

Characteristics of Symbolic Meaning of Culinary as City Icons: A Study on Bolu Cupu in Kayuagung

Ayu Gasari ^{1*}, Yenrizal ², Rina Pebriana ³

^{1,2,3} Universitas Islam Negeri Raden Fatah Palembang, Indonesia

Correspondence email: ayugasari09@gmail.com

Abstract. This research is motivated by the richness of Indonesian culinary culture, especially Bolu Cupu from Kayuagung, Ogan Komering Ilir Regency, which has not been widely recognized as a regional symbol. Along with the increasing trend of culinary tourism, Bolu Cupu has the potential to become a city icon that reflects the identity and local wisdom of the local community. The purpose of this study is to reveal the symbolic characteristics and meaning construction of Bolu Cupu as a city icon, as well as its role in the development of MSMEs and tourist attraction in Kayuagung. This research used a qualitative method with a descriptive approach, relying on direct observation and in-depth interviews with traditional leaders, business actors, and local communities. The findings show that Bolu Cupu not only has historical and philosophical value, but also becomes a symbol of cultural identity that is passed down from generation to generation, without being affected by modernization in the manufacturing process. The implications of this research show that cross-cultural communication and preservation strategies through cultural narratives can strengthen the existence of local culinary as a city identity. Therefore, it is recommended that the local government and tourism actors actively promote Bolu Cupu through various media and local events, and integrate it into the regional creative economy development strategy.

Keywords: Bolu Cupu; City Icon; Traditional Culinary; Meaning Construction; Cultural Communication

1. INTRODUCTION

Culinary is an integral part of a society's culture, which not only serves as a fulfillment of biological needs, but also becomes a cultural identity, social symbol, and means of communication between individuals and between cultures (Aktaş-Polat & Polat, 2020; Monaco & Bonetto, 2019). In a cultural context, food and culinary traditions reflect the history, values and way of life of the people who created them (Berno & Fusté-Forné, 2020). Culinary has also developed into a tourist attraction that can introduce the identity of a region to a wider audience, both locally and globally (De Albuquerque Meneguel et al., 2019; Suliantoro et al., 2024).

Symbols in a cultural context can be interpreted as a sign that has more meaning than just its physical form (Bonvillain, 2019; Carter & Fuller, 2016; Pratama, 2024). In this case, traditional food or regional culinary specialties can be interpreted as symbols of a community or city that reflect the social values, history, and pride of identity of its people (Quintero-Angel et al., 2019). Food as a cultural symbol conveys not only flavors, but also values and messages hidden behind the process of making, serving and the social context (Heersmink, 2023; Ting-Toomey & Dorjee, 2018).

Culinary symbolic meaning becomes important when food is no longer only consumed as a physiological need, but also constructed as a form of social communication (Inai et al., 2020). According to the theory of symbolic interactionism, the meaning of symbols is formed through the process of interaction and negotiation between individuals in society (Aprilia & Firmansyah, 2024; Banderas et al., 2024). In this case, foods such as traditional cakes, when associated with certain cultural events or social practices, can symbolically create and strengthen cultural identity.

The phenomenon of food as a symbol of a city or regional icon has been found in many regions, such as Gudeg in Yogyakarta, Pempek in Palembang, or Rendang in Padang. Each of these foods is not only famous for its taste, but also for its role in displaying regional characteristics. However, there are still many local traditional foods that have strong potential as city icons but have not been widely elevated in the narrative of regional identity. One interesting example is Bolu Cupu, a culinary specialty of Kayuagung, Ogan Komering Ilir Regency, South Sumatra Province.

Field observations show that Bolu Cupu has a distinctive shape that resembles a "cupu" container, with simple basic ingredients, such as flour, eggs and sugar. The manufacturing process is still done traditionally with manual equipment such as stoves and simple ovens, making it an authentic culinary that is deeply rooted in the local wisdom of the Kayuagung community. In addition, Bolu Cupu is commonly served in traditional occasions or as a treat when receiving guests, which makes it more than just a food, but also a symbol of respect and social acceptance.

From an economic point of view, Bolu Cupu business owners have recorded significant income, as revealed by Ningmas, reaching tens of millions of rupiah per month, despite the decline during the COVID-19 pandemic. In addition, the culinary has also been recognized with a Communal Intellectual Property (KIK) certificate from the government in 2018. This shows that Bolu Cupu not only has cultural value, but also economic potential and legality as a regional superior product.

Research on traditional culinary such as Bolu Cupu is very important considering its existence in the challenges of modernization and globalization which has caused a shift in people's consumption patterns. Many local traditional foods are marginalized due to the dominance of fast food products and foreign culinary trends that are more intensive in terms of promotion and marketing (Fansuri, 2017; Siregar et al., 2024). In fact, traditional foods contain local values that are important to preserve as part of cultural identity.

Bolu Cupu as a specialty food that has not been widely studied academically offers an interesting research space, especially in the context of cultural communication studies. Understanding the symbolic characteristics and symbolic meanings of Bolu Cupu can be a scientific contribution in explaining how culinary can be constructed as a symbol of the city that has strategic cultural, social and economic values.

Previous research such as that conducted by Frulyndese Karunia Simbar (2016) shows that culinary can act as a cultural identity that continues to be constructed in social space through cross-cultural communication. In addition, Sri Utami's study (2018) emphasizes the importance of the communication process in introducing culinary as a representation of multicultural culture. These two studies provide a theoretical basis that food is not only understood from its culinary aspects, but also as a symbolically meaningful cultural product.

Another study by Fenny Indah Sari (2019) which examines the experiment of making sponge cake from composite flour shows the importance of innovation in traditional food, but has not examined the symbolic meaning contained in it. Similarly, Riski Dwi Rahmanto (2022) which examines the marketing strategy of Makassar's typical sponge cake, the focus is more on promotional strategies rather than cultural symbolization of the food.

Based on the existing literature review, there is a void or gap in research that specifically discusses the symbol construction and symbolic meaning of traditional culinary in the context of cultural communication, especially focusing on Bolu Cupu in Kayuagung. Previous studies have focused more on nutritional aspects, marketing strategies, or food ingredient experiments, but not many have explored the depth of culinary symbolic meaning in relation to local identity and city iconization.

The uniqueness of this research lies in its approach that uses symbolic interactionism theory to examine how traditional food is socially constructed as a symbol of the city. This is a novelty in the realm of cultural communication studies and food sociology, because it connects food as a material object with symbolic meanings that live in the social practices of local communities.

The purpose of this research is to identify and analyze the characteristics of Bolu Cupu culinary symbols and reveal the symbolic meaning contained in it as an icon of Kayuagung city. This research is expected to contribute to the study of cultural communication, preservation of local culinary heritage, and support the promotion

strategy of culture-based tourism and creative economy. Practically, the results of this research can be utilized by the local government, MSME players, and local communities in developing a strong cultural narrative about Bolu Cupu as a city symbol.

2. METHODS

This research uses a descriptive qualitative approach with a field research method to deeply explore the symbolic characteristics and symbolic meaning of Bolu Cupu culinary as an icon of Kayuagung city. This method was chosen because it is in accordance with the research objectives that emphasize the understanding of social and symbolic meanings contained in community cultural practices. According to Hennink et al. (2020), qualitative methods are based on the philosophy of post-positivism and are used to examine natural object conditions, where the researcher acts as the main instrument in data collection and analysis. This research emphasizes interpretation of meaning, not generalization, and explores the process of social interaction in shaping symbols and cultural meanings inherent in local cuisine.

Data in this study were obtained from two types of sources, namely primary data and secondary data. Primary data was obtained through direct observation and in-depth interviews with cultural actors and local communities, including Bolu Cupu makers and traditional leaders in Kayuagung. Secondary data came from interview documentation, local government archives, local culinary-related literature and relevant academic references. These sources were used triangulatively to strengthen the validity of the findings and interpretation of the symbolic meanings built in the community (Ayoub et al., 2014).

Data collection techniques were conducted through observation and interviews. Observations were conducted systematically using an observation format to record social and symbolic symptoms that appear in the context of Bolu Cupu production and consumption, such as the form of presentation, traditional tools, and the accompanying cultural atmosphere (Yin, 2018) . The interviews were conducted on a free-lead basis with seven key informants consisting of Bolu Cupu makers, community leaders, and local historians. The interviews were flexible, but based on a pre-designed interview guideline (S. F. Turner et al., 2017) . The data obtained were collected narratively and used to explore the symbolic meaning of Bolu Cupu from the perspective of the local community.

Data analysis was carried out continuously from data collection to writing the final results using the analysis model from Miles and Huberman (2014) which consists of three stages: data reduction, data presentation, and conclusion drawing. Data reduction is done by sorting out important and relevant information according to the research focus, while data presentation is done in the form of narrative descriptions that arrange patterns and symbolic meaning relationships. The final step is interpretative inference, where the researcher formulates findings as a result of meaning based on field data and the socio-cultural context of the Kayuagung community. This approach allows for an in-depth understanding of how Bolu Cupu is constructed as a symbol of the city and a representation of local cultural identity.

3. RESULTS AND DISCUSSION

Characteristics of Bolu Cupu Culinary Symbol as Kayuagung City Icon

Bolu Cupu as a typical Kayuagung culinary product has prominent symbolic characteristics in the context of local culture. As a traditional culinary, Bolu Cupu is made from local ingredients such as flour, eggs and sugar processed without preservatives. Its shape, which resembles a "cupu" (a traditional round container), is a strong visual feature that emphasizes the cultural identity of the Kayuagung people.



Figure 1: Bolu Cupu Culinary Mold Container

The symbolic characteristics of Bolu Cupu can not only be seen from its physical form, but also from the meaning attached to the process, social function, and people's perception of it. From observations and interviews, it appears that the people of Kayuagung consistently interpret Bolu Cupu as part of their cultural heritage that plays a role in strengthening local identity. This is in line with Geertz's view, which states that culture is a symbol system that gives meaning to human behavior and the existence of a community (Hendro, 2020; Huda, 2017).

Bolu Cupu has a strong symbolic value because it contains elements of traditional symbols that are still maintained. According to Roza et al. (2023),

traditional food becomes the cultural identity of local communities because it contains history, moral values, and artistic expressions that are passed down across generations. The uniqueness of Bolu Cupu lies not only in the raw materials, but also in the manufacturing method that still maintains traditional methods such as the use of stone ovens and hand mixing. These characteristics strengthen Bolu Cupu's position as a symbol of local wisdom and culinary heritage that has been passed down for generations

This is as expressed by Ningmas below:

"Bolu Cupu has been a hereditary food that cannot be separated because it is a culinary cultural heritage. Bolu Cupu is easy to find in everyday life. Every time there is an event such as a wedding and welcoming guests, Bolu Cupu is always served. It reflects the culture in the life of the people of Kayuagung and Bolu Cupu has become an icon that defines the city of Kayuagung. Despite the changing times, the way Bolu Cupu is made has not been affected by modernization - it still uses hand mortar, a furnace, a simple oven and certainly no preservatives. This recipe has been passed down from our ancestors."

Interviews with business owners, such as Amir Nurdin and Fitrisah, revealed that Bolu Cupu has undergone variations in terms of taste and appearance, while still maintaining traditional elements such as the sprinkling of coarse sugar on top. These variations reflect the adaptability of local cuisine to market tastes, while maintaining traditional values as the foundation of its identity.

According to Amir Nurdin:

"Bolu Cupu has been a hereditary food that cannot be separated because it is a culinary cultural heritage. Bolu Cupu is easy to find in everyday life. Every time there is an event such as a wedding and welcoming guests, Bolu Cupu is always served. It reflects the culture in the life of the people of Kayuagung and Bolu Cupu has become an icon that defines the city of Kayuagung. Despite the changing times, the way Bolu Cupu is made has not been affected by modernization - it still uses hand mortar, a furnace, a simple oven and certainly no preservatives. This recipe has been passed down from our ancestors."

Meanwhile, according to Fitrisah:

"Bolu Cupu cuisine has become an integral part of the city's identity. The local people are very proud of their culinary heritage. Each Bolu Cupu dish is a reflection of the culture and daily life of the people, and it has become an icon that defines the city."

Based on the description above, Bolu Cupu holds a social function as a medium of communication and cultural integration. Its presence in events such as midang, weddings, or welcoming guests illustrates the symbolic role of food as a form of respect and social acceptance. Foster and Anderson in the study of food anthropology mentioned that food acts as social glue that strengthens relationships between people through symbolization and ritualization of food consumption (Hastorf, 2017; Volli, 2022).

Furthermore, Bolu Cupu's status as a product that has been registered under Communal Intellectual Property (KIK) strengthens its formal symbolic value. This indicates that the symbolization of Bolu Cupu has gained legal legitimacy as an intangible cultural heritage. In UNESCO's perspective, the preservation of intangible cultural heritage through local food reflects the importance of culinary as a medium for preserving collective identity (Bortolotto & Ubertazzi, 2018).

In terms of cultural economy, Bolu Cupu also has symbolic value as a source of livelihood for local communities. The existence of Bolu Cupu-producing MSMEs that are active in production and marketing is part of the culture-based creative economy ecosystem. This is in line with the findings of Mukadas et al. (2024) who stated that local culinary products that have high cultural value can encourage community-based economic growth while maintaining the existence of regional identity.

In addition, the community's perception of Bolu Cupu as a symbol of Kayuagung's identity strengthens its emotional and collective value. The local identity formed from food shows how culinary symbols can be part of a community's collective memory, as emphasized in Halbwachs (2020) study on collective memory and cultural symbols. Through these characters, Bolu Cupu does not just appear as an ordinary culinary product, but as a symbol that contains many dimensions of meaning: social, cultural, economic, and historical. In other words, Bolu Cupu functions as a multivocal symbol-symbol that has many layers of meaning as well as a means of representing regional culture. (V. W. Turner, 2018).

Based on the description above, the following are the characteristics of the symbols contained in Bolu Cupu culinary.

Table 1. Characteristics of Symbols in Bolu Cupu Culinary

Symbol	Symbol Description
Round shape resembling a "cupu"	Symbolizes continuity, wholeness, and connection to local cultural heritage. Affirms the visual characteristics as well as the cultural identity of the people of Kayuagung.
Natural local ingredients (flour, eggs, sugar)	It symbolizes the purity and authenticity of tradition. The use of ingredients without preservatives signifies respect for nature and local wisdom in food preparation.
Traditional manufacturing methods (stone oven, hand mortar)	Indicates a cultural heritage that has been preserved for generations. Symbolizes hard work, simplicity, and commitment to maintaining the authenticity of culinary culture.
Sprinkling coarse sugar on top of the sponge	A symbol of the distinctive touch and distinction that has been maintained despite flavor innovations. Signaling the balance between innovation and tradition.
Presentation in traditional events (wedding, welcoming guests, midang)	It symbolizes the hospitality, respect and social values of the Kayuagung people. This food serves as a non-verbal medium of cultural communication.
Public perception of Bolu Cupu	To symbolize the collective identity and pride of the Kayuagung community. Demonstrating the community's emotional and symbolic attachment to their own cultural products.

Source: Processed data from research results

Based on the results of the above description, it can be concluded that the symbolic characteristics of Bolu Cupu include its physical form, basic ingredients, production techniques, as well as its function in socio-cultural events that contain values of local wisdom, purity of tradition, and continuity of cultural heritage. The symbolism of Bolu Cupu is strengthened by its function as a medium of cultural communication and social glue in the Kayuagung community, both in traditional events and in daily practice.

The local identity and collective pride of the people of Kayuagung are reflected in the way they interpret, preserve and promote Bolu Cupu as a city icon. This shows that culinary symbols can play an important role in building city identity and narratives. Formal recognition as a KIK and the involvement of MSMEs show that the symbolic characteristics of Bolu Cupu are not only cultural, but also have legal and economic dimensions that are strategic for cultural sustainability and community welfare.

As such, Bolu Cupu as an icon of Kayuagung city represents a synthesis between cultural symbols, local identity and community empowerment. It is a representative model of how traditional food can be deeply meaningful and impactful in social, cultural and economic spheres. It brings people together through shared

experiences, becomes a collective narrative that lives on in social space, and becomes an authentic and meaningful visual and emotional identity of Kayuagung city.

Symbolic Meaning of Bolu Cupu Culinary as an Icon of Kayuagung City

The symbolic meaning of Bolu Cupu is formed through a social construction process that is not singular, but complex, layered, and constantly evolving. In the constructivism approach proposed by Berger and Luckmann (2017), the meaning of an object is not something inherent or naturally attached, but is socially produced and negotiated through interactions between individuals in society. An object like Bolu Cupu acquires symbolic status not only because of its physical form as a specialty food, but because it is interpreted, narrated and used in a specific social context that is full of values, collective memory and cultural experiences. Language, local narratives and everyday social practices become the main media in this meaning construction process, where the people of Kayuagung consciously or unconsciously embed cultural identities and values into the culinary symbol.

This construction process reflects an ongoing socio-cultural dynamic, where the meaning of Bolu Cupu is not static but constantly shaped and renewed by different generations in various contexts-whether in oral traditions, ceremonial events, local economic practices, or tourism promotion. This symbol becomes the meeting point between local identity and urban representation, bridging the historical memory and future aspirations of the people of Kayuagung. As such, Bolu Cupu functions not only as a consumption product, but also as a means of cultural communication that represents the collective image of a community. Its symbolic meaning is born out of the social process of constantly creating, maintaining and reconstructing a shared understanding of who they are and how they want to be known by the outside world.

Based on the data analysis, the symbolic meaning of Bolu Cupu culinary as an icon of Kayuagung City can be understood as follows: *First*, the symbolic meaning of Bolu Cupu arises from its long history as part of the life of the people of Kayuagung. Bolu Cupu is a cultural product that has been passed down for generations, and its presence in various traditional and social ceremonies makes it a symbol of cultural continuity. In this context, Bolu Cupu is not only a material representation of the past, but also a means of preserving the community's collective memory. Its continuity from generation to generation shows that food can function as a form of expression of a community's living history. In line with Halbwachs' theory (2020) regarding collective memory, Bolu Cupu perpetuates cultural and social experiences that become part of

the local identity narrative. The people of Kayuagung not only consume Bolu Cupu, but also "live" the historical meanings attached to each bite of the cake.

Secondly, symbolic meanings are also formed through social relations between the community and the culinary. Bolu Cupu is used in midang events, as a sign of respect to guests, and in the context of souvenirs, symbolizing care and love for the recipient. This is in line with Foster and Anderson's opinion that food contains relational meaning and language symbolism (Hastorf, 2017). This is where the role of Bolu Cupu goes beyond its function as an object of consumption. It becomes a communication tool that contains emotional messages, such as respect, affection, and appreciation for others. This social practice strengthens community cohesion and demonstrates that food can symbolically build social relationships. By giving Bolu Cupu to guests, people are not only giving cakes, but also conveying cultural messages of hospitality, openness and local identity.

Third, Bolu Cupu is a symbol of cultural identity that strengthens the social cohesion of the Kayuagung community. In this regard, according to Maryam, Bolu Cupu is not only a food, but a symbol of "we are Kayuagung people", showing the role of food in the formation of collective identity. This statement shows that Bolu Cupu has become part of the social identity symbol that distinguishes Kayuagung people from other communities. In cultural sociology, local food often serves as a cultural marker (Adongo et al., 2015; Suwandi et al., 2024). When people refer to Bolu Cupu as "ours", it creates a symbolic boundary between "us" and "the others", and reinforces a sense of internal solidarity within the community. Identity is formed not just through taste, but through a sense of belonging-both emotionally and culturally

Fourth, from a cultural communication perspective, Bolu Cupu has become a visual and narrative symbol used in tourism promotion, both by the cultural office and business actors. Culinary exhibition activities such as in the Golden Triangle Park and promotion on social media strengthen the symbolic meaning of this food as a visual representation of the city. In the realm of visual communication and regional branding, Bolu Cupu has become an icon capable of conveying identity messages quickly and effectively. This food is not only presented as a product, but also as a narrative constructed to elevate the city's image. As explained by Castillo-Villar (2016), city branding requires local symbols that can authentically represent the city's character.

Bolu Cupu fulfills this function-both as promotional material and as a cultural artifact that builds Kayuagung's image as a city rich in cultural values.

Fifth, symbolic meanings also evolve over time through innovation and individual interpretation. Some new flavors such as pandan or sesame made by local MSMEs do not diminish their meaning as symbols, but broaden the cultural interpretation of these products. This process reflects the dynamics of meaning in the contemporary context. Symbolic meanings are not static, but continuously reproduced in a changing social context. The flavor innovation in Bolu Cupu shows that cultural symbols can survive and adapt, without losing their traditional roots. This supports Stuart Hall's view that cultural representation is an active process that is continuously negotiated (Clarke, 2018). This innovation shows a balance between preservation and creativity, which allows Bolu Cupu to remain relevant in the midst of changing times and the tastes of new generations.

Sixth, the symbolic meaning of Bolu Cupu is also realized in the context of cultural political economy. This culinary becomes an instrument of economic empowerment for local communities, as well as a tool of cultural diplomacy that introduces local values to the national and international public. This makes Bolu Cupu a representation of strategic local wisdom. In terms of cultural economy, Bolu Cupu is a clear example of cultural capital that can generate economic value while strengthening the position of local culture in the public sphere. Formal recognition such as the Communal Intellectual Property (KIK) certificate also shows that the state affirms local symbols as part of the national heritage. In line with Bourdieu's theory (2018), culinary delights such as Bolu Cupu contain symbolic values that can be converted into social and economic capital. In this context, Bolu Cupu not only introduces the culture of Kayuagung, but also expands the community's access to heritage-based economic opportunities.

Based on the description above, it can be concluded that the symbolic meaning of Bolu Cupu as an icon of Kayuagung City is formed through a combination of collective memory, social relations, cultural identity, visual communication, innovation, and economic value. This process of meaning construction is neither singular nor linear, but continues to evolve through people's interaction with their own cultural heritage. Bolu Cupu is not just a culinary product, but a living cultural artifact, which continues to be interpreted and reinterpreted by its community. It is a medium that represents the identity of the Kayuagung people, bridging the past with the

present, and uniting social, cultural and economic interests into one powerful and valuable symbol.

Thus, the existence of Bolu Cupu as a city icon cannot be separated from the socio-cultural context that surrounds it. It is not only an inherited cultural product, but also a strategic instrument in building an image, strengthening identity, and encouraging the economic empowerment of local communities. Bolu Cupu is a clear example of how local symbols can play a big role in the collective narrative of a city. Strengthening and preserving the symbolic meaning of Bolu Cupu is not only important for the people of Kayuagung, but also serves as an inspiration for other regions to explore, interpret and utilize their cultural potential in a sustainable manner.

4. CONCLUSIONS

Bolu Cupu has strong symbolic characteristics as an icon of Kayuagung City. These characteristics include its round physical shape resembling a cupu, natural ingredients without preservatives, traditional making methods, and its presentation in various traditional and social events. The symbolization of Bolu Cupu is also reinforced through the community's perception of it as part of their collective identity and local pride. The symbolic meaning of Bolu Cupu is formed through a complex and layered social construction process, encompassing historical, social, cultural, visual communication, culinary innovation and creative economy dimensions. Thus, Bolu Cupu is not only a cultural symbol that represents the local identity of the Kayuagung community, but also functions as a medium of cultural communication, a tool of cultural diplomacy, and a source of community economic empowerment.

The implication of this finding is that local culinary symbols such as Bolu Cupu can play an important role in the formation of city identity, strengthening social cohesion, and developing a community-based cultural economy. The formal recognition of Bolu Cupu as Communal Intellectual Property (KIK) and the active participation of local MSMEs signify the importance of collaboration between the community, government, and businesses in the preservation and utilization of intangible cultural heritage. This research also makes a conceptual contribution to cultural studies and symbolic communication by placing food as a multivocal symbol that represents local values dynamically and contextually. From the practical side, this research provides a foundation for city branding strategies and the development of more authentic and sustainable culture-based tourism.

Based on the findings and implications above, it is recommended that the local government and other stakeholders integrate Bolu Cupu in the city's identity building strategy and culture-based tourism promotion. There needs to be sustainable preservation efforts through recipe documentation, regenerative training, and facilitation of MSMEs in expanding market reach through digitalization. In addition, further studies can be conducted using interdisciplinary approaches, such as visual ethnography or city semiotics studies, to further explore the role of culinary symbols in shaping regional identity narratives. Research can also be extended to other local culinary icons in South Sumatra to develop collaborative models of adaptive and contextual cultural preservation.

REFERENCES

- Adongo, C. A., Anuga, S. W., & Dayour, F. (2015). Will They Tell Others to Taste? International Tourists' Experience of Ghanaian Cuisines. *Tourism Management Perspectives*, *15*, 57–64.
- Aktaş-Polat, S., & Polat, S. (2020). A Theoretical Analysis of Food Meaning in Anthropology and Sociology. *Tourism: An International Interdisciplinary Journal*, *68*(3), 278–293.
- Aprilia, B., & Firmansyah, F. (2024). The Role of Intergenerational Communication in Local Language Preservation in Sidorejo Hamlet, Limau Village, Sembawa District, Banyuasin Regency. *Communicative: Jurnal Komunikasi Dan Penyiaran Islam*, *5*(2), 75–82.
- Ayoub, P. M., Wallace, S. J., & Zepeda-Millán, C. (2014). Triangulation in Social Movement Research. In D. della Porta (Ed.), *Methodological Practices in Social Movement Research* (pp. 67–96). Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780198719571.003.0004>
- Banderas, A., Firmansyah, F., & Adeoye, M. A. (2024). Sociology of Communication: Analysing Social Inequality and Community Integration in Limau Village, Banyuasin Regency. *Communicative: Jurnal Komunikasi Dan Penyiaran Islam*, *5*(2), 93–102.
- Berger, P. L., & Luckmann, T. (2017). Social Interaction in Everyday Life. In *Communication Theory* (pp. 86–101). Routledge.
- Berno, T., & Fusté-Forné, F. (2020). Imaginaries of Cheese: Revisiting Narratives of Local Produce in the Contemporary World. *Annals of Leisure Research*, *23*(5), 608–626.
- Bonvillain, N. (2019). *Language, Culture, and Communication: The Meaning of Messages* (8th ed.). Rowman & Littlefield.

- Bortolotto, C., & Ubertazzi, B. (2018). Foodways as Intangible Cultural Heritage. *International Journal of Cultural Property*, 25(4), 409–418.
- Bourdieu, P. (2018). The Forms of Capital. In *The Sociology of Economic Life* (pp. 78–92). Routledge.
- Carter, M. J., & Fuller, C. (2016). Symbols, Meaning, and Action: The Past, Present, and Future of Symbolic Interactionism. *Current Sociology*, 64(6), 931–961. <https://doi.org/10.1177/0011392116638396>
- Castillo-Villar, F. R. (2016). Urban Icons and City Branding Development. *Journal of Place Management and Development*, 9(3), 255–268.
- Clarke, J. (2018). Stuart Hall and the Theory and Practice of Articulation. In *Hallmarks: The Cultural Politics and Public Pedagogies of Stuart Hall* (pp. 129–140). Routledge.
- De Albuquerque Meneguel, C. R., Mundet, L., & Aulet, S. (2019). The Role of a High-Quality Restaurant in Stimulating the Creation and Development of Gastronomy Tourism. *International Journal of Hospitality Management*, 83, 220–228.
- Fansuri, H. (2017). Konsumerisme dan Hegemoni Barat terhadap Masyarakat Negara Berkembang: Perspektif Antonio Gramsci. *Journal of Integrative International Relations*, 3(2), 33–51.
- Halbwachs, M. (2020). *On Collective Memory*. University of Chicago Press.
- Hastorf, C. A. (2017). *The Social Archaeology of Food: Thinking About Eating from Prehistory to the Present*. Cambridge University Press.
- Heersmink, R. (2023). Materialised Identities: Cultural Identity, Collective Memory, and Artifacts. *Review of Philosophy and Psychology*, 14(1), 249–265.
- Hendro, E. P. (2020). Simbol: Arti, Fungsi, dan Implikasi Metodologisnya. *Endogami: Jurnal Ilmiah Kajian Antropologi*, 3(2), 158–165.
- Hennink, M., Hutter, I., & Bailey, A. (2020). *Qualitative Research Methods*. Sage Publications.
- Huda, M. T. (2017). Harmoni Sosial dalam Tradisi Sedekah Bumi Masyarakat Desa Pancur Bojonegoro. *Religió Jurnal Studi Agama-Agama*, 7(2), 267–296.
- Inai, N. N., Magiman, M. M., Salleh, N., Yusoff, A. N. M., Tugau, M., & Permana, S. A. (2020). The Analysis of Food Symbols in the “Serarang” Ritual of the Melanau Likow Community in Dalat, Sarawak. *International Journal of Innovation, Creativity and Change*, 14(3), 723–741.
- Miles, H., & Huberman, A. M. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. Sage Publications, Inc.
- Monaco, G. L., & Bonetto, E. (2019). Social Representations and Culture in Food Studies. *Food Research International*, 115, 474–479.

- Mukadas, A., Salebaran, S., Masri, F. A., Raemon, R., & Koso, H. (2024). Sosialisasi Pembuatan Kuliner Dodolo Khas Masyarakat Tolaki dalam Upaya Melestarikan Nilai Kearifan Lokal di Sulawesi Tenggara. *Harmoni: Jurnal Pengabdian Kepada Masyarakat*, 2(1), 50–59.
- Pratama, I. P. (2024). Symbolic Meanings in the Social Interaction of Santri in the Pesantren Environment. *Al-Hayat: Journal of Islamic Education*, 8(3), 1086–1102.
- Quintero-Angel, M., Mendoza, D. M., & Quintero-Angel, D. (2019). The Cultural Transmission of Food Habits, Identity, and Social Cohesion: A Case Study in the Rural Zone of Cali-Colombia. *Appetite*, 139, 75–83.
- Rahmanto, R. D. (2022). *Strategi Marketing Usaha Kuliner Tradisional pada Masa Pandemi Covid-19 di Forum Jual Beli Online Facebook*. IAIN Palangka Raya.
- Roza, Y. M., Razali, G., Fatmawati, E., Syamsuddin, S., & Wibowo, G. A. (2023). Identitas Budaya Dan Sosial Pada Makanan Khas Daerah: Tinjauan Terhadap Perilaku Konsumsi Masyarakat Muslim Pada Bulan Ramadan Di Indonesia. *Komitmen: Jurnal Ilmiah Manajemen*, 4(1), 305–315.
- Sari, F. I. (2019). *Pengaruh Penambahan Tepung Daun Kelor (Moringa oleifera) dalam Pembuatan Bolu Kukus Menggunakan Tepung Terigu dan Tepung Pisang Kepok Putih*. Universitas Sumatera Utara.
- Simbar, F. K. (2016). Fenomena Konsumsi Budaya Korea pada Anak Muda di Kota Manado. *HOLISTIK, Journal Of Social and Culture*, 9(18), 1–20.
- Siregar, A., Yanti, D. D., Sipayung, D. V., Adani, M. I., Rianti, N. P., & Purnamasari, I. (2024). Pengaruh Globalisasi terhadap Identitas Budaya Lokal. *Jurnal Intelek Insan Cendikia*, 1(8), 4142–4151.
- Suliantoro, B. W., Asy'ari, F., Judijanto, L., Firmansyah, F., & Rozak, A. (2024). Change in Society in Modern Digital Age Societies. *International Journal of Society Reviews*, 2(2), 408–414.
- Suwandi, S., Septian, W. E., Sevtiana, A., Ramadhani, A., & Reynaldi, R. (2024). Pengenalan Kuliner Khas Cirebon Melalui Aplikasi Augmented Reality pada Platform Android. *Jurnal Digit: Digital of Information Technology*, 14(2), 132–141.
- Ting-Toomey, S., & Dorjee, T. (2018). *Communicating Across Cultures*. Guilford Publications.
- Turner, S. F., Cardinal, L. B., & Burton, R. M. (2017). Research Design for Mixed Methods: A Triangulation-Based Framework and Roadmap. *Organizational Research Methods*, 20(2), 243–267. <https://doi.org/10.1177/1094428115610808>
- Turner, V. W. (2018). *The Drums of Affliction: A Study of Religious Processes Among the Ndembu of Zambia*. Routledge.
- Utami, S. (2018). Kuliner sebagai Identitas Budaya: Perspektif Komunikasi Lintas

Characteristics of Symbolic Meaning of Culinary as City Icons: A Study on Bolu Cupu in Kayuagung

Budaya. *CoverAge: Journal of Strategic Communication*, 8(2), 36–44.

Volli, U. (2022). Alimentation: A General Semiotic Model of Socialising Food. *Food for Thought: Nourishment, Culture, Meaning*, 9–21.

Yin, R. K. (2018). *Case Study Research and Applications Design and Methods* (6th ed.). SAGE Publications, Inc. <https://uk.sagepub.com/en-gb/eur/case-study-research-and-applications/book250150>
