

Foodie's Point of View on Consuming Popular-Commercial Food

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ABSTRACT

This study aims to describe how foodies consume popular-commercial foods. In this study, the method used is qualitative. The informant determination technique used is purposive (deliberate). The data collection used is by observation, in-depth interviews with informants, and confirmed by various literature studies that are relevant to the research topic. The results show that the concept of eating itself is still relatively different for each foodie. However, the similarities are related to the limits, such as eating which is limited by the availability of rice or not in a dish, snacking as a 'light' food (practical and fast), and a booster that can be anything but with smaller portions. Foodies have also transformed non-material to material values from food into meanings that are used as a medium for social interaction.

1. Introduction

Culture or culture is the main differentiator between humans and animals, and a marker of the perfection of humans as living beings. The formation of culture occurs through a learning process - both formally, informally, and non-formally which is then applied and integrated in certain life order, and because culture is dynamic-adaptive, the learning process essentially occurs continuously, thus culture continues to develop as life does (Kottak, 2009; Nanda & Warmas, 2008; Peoples & Bailey, 2017)

Food is a basic need that must be met above other needs, but the food is not just a nutrient content and total calories consumed to do work but something very complex (Thompson et al., 2020). Food in cultural studies is not seen only as a material that is consumed only because of the nutritional content and total calories to meet the energy needs of individuals to carry out their activities. However, food has many roles and is embedded in social, religious, and economic aspects that are believed and practiced in all groups of society (Anderson, 2005; Arnott, 2011; Counihan, 1999; Crowther, 2013; Helman, 2007; Johnston & Baumann, 2009; Ogdan, 2010) and food in all community groups is used as a medium of communication or conveying messages, convincing and to emphasize something (Anderson, 2005).

Culture is defined as the whole system of ideas, actions and human creations in the context of community life which are made into human beings by learning" (Koentjaraningrat, 1985) - further, that all human activities that he needs, create, use and how and where he is living or about everything related to survival becomes important and makes it part of the culture of a certain community group including activities related to food such as choosing food ingredients, processing, serving and eating activities themselves that have certain protocols or ways that are carried out at certain times as something obtained through a learning process for individuals in a society (Arnot, 2011).

All human activities related to food that is carried out on a daily basis are complex and, like most other cultural item's food has a "category" that determines the context of that food in society because it is impossible to handle an unlimited amount of food in the world. Claude Levi-Strauss (1965) revealed that cooking has a very complex structure and it is impossible to find a similar structure behind other cultural phenomena. Thus, through cooking activities, he describes the relationship between language and cultural systems in "The Culinary Triangle", that food consumed by humans can be classified into raw food "Raw Food", cooked

food "Cooked Food", and fermented food "Rotten Food". Furthermore, Helman (2007) in his book "Culture, Health and Illness" also classifies food to explain the function and role of food in human daily life in the "cultural classification of food" as follows: (1) Food versus non-food which distinguishes foods that are can be consumed with those that are not, this is usually the first time children learn at home; (2) Sacred versus profane foods that distinguish between edible and non-consumable foods or beliefs religion; (3) Parallel food classification which distinguishes hot and or cold food, this classification is not based on temperature but values that are understood in each culture so that the same food allows it to be interpreted differently; (4) Food used as medicine, and medication as food which positions food not only as a fulfilment of energy to be a source for carrying out activities, but food is also often consumed for medical needs or to maintain health; (5) Food is poison is food that is often classified as "poison": substances that are harmful to health or cause disease and should be avoided, and; (6) Social foods are foods that are consumed together with other people in which they have symbolic value for the person concerned, food in this case is a way of creating and expressing status, identity and relationships; It is good between individuals to other individuals, individuals to groups, groups to other groups, religious or supernatural.

Arnott (2011) reveals that humans armed with knowledge basically allow them to be able to make their own food choices but because they live in groups and are rarely alone, they experience limitations that come from group strength. Food in a certain time and place is also used by all community groups as a medium or tool that represents social class, identity, and culture by the people who consume it and distinguish it from other community groups.

2. Methodology

This study used a qualitative approach. Further explained by Bryman and Bell (2011), qualitative research is interpretive and adopts a constructivist perspective; so, the researcher considers the qualitative research approach very suitable to be applied to this research; because this research focuses on consumers and consumption practices that affect social interactions.

The type of qualitative research applied is an ethnographic approach that allows researchers to better understand the foodie phenomenon and its influence on social interaction. The research carried out uses ethnography as a research design, because; The research focuses on foodie culture, especially with regard to the reasons and ways of choosing, consuming, and evaluating popular-commercial foods, so that culture exists only among foodie groups and/or communities. The implication of the application of the ethnographic research design is the application of two distinctive methods in it, namely participant observation and ethnographic analysis.

This research was carried out in Makassar City, which today has become a city center for business turnover, trade as well as the most advanced advances in knowledge and technology in the central and eastern parts of Indonesia. Foodservice Director, Fontera Brands Indonesia, Sigit Wijanarko, said that Makassar City.

The selection of informants in this study aims to select individuals who are willing to share their experiences and consumption behavior in this case consuming food and beverages. Therefore, the first criterion in selecting informants for this research is that they must be foodies. The definition of foodie used as the informant selection frame refers to the definition of foodie by Getz & Robinson (2014b) which is labeling for individuals who integrate food, food preparation, and processing processes and enjoy a variety of food offerings into their lifestyle, and become personal and social identities. because it is always covered with a variety of culinary activities, cooking, sharing food, and culinary information.

3. Results and Discussion

3.1 How Foodies Eat Commercial-Popular Foods

3.1.1 Eating Concept

As discussed in the literature review about the various meanings of the concepts of eating culturally, in the context of being a foodie, they have more specific terms and concepts related to the concepts of eating. The concept of eating is divided into two types, namely eating, 'snacking', and or food blockers.

According to Rikar (34 years), eating is described as a heavy eating activity. Weight here can again be interpreted or limited by accompanying carbohydrate foods such as rice in various forms, for example, lontong, buras, and ketupat. Rikar's statement more marked rice as what is meant by 'heavy'. Because, when he eats foods that contain carbohydrates but not rice, such as french fries, he doesn't call it an eating activity. This is also emphasized when someone asks if he has eaten or not, then Rikar will answer no if he has not eaten rice.

Apart from rice, which becomes a limitation whether they have eaten or not, there is a similar case in those who prefer meatballs on the menu. Pao (31 years old) said that if you eat it means eating meatballs with the sauce. If it's just meatballs tusu' or meatballs in a bowl without sauce, it means it's not eating, or what he usually calls snacking. This is also agreed by Rikar (34 years).

Food and non-food generally refer to the culture and customs of a place that influences how individuals perceive food. For example: in Indonesia, rice is mentioned as a staple food so that rice is food. Bread is only considered as a snack or snack (Strauss, 1965). What happened to Rikar is an internalization process from his life since childhood until now. When abstracted further, Rikar and Pao perceive eating as a filling substance. Eating means full. If the meal is not filling, it means that the eating activity is categorized as snacking or food block.

What is in Rikar's mind is also referred to as parallel food classification (Strauss, 1965). Foods are sometimes also categorized as "hot" or "cold" foods. The words hot and cold not only refer to the temperature of the food in question, but also to the impact of food on the body and disease. For example: in Indonesia, papaya is said to be cold food because it can make the digestive process smooth, while salak or rambutan is said to be hot food because it can cause coughing and constipation if consumed in excess. Well in this context, Rikar classifies rice into heavy food because it can be filling.

Next is the concept of eating a booster. As the name implies, literally foodies use the word booster in the sense of blocking hunger. Sultan (22 years old, student) sometimes does the activity of eating 'food props' when very hungry but has not found a place or food to 'eat'. Eating is meant here is eating activities in accordance with Rikar's statement above, eating which must have rice in it.

3.1.2 Food as a Medium

As previously explained, food for a foodie is not only limited to the purpose of energy or nutrition consumption alone, but there are many complex purposes and are tied to different subjects, space, and time. Apart from the purpose of eating, food is transformed into an object that can become a medium for various purposes for foodies, including as gifts or 'souvenirs', tourism destinations, celebrations or celebrations, a distraction from stress, social climbing, and as a medium for remembering something. memorable.

Halim (46 years old) said that when he was out of town, he always made the regional specialties where he served as 'gifts' to his relatives in his hometown. According to him, bringing food as a 'gift' does not have the possibility of disappointing. The reason, according to him, is the only thing or object that feels the most distinctive of the region is food. Halim's statement is also confirmed in a statement from the owner of the Donat Kampar business in Takalar, that the initiation of the idea of his business is that he feels, Takalar does not yet have a single special food that can represent the Takalar area to be used as 'souvenirs' for anyone who crosses the Takalar area.

If previously food was used as a 'souvenir' to take back to the area of origin, Pipi (26 years old) also often uses food as the destination of a trip. Even food is used as the main object in tourism activities. This activity is carried out together with friends in his circle, or a circle of friends who also have the same eating interests as Pipi. According to him, the long journey is wiser if it is done together with friends. Destination selection based on food is not determined based on the area you want to go to, but based on what food you really want to try and don't have in the area of origin. The food in question is usually a 'signature dish' of a particular area or place to eat.

In addition, Pao (31 years old) also uses eating activities as a medium to reminisce about certain moments in the past, or as a medium to remember someone who is related to the food. For example, he is sometimes forced to buy ingredients and cook a meal himself because no one sells the food where he is now. An example of the food in question is the pallu mara (traditional food). According to him, he cooked the food when he really missed the atmosphere of his home and his mother. Pallu mara is the food that his mother often cooks when she is still at home. In addition, Hersan feels that the pallu mara made by his mother has its own characteristics from the other pallu mara.

Next is food as a medium for social interaction or self-actualization. In this context, there are two types of goals, namely to increase social status and as a medium for interacting with the opposite sex. Eating at places that are famous for luxury and trends can raise social status, simply increasing the status of an Instagram account. Galuh (23 years old, celebrity) said that the activity of uploading the latest activities in a luxurious and trending restaurant could increase popularity on Instagram. This is often done by several celebrities to maintain their popularity.

The second is the phenomenon experienced by Pipi (26 years old) who often gets PDKT (Approach to get to know each other bonding) from friends of the opposite sex for the purpose of approaching her romantically. Pipi often gets invitations to eat in several places in an effort to approach the guy who approaches her. Not infrequently the places are luxurious or trending places to emphasize the guy's economic background to Pipi. Pipi (23 years old) said that he felt that all the men who approached him with this method were men who recognized Pipi as a foodie. This is strengthened when she often finds men who are actually just forcing themselves to join or seem excited about food or culinary. And in the end, Pipi will also re-evaluate the effort as a symptom of pretending, aka people who originally have more interest in food, aka liars, and are then deemed not according to her criteria.

On the other hand, although Pipi recognizes herself as a foodie or has more interest in food, she refuses to be expressed in a negative connotation. Eater is a term that is sometimes used for him. In this context, Pipi did not like it. Pipi (26 years old) feels that this meaning has a negative image, especially for women.

Strauss said that Food can provide information about the individual and act as a medium of communication regarding internal needs, self-conflict, and sense of self. The individual meaning of food is closely related to issues of gender identity and the idea of "being a woman". For example, cooking is the duty of a housewife, a mother who prepares food for family members (Strauss, 1965). Instead of being the other way around or in other words being an 'eater'.

The last is food and eating activities as objects of distraction from the main activities that saturate and create stress. Diana (40 years) and Pipi (26 years) said that he often did it. Cheeks while working on their final project often make eating a distraction from making their final project. According to him, when stress is high, the next thing he thinks about is eating. He then said: "I eat more than my final project hehe .." (Pipi, 26 years old).

He also added his statement which is quite a sexism that it is a habit of some women. Psychological influences related to nutrition are related to mental processes in choosing food and nutrients to be consumed, influenced by experience, knowledge, early parenting patterns, mood, and stress. For example: when you are happy, someone will tend to eat more when you are sad, or vice versa (Suarya, 2017). What happened to Pipi refers to the opposite of this statement. When he is stressed, he then tends to look for food.

Macht in (Suarya, 2017) said that after eating a filling food, humans usually become calm, lethargic, and even sleepy. Absorption of nutrients is quickly detected by the brain because the information is conveyed by the Vagus nerve from the intestines and liver. When the mood and context of eating were randomized ten times a day for a week, it was concluded that food was more likely to produce a positive mood than a neutral or negative mood, at least temporarily.

Robbins and Fray in Suarya (2017) say that physically, prolonged and uncontrolled stress will tend to suppress the desire to eat, although briefly, it can generate psychosocial stressors that may lead to overeating.

4. Conclusion

The temporary conclusion is related to the concept of eating for foodies, that the concept of eating itself is still relatively different for each foodie. However, the similarities are related to the limits, such as eating which is limited by the availability of rice or not in a dish, snacking as a 'light' food (practical and fast), and a booster that can be anything, but with smaller portions. Foodies have also transformed non-material to material values from food into meanings that are used as a medium for social interaction. This can then apply to relationships between groups and individuals.

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