FPOK/JUR. PEND. OLAHRAGA/195906281989012-LILIS KOMARIYAH/MODUL2-MAKANAN TRADISIONAL.pdf](http://file.upi.edu/Direktori/FPOK/JUR._PEND._OLAHRAGA/195906281989012-LILIS_KOMARIYAH/MODUL2-MAKANAN_TRADISIONAL.pdf).

H. The Role of Government

In the last decade, it must be acknowledge globalization has led to various changes in people's behavior, which is very closely related to trade and its impact both

domestically and overseas. When the last time most people still cook to eat everyday needs until nowadays because high busyness (especially in big cities) have encountered many people who buy fast food to eat everyday needs. Most of changes in people's behavior patterns or indicate there has been a shift in consumer spending to instant or partial way. It has been taking place in all societies both the elderly and young groups.

The role of government is needed to develop a traditional food that is not extinct and not lost along with the proliferation of fast food on the market. The role of a person is an act done on a group of people in an event (Poerwadarminta, 1995). From that sense it can be deduced about the definition of a role in this regard the role of the government in carrying out the functions and objectives in service, development, empowerment, and community settings. It can be explained that the role is a dynamic aspect of the position when the person carrying out the rights and obligations in accordance with the position then he has done a role. (Kanuna, 2014) in <http://repository.unhas.ac.id/bitstream/handle/123456789/9875/SKRIPSI%20RESKY%20SIRUPANG%20KANUNA,%20NIM%20E12108532.pdf?sequence=2>.

The efforts made by the government in the development are to maintain and support the position of the food and beverages business in Indonesia as one of the components driving the economy and trade. It was evident from the solid and the course of most businesses during time of crisis or transition some time ago. No exaggeration to say that the food and beverage sector plays an important role and is the backbone of the national economy although donations are not too big but can be used as one of the promising business opportunities.

It is recognized that the competitiveness and business capacity of foods and beverages should be improved in order to take advantage of the free trade system that took place at this time. Free trade has a direct influence positive and negative influences. The positive influence can be seen that the free market as an opportunity to introduce the kind of traditional Indonesian cuisine in the global market. Moderate negative effect is the presence of food and beverage products abroad which would be

easy to enter and immediately was in the midst of our society who are consumers with consumption of high enough and will take the market of food and beverage types of businesses in the country.

In addition, the government can also make the revitalization of traditional food that is almost gone along with the times. Revitalization means the process, ways, and act revive something that was previously lacking empowered and become something important and meaningful. In this case how the traditional food is, in the favorite by all age groups, but is now almost extinct traditional food defeated by a more modern food.

At this time the majority of people (children, young people and parents) forget the existence of a local traditional food as long as the aesthetic presentation of food is traditionally a very simple because the traditional food is often sold food in the traditional market with a sense of and presenting a less attractive. This condition should be a concern for everyone, society, government, including cafe managers or hangout, to preserve traditional food restaurant. The traditional food preservation can be done through the revitalization of traditional food still exist and can be enjoyed by the people, but the traditional food can follow the changes in society related to lifestyle (lifestyle) community regarding the ethical presentation and food taste. Widjaja (1986) defines conservation as an activity or carried out continuously, focused and integrated in order to realize certain goals that reflect the existence of something fixed and immutable, dynamic, flexible, and selective (Jacobus, 2006, p.115). According to Ranjabar (2006, p.114), preservation of the old norms of the nation (local culture) is to defend the values of art and culture, traditional values by developing a dynamic embodiment as well as adjusting to the situation and conditions is always changing and evolving. One purpose of the preservation of culture is also to revitalize the culture (reinforcement).

Regarding the cultural revitalization (Alwasilah, 2015) in <http://repository.uin-suska.ac.id/954/3/BAB%20II.pdf>, says that there are three steps, namely :

- (1) Understanding to raise awareness
- (2) Planning collectively, and the generation of the custom creative.

Revitalization of traditional food also can also provide added value to citizens economically. Various ways have to be done by the public so that traditional food can remain a legacy of cultural wisdom, in addition to the need for the business of government and the community and other stakeholders such as managers of tourism businesses, especially those engaged in the culinary field for example :

- The government needs to issue a policy in the form of local regulations regarding the importance of preserving traditional food, and requires every culinary business operators (Cafe and Restaurant) to provide a variety of traditional food dishes
- The government can preserve the existing traditional food from extinction by entering a list of traditional foods on the menu of any big event.
- The government can hold a large festival with the theme of the festival of traditional food
- The business manager culinary field needs to innovate traditional food processing so that it looks more modern
- Conduct outreach to modern society that traditional foods are not less attractive to foreign food, in addition to the traditional foods also contain natural ingredients that are beneficial to our bodies.

From the explanation above can be concluded that the role of government is necessary as a filter in maintaining the type of food and beverage native to Indonesia in order to trade in the formal sector is not dead. In line with the changes that will occur this, people should be able to increase or foster a love for food and beverage native country (Oda, 2013) in http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=23&cad=rja&uact=8&ved=0CC4QFjACOBQ&url=http%3A%2F%2Fejournal.kopertis4.or.id%2Ffile.php%3Ffile%3Dkaryailmiah%26id%3D1097&ei=EBGJVLKGAs6_uATtg4DIDw&u sg=AFQjCNFHqPvogKaKsrCq5WLocl8nHxUi_g&bvm=bv.81456516,d.c2E.

The government has a strategic role in the preservation of local culture in this country, namely the indigenous culture of Indonesia. The government must implement policies that lead to the preservation efforts of national culture.

Arisato, (2013) in <http://toolazyforname.blogspot.com/2013/04/upaya-pemerintah-dalam-melestarikan.html> says that there are some government roles in keeping indigenous culture Indonesia, among others,

- a. Introducing and promoting Indonesian culture further to other countries through ads or print media
- b. Making Indonesian cultural performances event in their own country or in other countries
- c. Providing patent against any culture which belongs to the Indonesia, such as folk songs, dances, musical instruments, traditional food.
- d. Introducing and promoting tourist attractions in Indonesia.
- e. Making Indonesian products exhibition

The Government through its agricultural department create a guideline for the development of traditional foods, there are three types of efforts that should be done namely:

1. The development of traditional food resources
2. Increased motivation and participation in the development of traditional food
3. Improved technology and institutional food

Indicators of success of the development of this traditional food are :

- a. If it has unearthed potential and peculiarities of traditional food seed
- b. Then, the increased quality of traditional (physical, nutritional quality, etc)
- c. The increase in the economic value of traditional foods
- d. Growth centers of traditional food (Pratiwi, 2004) in http://eprints.unika.ac.id33071penggalan_dan_penentuan_nilai_gizi_makanan_tradisional_berbasis_umbi_di_kota_semarang.pdf

One of inappropriate government policies supported is the appearance of local cultures in every national grand events. For example, dances, folk songs, regional specialties, and so forth. Because with the rapid advancement of technology development and modernization cause local indigenous culture increasingly marginalized, many even inviting or display of the artists, dance or modern dance

were clearly not the native culture of our nation, Indonesia. By presenting dances, folk songs, traditional foods, and so all should be done in an effort introduction to the younger generation, that culture shown is our ancestral heritage that must be protected, preserved and introduced to the world that it all is the original culture of the Indonesian nation and we should be proud of the culture that we have, because we live, we are speaking, and we are citizens of Indonesia. Likewise efforts through the formal channels of education, society must understand and know the various regional culture that we have. The government can also be more focused on cultural education of local content area (Yudha, 2011) in <http://redblood.blog.fisip.uns.ac.id/2011/12/25/globalisasi-dan-modernisasi-dalam-kebudayaan-jawa-kerangka-buku/>.

Education is a process of sowing the seeds of culture and civilization that lived and lived by the values or vision of developing and developed within a community (Tilaar, 2002, p.9). Education and culture with respect to the same thing is namely the values. Education can also be seen as a process of cultural transmission. Cultural elements are transmitted through education including cultural values, social customs, views on life, and a variety of other living concepts that exist in society. There was also a variety of social customs, attitudes, and behaviors that are used in the interaction or association of the members in the community. Education can only be realized in a society. There is not a process of education without culture and without the community. Culture and education process can only occur in human relations in a particular society. Thus, it becomes obvious how big the role of education in the development of even the death of a culture.

Indonesian society is known as a nation of compound (Buwono X, 2007, p.21). Diversity Indonesia is not only because it consists of about 17,500 islands connected by sea, but also for its rich ethnicity, tribe, language, culture, religion, and customs. Because of the diversity, Indonesia is often said to be a multicultural country. The uniqueness and distinctiveness of particular culture are potential that can be processed to break through today's global culture. Therefore, the richness of Indonesian culture need to be explored, introduced and developed by every human being Indonesia. The role of education through school becomes important to develop it. The role of

education in educational institutions to develop a culture of unquestioning. Traditional values of local wisdom can be appreciated that the value is well recognized.

The values of local wisdom that if it is not kept and maintained, it is feared gradually will experience the process of extinction. One of the efforts to preserve it is through the utilization of local culture in the learning process at school. According to (Nasir & Hand, 2006, p.449) research on race, culture, and schooling has revealed many significant factors affecting school achievement and has articulated many details of how culture and learning intersect in daily school life. Educational orientation that overly emphasized cognitive aspects and ignore other aspects of personality which is more important, should be changed. Education should be encouraged to give birth in a planned and purposeful men culture conscious, educated, and qualified (Tilaar, 2002, p.98)<http://eprints.uny.ac.id/4499/1/mendekatkansiswadengankearifanbudayalokal.pdf>

With line of Education, in this case enter the area of culture in the school curriculum from kindergarten to high school, by entering local culture into the curriculum of primary and secondary education, the children will get to know the culture of their region. If had known then taught how to shape the culture and implementation in practice continuously from kindergarten to high school culture of the area is expected to be absorbed and internalized by students. Furthermore, there will be a sense of love for their local culture. Instilling a love of culture is very important. With this love will be a provision in the future in the form of action to create and display the culture in everyday life. Love culture will also be a bastion of the incessant onslaught of global cultural influences. Then through tourism, treasury of cultural wealth the area. One of them is holding a tourism activity. In this case is the need for the intervention of local authorities in designing the tourism agenda. For example by organizing a festival or big event in which also displays the typical food of the area.

Synergies or cooperation in education and tourism is ideal in order to preserve local culture. Now is the right time to start, if not then one by one cultural area will soon be extinct. In the end, if not ignored then we would be alienated by our own culture. Even more worrying is to be deprived of the cultural roots and we no longer have an identity of cultural identity. By preserving the local culture will be the main

asset in realizing the cultural and national identity culturally diverse, different but still one too (Trisno, 2011) in <http://gustitrisno.blogspot.com/2011/04/kebudayaan-sumatra-selatan-dan-sara.html>.

From the explanation above can be concluded that the role of government is necessary as a filter in maintaining the type of food and beverage native to Indonesia in order to trade in the formal sector is not dead. In line with the changes that will occur this, people should be able to increase or foster a love for food and beverage.