



Traditional Cake and Beverage Museum Planning: The Documentation of Potential Traditional Cake and Beverage as Indonesian Gastronomy to Preserve and Promote Indonesian Culture

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Abstract. Indonesia's traditional foods and drinks showcase its diverse culture and history. However, with modernization advancing quickly, there is a growing concern about how to preserve and promote these traditional cuisines. This paper explores the potential of traditional Indonesian cakes and beverages as cultural heritage through a qualitative analysis of rare cakes and popular beverages from different regions of Indonesia. The study starts by looking at Indonesia's food scene and highlights the importance of keeping traditional foods to promote culture and preserve identity. Drawing inspiration from food-themed museums in East Asia and Southeast Asia, the research proposes the establishment of a museum dedicated to Indonesian gastronomy. The paper conducts a comprehensive literature review to identify traditional cakes and beverages from six Indonesian islands, highlighting their historical significance, cultural context, and unique features. The findings underscore the need to document, preserve, and promote traditional Indonesian cuisine, particularly rare cakes that are at risk of being forgotten. By showcasing these culinary treasures in a dedicated museum, Indonesia can raise awareness among younger generations about the value of its gastronomic heritage and support initiatives like the Spice Up The World program. In conclusion, the paper advocates for the establishment of a Museum of Indonesian Gastronomy to serve as a repository of culinary knowledge and a platform for cultural exchange. Such a museum would not only celebrate Indonesia's culinary diversity but also contribute to the country's tourism industry and cultural diplomacy efforts on the global stage.

Keywords: *Traditional Food, Indonesian Traditional Cake and Beverage, Traditional Cake and Beverage Museum*

1 Introduction

Indonesia is a world-class spice-producing country whose popularity is still not well known throughout the world. This then became the beginning of the Indonesian government compiling a program entitled Indonesia Spice Up The World (ISUTW). This program is a cross-residue program created to increase the marketing of Indonesian products or processed foods and spices. ISUTW is expected to strengthen Indonesian restaurants abroad as part of a gastrodiploacy restaurant, so that processed food exports, especially spices, can increase.

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S. Musa et al. (eds.), *Proceedings of the 5th International Conference on Global Innovation and Trends in Economy 2024 (INCOGITE 2024)*, Advances in Economics, Business and Management Research 302,

https://doi.org/10.2991/978-94-6463-585-0_40

The Ministry of Tourism and Creative Economy/Tourism and Creative Economy Agency supports the Indonesia Spice Up The World (ISUTW) program by holding a coordination meeting on the development of Ubud as a 2023 UNWTO Gastronomic Destination on Thursday (22/06/2023) at the Puri Lukisan Museum, Ubud, Bali. This activity is a collaborative step between the Ministry of Tourism and Creative Economy, Presidential Staff, Gianyar Regency Government, Indonesia Gastronomy Network, Udayana University Academics, and UNWTO as a world tourism organization to develop gastronomic tourism in Ubud. The effort to launch traditional food in Ubud, Bali world wide, was initiated by the expatriate community in Bali by holding the Ubud Food Festival, which was supported by the elites in Ubud. This activity seeks to introduce Indonesian food that is adapted to the tongue of the international community. Even so, these adjustments are not massive because the flavors and ingredients used still maintain the distinctive taste of the food served. Traditional Indonesian cuisine already has many advantages, such as herbal medicine, which is a fresh and healthy drink that can be served every day with a unique cooking method. The fingerprints in Indonesian food are spices and cooking techniques that must be maintained. Indonesian food cooking techniques require special equipment and methods [1].

The government's efforts to introduce Indonesian food aim to encourage the presence of Indonesian culinary delights abroad and to promote Indonesia as a gastronomic destination. It is hoped that foreign nationals can visit Indonesia to understand local culinary delights, especially traditional food as cultural roots and authentic Indonesian identity. Traditional food is the identity of an area that can provide an overview of the culture, history, traditions, geography, way of life, and topographical conditions of that area. Through gastronomy, this food is then studied to present food and drink in a more comprehensive and detailed form. Gastronomy is also a science that can be a step in maintaining historical cultural values contained in traditional Indonesian food, and can be a means of promotion and efforts to preserve Indonesian culture.

In an effort to maintain cultural preservation and introduce Indonesian culture, the museum is a place that has the same function with a different concept. Museums are defined by definition as institutions that are permanent, do not seek profit, serve the community, and are open to collecting, conserving, communicating, and exhibiting real objects to the wider community. Museums have the main function of being a place of preservation and a source of information on different cultures and nature [2] besides that, museums also function to collect, record, care for, and preserve cultural heritage objects from the past such as documents, human culture, photos, pictures, and other forms [3].

Museums with the theme of food and its gastronomy and culinary approach exist in East Asia and Southeast Asian countries. There are 29 (twenty-nine) museums listed below:

Table 1. Food-themed Museum in East Asia and Southeast Asia

No.	The Name of The Museum	The Location	Scope
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1	Kimchikan Museum	Seoul, South Korea	The history of various Kimchi
2	Tteok Museum	South Korea	Korean cutlery and 200 types of tteok
3	Shin-Yokohama Ramen Museum	Japan	Ramen origins and development
4	Cup Noodle Museum	Yokohama and Osaka, Japan	Instant Cup Noodle manufactured by Nissin
5	Mayo Terrace	Japan	Mayonnaise manufactured by Kewpie
6	Shimizu Sushi Museum	Shizuoka, Japan	The variety of Sushi
7	Fake Food Museum	Tokyo and Yokohama, Japan	The making of various Food Replica
8	Kirin Beer Village	Yokohama, Japan	Beer-making manufactured by Kirin
9	The Sapporo Beer Museum	Hokkaido, Japan	Beer-making manufactured by Sapporo
10	Tottori Nijisseiki Pear Museum	Kurayoshi, Japan	The variety of Pear
11	New Ginger Museum	Tochigi, Japan	The variety of Ginger
12	Odaiba Takoyaki Museum	Tokyo, Japan	The variety of Takoyaki
13	Hakutsuru Sake Brewery Museum	Kobe, Japan	Sake making
14	Food and Agriculture Museum	Tokyo, Japan	Food and Agriculture of Japan
15	Yilan Distillery Chia Chi Lan Wine Museum	Yilan, Taiwan	Wine making
16	Wu Tao Chinshang Lunch Box History Museum	Taitung, Taiwan	The history and development of Lunch Box
17	Taiwan Salt Museum	Tainan, Taiwan	Salt
18	Teng Feng Fish Ball Museum	Tamsui, Taiwan	Fish Ball history and process
19	Spring Onion Culture Museum	Yilan, Taiwan	Spring Onion
20	Taiwan Sugar Museum	Kaohsiung, Taiwan	Sugar
21	Kuo Yuan Ye Museum of Cake and Pastry	Taoyuan, Taiwan	Cake and Pastry
22	Taiwan Mochi Museum	Taiwan	The variety of Mochi
23	Chengdu Sichuan Cuisine Museum	China	Sichuan Cuisine history and variety
24	Hangzhou Cuisine Museum	China	The history and development of Hangzhou Cuisine
25	Tao Heung Museum of Food Culture	Hong Kong	Food culture of different countries from the past to the present
26	Wonderfood Museum	Penang, Malaysia	Replica of Giant Malaysian Dish
27	Museum of Ice Cream	Singapore	Ice Cream from around the world
28	The Dessert Museum	Pasay, Philippines	Doughnut, Marshmallow, Banana, Ice Cream
29	Museum Jenang Kudus	Kudus, Central Java	Jenang

Food-themed museums located in East Asia and Southeast Asia are built and designed to display various kinds of food, such as heavy meals, light snacks, noodles, food ingredients, and desserts. There are 14 (fourteen) museums in Japan, 8 (eight) museums in Taiwan, 2 (two) museums in China, 1 (one) museum in Hong Kong, 1 (one) museum in Malaysia, 1 (one) museum in the Philippines, 1 (one) museum in Singapore and 1 (one) museum in Indonesia.

Seeing the development of food-themed museums in several countries in East Asia and Southeast Asia, Indonesia should also have a museum with the theme of Indonesian traditional food as an effort to preserve Indonesian culture. In the several museums listed in Table 1, in Japan the museums that were established were mostly museums with the theme of heavy food such as ramen, snacks such as instant cup noodles and takoyaki, and drinks such as beer.

In South Korea, the museum has the theme of typical food from the country of ginseng, namely kimchi and tteok, or rice cake. In Taiwan, museums that have been established take quite a variety of themes, starting from foods such as fish balls, desserts such as cakes and pastries to wine. In Hong Kong and China, the museums carry the theme of local food culture. Meanwhile, in Southeast Asia, museums have the theme of Malaysian specialties, for desserts in Singapore and the Philippines. Looking at this data, so far there are only five dessert-themed museums in East Asia and Southeast Asia. One museum in Indonesia, called Jenang Museum, located in the city of Kudus, Central Java, is the museum with the *sweets* or *cakes* theme that specialize in showcasing *jenang* (similar with dodol, made from glutinous rice flour, coconut milk and brown sugar) made by the popular jenang brand *Mubarak*, in Kudus city [4]. The diversity of desserts and snacks carried by countries in East Asia and Southeast Asia still has much more that can be introduced, and Indonesia is no exception.

Apart from being a place of preservation, the traditional food museum is also a step to support the government's program, namely to "spice up the world" by introducing Indonesian spices and food globally. Indonesia has 1,340 tribes spread across 34 provinces in Indonesia. Each tribe has a variety of languages and traditional foods and drinks according to their geographic and topographical environment.

The uniqueness and authenticity of Indonesian food are the identity of the country itself and are an attractive attraction for tourism activities in Indonesia. Indonesian traditional food is currently known for various kinds and sources of carbohydrates, side dishes, snacks, and drinks [5]. Along with the development of the times, however, traditional food in Indonesia is slowly being left behind, where it is no longer made by the local community. Moreover, Assagaff and Sayid [6] argue in their research that the rapid pace of modernity today is a significant factor contributing to the marginalization of traditional cakes, which threatens the displacement and erosion of Indonesia culinary heritage. Assagaff and Sayid (2021) further highlight a critical deficiency in the introduction and promotion of traditional foods, particularly traditional cakes and snacks, to the younger generation. This neglect is particularly concerning as the youth's lack of awareness and appreciation of their cultural heritage could lead to a gradual loss of cultural identity and values in the future. Without proactive measures to educate and engage the younger generation with their culinary traditions, these cultural treasures risk becoming obsolete.

The Indonesian Chef Association (ICA) has voiced significant concern regarding the younger generation's detachment from traditional foods. According to Widodo's research, as cited in Assagaff and Sayid [6], the ICA emphasizes that the current youth's lack of consumption of traditional foods stems from their unfamiliarity with these culinary traditions. This detachment is largely attributed to parental habits of frequently exposing their children to modern fast food rather than traditional options. As a result, traditional foods are now compelled to compete with a diverse array of international cuisines, including those from Thailand, Japan, Korea, Europe, and the United States.

The ICA underscores that this shift is detrimental, as it contributes to the erosion of cultural heritage and culinary identity among the younger generation.

Traditional cakes are gradually being eclipsed by modern cakes, which are characterized by their convenience and simplicity of preparation, often influenced by foreign cultures, and their widespread availability. In contrast, traditional cakes require more time, specialized ingredients, and specific equipment, making them more challenging to produce [6].

This backwardness makes these foods quite rare to find for several reasons, including (1) food ingredients that are no longer easy to obtain; (2) reduced food makers or sellers; (3) fewer traditions involving food; (4) decreased interest in food; (5) the taste of food is not in accordance with today's tongue; and (6) the appearance of the food is not in accordance with the preferences of today's people [7] [8].

As a museum is a place to store historical and cultural heritage, as well as the right place to preserve Indonesian culture, it is important to build a museum with the theme of traditional Indonesian food with the aim of maintaining the identity and culture of Indonesian food, especially for foods that have begun to be forgotten. Gardjito [1] stated that the younger generation of Indonesia must learn about the history of Indonesian gastronomy. To accelerate their understanding of the nation's dignity and to showcase the excellence of Indonesian gastronomy to international tourists, it is necessary to establish a representative museum that reflects the significance and dignity of Indonesian gastronomy. The Indonesian gastronomy museum should be meticulously planned from historical, educational, and practical perspectives, and it should be realized within a reasonable timeframe. In connection with this, it is necessary to document all the foods in Indonesia, especially traditional Indonesian foods or cakes. In an effort to fulfill this documentation need, this research is conducted to gather information about traditional cakes in Indonesia.

This paper aims to identify the potential of traditional food in Indonesia, the specific objective being to collect information on rare cakes in Indonesia to serve as a museum of Indonesian gastronomy for the purpose of ensuring that the younger generation in Indonesia do not lack knowledge and awareness of the value of Indonesia's gastronomy, with a focus on traditional Indonesia's cakes.

The limitations in this research are traditional food in the form of authentic cakes/snacks from every major island of Indonesia (Sumatra, Java, Kalimantan, Sulawesi, Bali, NTB, NTT, Maluku, and Papua), as well as rare cakes in Indonesia. As is the custom of Indonesians, when they enjoy snacks, they are usually accompanied by drinks such as coffee or tea, so this article also includes a variety of typical drinks or regional authentic drinks from every major island in Indonesia.

2 Literature Review

2.1 Traditional Food

Traditional food is food consumed by specific ethnic groups and regions; usually, traditional food is prepared based on recipes passed down from generation to generation, uses ingredients from the local area, and is made according to the tongue

and tastes of the people [9]. The characteristics of traditional food, according to Sosrodiningrat [9], are divided into three parts: a) the recipe is obtained from generation to generation; b) the use of certain traditional tools in processing the food; and c) the techniques used in processing the food remain unchanged so that the taste and appearance also remain unchanged.

Traditional food in Indonesia is diverse because of the many tribes spread across all regions of the archipelago. The diversity of traditional food types is a resource that must be developed and utilized in line with the direction of national development. The types and quantities of traditional food in Indonesia vary from one region to another [9]. The definition of traditional food is not limited to the food consumed but also includes the ingredients that will be used in making the food [9].

The typical presentation of most Indonesian meals consists of staple foods accompanied by side dishes such as meat, fish, or vegetables placed on the side of the plate [10]. Traditional food or local cuisine is closely associated with a specific region and is passed down from generation to generation as part of tradition [11]. The distinctive local foods of various regions in Indonesia have existed for a long time and continue to endure today, thus being highly valued as cultural heritage. The recipes used have been handed down through generations, and the traditional cooking methods are still preserved. Although there may be modifications or variations, the main ingredients and cooking procedures remain unchanged. Because these traditional foods are integral to a region, they are easily found and often become tourism icons in those places [12].

The European project "TRUE FOOD" introduced a definition focused on changes over time and partnership with the place. This project resulted in a definition of four aspects: (1) food products, mainly of local, regional, or national production; (2) Available for purchase by the public, for at least 50 years; (3) authentic, own (4); And with a "gastronomic heritage" [13].

"Traditional foods are those strongly linked to a territory, a historical depth, and a constellation of associated knowledge, meaning, values, and practices. These foods can be indigenous or introduced from ancient times, but they are dynamically integrated into the local agricultural system and regional food culture; this implies accepting and understanding their variability and particularity within a given historical context and process." [14]

Several aspects of traditional food [15] are as follows:

1. Local materials or raw materials used come from materials found in the region, the materials used are influenced by the geographical aspects of the region.
2. The composition present in the material is identified as unique.
3. Types of production and processing are passed down from generation to generation through oral tradition.

Padilla [16] stated that traditional food is the production of food using natural raw materials, has a low level of industrialization, and does not use many chemicals. Aquino [15] explained that there are several dimensions of traditional food, namely that food has a place or certain origin both locally, regionally, and nationally (place); the food is passed down from generation to generation for quite a long time (time); the raw

materials, equipment, and process are known and the same from time to time (know-how); and in these foods there are rituals and symbols closely related to the essence of the respective culture (cultural meaning).

Traditional food is food that comes from a group of people in an area that has existed for generations, which is the hallmark of that area, of which the types are quite diverse, namely staple food, snacks, and drinks [17].

2.2 Traditional Cake

The types of cuisine in Indonesia are divided into two major categories: main meals and snacks [18]. Nurhayati et al., 2012 stated that main meals are essential for human sustenance [18], while snacks are foods served outside of main meal times. Snacks can include traditional snacks, cakes, various fried foods, and more [18]. Traditional cakes are commonly served during ceremonies or cultural events, such as weddings and funerals, with specific cakes chosen for each event. This is because each type of cake has a particular meaning and purpose when served at an event, usually accompanied by tea and coffee [18]. Furthermore, traditional cakes are considered cultural assets that need to be recognized and preserved [19].

Indonesian cakes have many variations of taste and shape, each region has a different name. In Indonesia, there are many ingredients for making the same cakes, such as glutinous rice, various types of flour, nuts, tubers, and fruits. It is not surprising that there are the same cakes in various places in Indonesia with different names and forms, depending on the creations of each region [20].

There is a culture of eating market snacks with tea/coffee (drinks), according to Saidi [21]. Betawi people, for example, generally do not like food that tastes too sweet and have a habit of drinking coffee that is rather strong with a little sugar and served in cups and teapots with tea, which tends to be clear and has a slightly sweet taste. Cakes or other market snacks are companions for drinking [21] [22].

Traditional culinary is food that generally has benefits for health because it is made from natural ingredients and is rich in nutritional content, but the development of the era that presents modern food has made the existence of traditional culinary sidelined and resulted in many traditional culinary delights becoming scarce or even slightly extinct, even though traditional culinary is the nation's cultural heritage [23]. Rare, according to KBBI, is rare, rarely found, and rare, so rare cakes can be interpreted as cakes that are rarely made, rarely found among the public.

2.3 Traditional Beverage

Beverages are all types of liquids that can be drunk except for medicines [24]. Traditional drinks are all forms of beverages that are passed down from generation to generation; are consumed by certain people; and use natural ingredients such as leaves, spices, fruits, or products from trees that have become the hallmark of a certain area and the taste of the local people [25].

Indonesia's ancestral heritage plays an important role in Indonesian culture as well as in the many types of traditional beverages with different tastes. Traditional beverages are part of the culture that cannot be separated from the community itself. Sunaryo [26] stated that traditional food and drinks are passed down from generation to generation

through oral tradition by utilizing all kinds of plants to maintain health. Ancestors from ancient times were able to mix leaves, roots, flowers, fruit, wood, and tubers from spice plants to maintain body fitness, which were processed at home.

2.4 Museum

The museum is a place to collect, store, care for, preserve, study, and communicate material evidence of the results of human culture, nature, and the environment [27]. The Directorate of Indonesian Museums (1999) says that museums are not just places for storage and maintenance, but also for study and communication to the public. Therefore, with the existence of a museum, it becomes a place to communicate the past (collectible objects) to the present (visitors) [28].

The museum is an institution that is permanent, does not seek profit, serves the community, and is open to the public (ICOM in Humaira et al., 2023). There are three aspects that must be considered in the role of the museum, namely: a) the museum, which acts as a container and content, as well as a communicator; b) communication (showing off), which is defined as the need to communicate; c) the target (communicator), which means visitors and the public [29].

The existence of museums is an important part of the educational process, especially in learning history. The museum is a place that enables one to connect theory and reality, so that people who come can add knowledge and sharpness of analysis and can have a directed imagination [28]. In RI Law Number 11 of 2010 Concerning Cultural Conservation, Article 18 (2) states that a museum (paragraph 1) is an institution whose function is to protect, develop, and utilize collections in the form of objects, buildings, or structures that have been designated as cultural heritage or those that are not culture, and communicate it to the public. Indonesian culture reflects the nation's noble values that must be preserved in order to strengthen national identity, enhance national dignity, and strengthen bonds of a sense of oneness and unity for the realization of the nation's ideals in the future [30].

Museum operations are based on various elements, namely Indonesian cultural values, the need for fostering and applying national personality values, preventing feudal socio-cultural values, and preventing negative foreign cultures, as well as an effort to assimilate the nation in the economic and socio-cultural fields, as well as to maintain the identity and distinctive features of the national culture. The museum directorate establishes three main pillars in museum operations, namely educating the nation, national personality, and national resilience and insight into the archipelago [30].

According to ICOM [29], there are six categories in the classification of museums, namely: a) Art Museum, which function as places for art exhibitions, namely visual arts, which usually consist of paintings, illustrations, and sculptures; b) Archeology and History Museum (Historical and Archeological Museum), a museum that functions to educate about history and its relevance to the present and the past; c) National Museum, a museum whose collections come from all regions of Indonesia with national value, with such collections consisting of objects related to material evidence of humans and their environment; d) Natural History Museum, a museum displaying various specimens from the natural history segment; e) Science and Technology Museum, a museum that discusses scientific, technological, and historical problems (In explaining

inventions of this type, visual media is generally used.); f) Specialized Museum (Special Museum), a museum that has a particular topic, for example, music museums, children, glasses, and so on. Museums of a special type generally provide a different education and experience.

3 Research Methods

This paper utilizes a qualitative approach through a comprehensive literature review. According to Xiao and Watson [31], this method involves gathering data and information from library resources such as books, newspapers, documents, historical records, and other sources. In this study, the methodology is grounded in an analytical review of data from selected journals and articles pertinent to the research topic.

The initial phase involved searching for articles using Google Scholar and Google Search [32]. Out of an initial pool of 50 articles, 45 were identified as most relevant to the topic after a thorough filtering process. The literature analyzed included books, peer-reviewed research journals, and conference proceedings.

While some of the reviewed articles are not yet accredited, the majority are accredited by Sinta, Copernicus, and Scopus. The analytical technique employed in this study is content analysis, as adapted from Supriyanto's [33] methodology, which involves drawing valid inferences from the model and subsequently reviewing them in context to ensure accuracy and relevance.

4 Result and Discussion

Indonesia is a multicultural and multiethnic country; the government recorded the number of islands in Indonesia as 17,000 as of 2021, with 1,340 ethnic groups [34]. The distribution of those tribes with different environments has a significant influence on the variety and taste of Indonesian sweets, cakes, and beverages. Like the thousands of tribes throughout Indonesia, there are many Indonesian sweets or cakes, and beverages that absorb all the uniqueness, nature, and culture of each place in Indonesia. Within the category of sweets or cake, there are sweets or cake that additionally classify under *known or popular* and *least-known or rare*. Taste Atlas [35] named 18 best-rated Indonesian Desserts, reflecting that sweets and cakes from these islands are the most popular among other areas in Indonesia. The other main island also has their signature and famous sweets or cakes that have a rich historical background. Therefore, below are the sweets and cakes from seven main islands in Indonesia that have a rich historical background and were picked as the representative of popular Indonesian sweets or cakes based on the main islands, which are Sumatera, Java, Kalimantan, Bali, Sulawesi, Papua, and Maluku.

Table 2. Traditional Indonesian Sweets

No	Name	Origin	Ingredients	Analysis
1	Bika Ambon	North Sumatera	Tapioca Flour,	• Very popular among local and international visitors

2	Kue putu (Putu Bambu)	Betawi/ Central Java/East Java	Wheat Flour, Coconut Milk, Lemongrass, Turmeric, Kaffir Lime Leaf, Yeast Rice flour, Indonesian Brown Sugar, Grated Young Coconut, Pandan Leaf	<ul style="list-style-type: none"> ● Made by Chinese-Indonesian who lives in Ambon Street, Medan ● Influenced by the Dutch colonial era in 1800s, resemble beehive which in Dutch is “bijenkor” and the origin of word Bika or Bingka ● Originally used wine or tuak for the fermented process and beehive-liked cake texture ● Baked in brass or copper mold, using sago flour [36] ● Influenced by Indian Dessert called “Puttu,” Indian traders who visited Indonesia surely brought this idea to local people ● Made using rice flour and filled with Indonesian brown sugar inside served with steamed grated coconut ● Cook inside a bamboo tube and steam ● The sound of boiling kettle always appears when putu [35]
3	Laklak	Bali	Rice Flour, <i>Sugih</i> Wood, Slaked Lime, Indonesian Brown Sugar, Grated Coconut	<ul style="list-style-type: none"> ● Popular cake in Bali ● As an offering (in Balinese known as “sesajen”) to Bhuta-Bhuti in the sacred ceremony, with the message not to disturb human life in Bali ● Cooked on clay mold (used for Serabi-making) over direct fire from wood to give a distinctive aroma and taste. The result, a round small cake with holes (from air form during cooking process) ● Serve with grated coconut on top and Indonesian brown sugar sauce [37]
4	Bingka Banjar	South Kalimantan	Wheat Flour, Duck Egg, Palm Sugar, Pandan Leaf, Granulated Sugar	<ul style="list-style-type: none"> ● Popular in Banjarmasin, South Kalimantan ● Original recipe made made Putir Junjung Buih from Daha Kingdom ● The cake full of ingredients as a source of energy, after the cake available for regular citizens, it is become energy source for farmers ● The shape of flower (6 petals) [38]
5	Barongko	Mandar (West Sulawesi)	<i>Kepok</i> Banana, Grated Coconut, Granulated Sugar, Banana Leaf	<ul style="list-style-type: none"> ● As a cake served in wedding, traditional ceremony, as welcome cake for honoring kings or nobles ● Made only by people who have hereditary succession in making Barongko ● Barongko name comes from Bugis language “Barang natongji naroko” which means a thing wrapped by itself ● Made only using the local banana plantation which grow locally in South Sulawesi [39]
6	Sagu lempeng	Maluku, Papua	Sago, water	<ul style="list-style-type: none"> ● Sago is claimed to be one of the oldest crops, and it was the staple food in large areas of Southeast Asia and Oceania, together with taro and yam, before rice largely replaced these crops. In some areas in Southeast Asia and Oceania, sago is still the staple food, and the sago palm is used not only as a food source but also for various purposes, such as thatching materials [40] ● Sago existence known by European society since Marco Polo visit Indonesia 1292 ● Sago flour used in two ways by local people, one made into papeda (sago porridge) and to make sago lempeng ● Made using iron mold and mold in rectangular or square shape and bake over fire [41]; [42]

Table 2 shows that each of the listed foods is a traditional cake found on every major island in Indonesia. These traditional sweets or cakes have cultural and maintain historical value as cultural heritage and national identity, use local ingredients, and recipes passed down from generation to generation reflecting on the method of making each of the sweets and cake while still maintaining the traditional tools or methods, therefore important to be collected in a gastronomic museum. The collection in question can be in the form of cake replica objects in accordance with Peraturan Pemerintah Republik Indonesia Nomor 66, Tahun 2015 concerning Museums, Pasal 14, Nomor 1, which says that collections can be in the form of whole objects, fragments, objects of reproduction or replicas, specimens, results of reconstruction, and restoration results.

Related to these traditional cakes, several types of cakes that are considered least known or rare are important to be collected as cultural heritage because these cakes are rarely made and are rarely found. The types of rare cakes found from the results of this online research observation are as follows:

Table 3. Least-Known Cakes in Indonesia.

No	Name	Origin	Ingredients	Cooking Technique
1	Lompong Sagu	West Sumatera	Sago Flour, <i>Kepok</i> Banana, Coconut Milk, Grated Coconut, Palm Sugar	Grilled (Banana Leaf)
2	Pinyaram	West Sumatera	Rice Flour, Granulated Sugar	Deep Dry
3	Kacimuih	West Sumatera	Grated Coconut, Grated Cassava	Steam
4	Lapek Sagan	West Sumatera	Indonesian Brown Sugar Glutinous Rice Flour, Grated Coconut, Banana	Steam (Banana Leaf)
5	Kue rangi	DKI Jakarta	Sago Flour, Grated Coconut, Indonesian Brown Sugar	Cook in mold over direct fire
6	Clorot	Purworejo, Central Java	Rice Flour, Granulated Sugar	Steam (<i>Janur</i>)
7	Dodongkal	DKI Jakarta/West Java	Rice Flour, Indonesian Brown Sugar,	Steam
8	Jaja Bendu	Bali	Glutinous Rice Flour, Grated Coconut, Indonesian Brown Sugar	Crepe Style
9	Geplak Betawi	DKI Jakarta	Rice Flour, Toasted Grated Coconut, Granulated Sugar, Pandan Leaf	Boil, Knead, Mold

Table 3 shows that there are nine types of food that are considered least known or rare and important to be raised, collected, exhibited, and preserved, again because these cakes are a form of work by the Indonesian people and have become an important cultural heritage to protect. These cakes became the least known among many other cakes that were popular among local people as well as domestic and international visitors. The term *least known or rare or nearly extinct* is commonly used because the object is no longer known by the present generation, only people from their inner tribe know about the existence of the cake. For instance, one of traditional sweets or cake, Betawi Geplak Cake, which originated from the Betawi tribe, is hardly known today: 78,40 percent of 51 Millennial respondents 18–39 years old never knew about that

traditional sweets or cake [7]. Since it is the least known, it is hardly being made and consumed, making the cake slowly disappear from the radar of the current generation.

There are many Indonesian beverages available from Sabang to Merauke, but based on Taste Atlas [35], there are some popular Indonesian beverages, and most of them are dominated by tea and coffee. There are also fermented drinks or herb-based drinks. Below are the selected beverages from the main islands in Indonesia that represent the beverage categories available in Indonesia.

Table 4. Indonesian Traditional Beverage Analysis.

No	Name	Origin	Ingredients	Analysis
1	Teh Talua	West Sumatera	Chicken or Duck Egg, Granulated Sugar, Lime Squeeze	Existed since the cultuurstelsel during Dutch colonial period, served for important guest and upper-class society and for society consider as beverage to improve nutrition value among them [43]
2	Bajigur	West Java	Ginger, Aren sugar, Coconut Milk	Beverage made by farmers to enhance their energy before work in the paddy field. Originally came from water and palm sugar, later other ingredients added into the kind in present time. Many bajigur sellers existed since 1990 [44]
3	Brem	Bali	Fermented Black Glutinous Rice	Using tape fermentation technique, Brem is used as a part of temple ceremonies in Hinduism called tetabuhan as an offering beverage for Buto-Kala for the purpose to generate harmony [45]
4	Teh Sari Sarang Semut	Sorong Selatan, Southwes t Papua	Tuber (ant nest)	Made by Marori Tribe which inhabit Wasur Merauke National Park [46]
5	Kopi Raborang	Ambon, Maluku Islands	Ginger, Lemongrass, Cinnamon, Almond, Kenari nut, cashew	Coffee mixed with the spices produced in Maluku Island
6	Es Kopi Malinau	North Kalimantan	Malinau Coffee Bean/ Forest Coffee Bean	Made by the Dayak Kenyah Tribe whose members live in Taneg Olen Forest. There is a culture called Kepunan which means this coffee should be accepted when served [47]

Table 4 shows the results of the analysis of each type of traditional drink studied. These traditional drinks are analyzed by examining their traditional value based on the theory of Aquino et al. [15], who posits several aspects of traditional food divided into three categories: a) ingredients or raw materials come from the respective region and the ingredients are influenced by the geographical aspects of the region; b) the composition present in the material is identified as unique; and c) types of production and processing are things that are passed down from generation to generation through oral tradition.

The traditional beverages under study here have traditional values that need to be maintained as it is a national cultural heritage. As a national heritage, these types of beverages have the potential to form a Museum of Traditional Cakes and Beverages in Indonesia. This type of museum is included in the special museum category with the classification as a museum that has a specific topic and has a special purpose besides

education, namely to support the government's Spice Up the World program, to help promote traditional food and drinks through tourism activities in Indonesia. The museum is envisioned to be a place for gathering, collecting, preserving, and disseminating information about Indonesian culinary gastronomy based on technology, adapting to the culture of the current younger generation, as described by Sutaarga [27] regarding the purpose of museums.

The results of this study document traditional sweets, cakes, and beverages from several major islands in Indonesia, marking the initial step towards a written contribution to Indonesia's identity through the documentation of traditional foods, specifically cakes and beverages. Food holds significant value in reflecting the social identity of a region, as each traditional dish contains cultural elements in its recipes, cooking methods, ingredients, and presentation [48]. This data plays an important role in promoting Indonesian cuisine. Weichart, as cited in Roza et al., [48], states that food contains cultural and social spaces that can express cultural identity. According to Krisnawati [48], every form and type of traditional Indonesian food has stories and philosophies inherent in its ingredients and preparation methods, allowing the cultural values and identity of the country to be seen through its traditional foods.

However, this study faces challenges and has many limitations, especially in the goal of creating a museum for traditional cakes and beverages in Indonesia. The limitations lie in the quantity of comprehensive written data related to the culture of each type of traditional cake and beverage, and the challenges are in human resources and time. In this formulation, the cultural potential of traditional cakes and beverages is strong, but the difficulty in collecting data, both written documentation and oral accounts, is an issue that needs to be addressed in the future. The values in food must be preserved, considering the cultural heritage embedded in each traditional food and beverage is a national identity that must be sustained.

The author hopes that this work can contribute to the initial documentation and can be continued and expanded upon by other academics with the same topic. It is also hoped that there will be support from both the government and the private sector to synergize support to academics and local communities to realize this museum in the future.

5 Conclusion

The conclusion of this paper is that there are 6 (six) traditional cakes scattered throughout Indonesia that, after analysis, fulfill the aspects that must be present in traditional food. The cakes in question are Bika Ambon from North Sumatra, Putu Cake (Putu Bambu) from Betawa/Central/East Java, Laklak Cake from Bali, Bingka Banjar Cake from South Kalimantan, Barongko from Mandar (West Sulawesi), and Sago Plate Cake from Maluku and Papua.

Meanwhile, there are nine types of rare cakes that are considered less known by the younger generation and are also no longer made or consumed, so these foods are becoming increasingly rare and even slowly disappearing from circulation. The types of food are Lompong Sago from West Sumatra, Pinyaram from West Sumatra, Kacimuh from West Sumatra, Lapek Sagan from West Sumatra, Rangi Cake from DKI

Jakarta, Clorot from Purworejo, Dodongkal from Jakarta/West Java, Jaja Bendu from Bali, and Geplak Betawi from Jakarta.

Then, for traditional drinks, it is known that there are six types of traditional drinks that are analyzed in several aspects of traditional food: Talua Tea from West Sumatra, Bajigur from West Java, Brem from Bali, Sari Sarang Ants Tea from South Sorong/South Sulawesi/Papua, Raborang Coffee from Ambon, and Malinau Es Coffee from North Kalimantan.

The existing data serves as the foundational document for planning this traditional cake and beverage museum. The establishment of the museum is an endeavor to provide information to the younger generation about rare traditional cakes and beverages in Indonesia. The museum is expected to provide an overview of Indonesian culinary gastronomy information based on technology adapted to the culture of the current, younger generation. As an initial step, this research is hoped to be supported and continued by other researchers and the government so that in the future it can be more comprehensive and implemented according to the initial expectations.

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