



Cultural Resilience in Indonesian and U.S.A.'s KFC and Starbucks Facilities and Menu: A Cultural Hybridity Study

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Abstract. The emergence of cultural resilience in the menus of the popular global fast-food chains of KFC and Starbucks from the view of an American visiting Indonesia, and vice versa, an Indonesian visiting in America is interesting to report. Utilizing CPAT (Cultural-Perception-Adaptation Theory) as a conceptual framework and Roland Barthes' mythological reading as a method, the research investigates how the consumers perceive the adaptation of the global menus to local tastes by focusing on the balance of cultural genuineness and global influences. Through a qualitative method of using semi-structured interviews, the cultural background experiences due to exposure of global culinary trends and adaptive responses perceived by the consumers are explored. Findings of the research highlights how the American sees the Indonesian fast-food chains have successfully localized their menu by incorporating the adaptation of traditional Indonesian rice in exchange for the usual KFC's fried chicken and French Fries and the herbal coffee at Starbucks. The evidence of cultural hybrid menu not only appeals to local consumers but also fosters cultural resilience by preserving and promoting local culinary practices within a globalized framework. In comparison, the Indonesian consumer in the United States encounter challenges in perceiving cultural resilience due to the lack of familiar local flavors in the American menu of the KFC and Starbucks. The report finds that the cultural hybridity in the global menus reflects a dynamic interplay between cultural preservation and adaptation, hence, contributing cultural resilience of the global-local or glocalization of food culture. In addition, the finding offers insights on how global brands can strategically navigate cultural integration, enhancing cross-cultural understanding and preserving cultural identity while expanding a global reach.

Keywords: CPAT, KFC, Starbucks, cultural resilience, cultural hybridity.

1 Introduction

The global spread of American branded fast-food chains like the popular KFC and Starbucks products has been aided by the invention of television as a modern media of communication. Ever since the 1960s, the spread of popular culture has led into significant cultural exchanges, where global and local traditions are influencing and intersecting each other. Following the McDonaldization society conceptualized by Ritzer (Ritzer,

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2013) these fast-food chains have institutions and organizations that ensure the same characteristics of managing efficiency, calculability, predictability, standardization, and control of the franchise. First, in efficiency, the ability to choose what one needs optimally to a given end is offered to any kinds of consumers from different parts of the world. Second, the aspect of calculability is evident in how the quantitative aspects of the fast-food products is seen in the portion size, cost and services offered. With regards to predictability and standardization, consumers can expect an assurance that all branches of the franchise in the world will use relatively the same amount of service used in a standardized manner. Lastly, in control, there is assurance from the top management that their employees in various franchises all over the world have undergone similar training to serve consumers efficiently with the help of non-human technologies.

Like McDonalds, the KFC and Starbucks fast-food chains is believed to have intersected global and local influences of food cultures that contributes to the emergence of cultural resilience. In the context of globalization, foreign cultures tend to homogenize that some people consider as threatening to the local culture (Berkes & Ross, 2013). As a result, cultural resilience emerges as a manifestation to create adaptive strategies in preserving and at the same time giving opportunities for the hybridization of traditional with modern cultural practices. Cultural resilience is assumed to have been done in several ways. They range from the food chains efforts in adapting their menu offerings, integrating their local-global cultural symbolism and identity, empowering local economic support and employees, exercising consumer practices and rituals, and making ways for cultural exchange and cultural hybrid efforts.

The phenomenon of cultural hybridization is believed by Pieterse (2009) as being apparent in the culinary industry. This claim is supported by Robertson (1995) who understood that the occurrence is not merely a marketing strategy but a cultural process that involves negotiation between global and local conditions. This paper aims to find out how an Indonesian versus an American consumer perceives the cultural hybridization of the two of the most globalized food chains, i.e. the KFC and Starbucks, as strategies for cultural adaptation and resilience.

1.1 Cultural Hybridization in Globalized Fast-Food Chains

Cultural hybridization refers to the blending or fusion of global and local elements, hence, creating new hybrid products. As informed in the introduction, the phenomenon is particularly evident in the culinary industry (Pieterse, 2009) Global food chains like the U.S. KFC and Starbucks that have franchises all over the world seem to have adopted the cultural hybrid of global-local or glocalization (Cheung & To, 2011) of culinary practices to expand into diverse cultural settings.

Research on KFC has been conducted by several other researchers. Among others is Herminingrum (2020) who pays attention to four KFC restaurants and four McDonald's restaurants in Indonesia, specifically in the city of Malang. According to her, to maintain its popularity, the McDonald's restaurant relies on local menus which included the addition of Asian rice menus, such as Chicken Porridge and Teriyaki Rice, although the restaurant still follows its mainstay of chicken burgers, fried chicken and

French Fries. Meanwhile, for the KFC, she explains that the popularity of KFC in Indonesia, which already has more than 470 branches in 2023, is raised by making a version of eating fried chicken wrapped in extra spicy flour. Herminingrum continues to explain that KFC has brought in new creations:

Not only does the local menu influence American fast food but the local performances are improvised to resemble the global one as well. Adoption of the branded cuisine of KFC, which is served in more than four hundred and seventy outlets in Indonesia, based on the statistical data of 2013, has easily assimilated with the local food (2020, p. 4).

The phenomenon showed that global products are made locally with cultural hybrid elements, namely the original American taste of flour which originally only tasted savory has been changed by adjusting the tongue of the Indonesians who likes to eat fried chicken with extra spicy flour wrapping. Herminingrum also reveals that McDonald's restaurants have also provided innovative soda-flavored tea drinks and even various drinks topped with McFlurry Spicy Mixed Fruit (*rujak*) ice cream. This clarifies that local Indonesian KFC restaurants play a hybrid game of glocalization culture in their fast-food menu.

Fansuri (2017) explains in his article that globalization results in the disappearance of a system of resistance to the cultural values of local communities. Through the Gramsci approach, the capitalist network results in the polarization of the form of industrial society that has high consumerist lifestyle. He continues to elaborate that the existence of economic globalization also leads to the exploitation of natural resources and the environment to foster privatization, homogenization of global culture and economy as well as the promotion of consumerism, and corporate deregulation and cross-border capital movements without barriers or restrictions. With this situation, it is not surprising to see that the specific cultural values of a country become unclear due to a shift in the country's cultural values caused by the country's borders that are fading along with the entry of various cultures through the internet media.

Shafira (2019) supports the phenomenon by stating that a person's identity is dependent on each other because humanity is a unit on earth, so it has the right to prioritize the identity of a global community where the local identity becomes blurred. Likewise, Hermawanto & Anggraini (2020) explains that the sophistication of the development of information and communication technology offers the reasoning why the world is getting narrower and losing its national borders, thus, in almost every corner of the world many food choices have similar looks and taste.

Like KFC, the popular Starbucks coffee shop, has also mushroomed around the world. Its popularity is due to the innovations it creates for coffee. Usually, coffee is always served hot in a cup. But Starbucks changed that habit by creating cold coffee drinks that are mixed not only with milk, creamer, and/ or chocolate, but is served with fruits or herbs, so that a coffee drink with variations of color and flavor is created. Anticipating how little or many people consume, Starbucks not only serves it in a traditional cup and saucer but in a small, medium or large glass. Many people love it, so that many Starbucks franchises are also emerging in the world's cities.

With the rise of KFC and Starbucks's franchises in the world, and with the help of attractive digital media advertisements, many people desire to buy popular products. The U.S. popular culture products were clever in not only using creative persuasive language in their advertisements but also in creating attractive packaging to bring products home. Especially for Starbucks's coffee products, if they were packaged in porcelain cups, aluminum or glassware, they are not only costly but would need frequent cleaning and one day the stored wares would accumulate non-disposable waste in the world. So, as a solution, in support of the U.S. cultural values of embracing innovation, creativity and practicality; an environmentally friendly packaging is created. The environmentally friendly duplex not only make the products more attractive but also show the priority for satisfactory services (Hajarramah, 2011; Rosyada, 2016) but also help reduce waste and pre-serve the environment (Muhammad, 2010). A website from SK, a South Korean company operating in the U.S. claims that as many as 76% of people between 18-34 years old, 73% of 35-54 years old, and 68% of 55 years and older have stated that they choose to buy a product whose packaging can be reused or recycled (Adger, 2000). Thus, along with the popularity of the KFC and Starbucks's restaurants, the importance of the U.S. cultural value of using recycled ware is taught to local Indonesian citizens, too.

1.2 Cultural Resilience in Glocalized Food Industry

Cultural resilience refers to the ability of a culture to receive external influences while maintaining its core identity and traditions (Adger, 2000). In the case of global fast-food chains, cultural resilience is evident when local food traditions are pre-served and promoted within the global brand's offerings. As learned from Herminingrum's 2020 research above, there is evidence of hybridity in the menus. The KFC's menu that includes local ingredients and/or dishes in their menu, shows how the restaurants can be seen as a strategy to enhance cultural resilience. This blending of global and local elements is followed by Starbucks's and has attracted many local consumers to enjoy and feel ensured that their local culinary products and practices stay relevant in the globalized world (Hannerz, 1992; Heldke, 2003). Bhabha's (1994) concept of hybridity, in other words, is important in the last two decades, as it explains how cultural hybrid mixing can lead to the creation of new, resilient cultural forms.

Indonesia's cultural diversity and its strong culinary traditions provide fertile ground for exploring cultural resilience. The Indonesian culinary landscape is characterized by a deep connection to regional identities and traditional practices (Yudhoyono & Winarno, 2017). In the U.S., for example, KFC might feature classic items like mashed potatoes, coleslaw, and the original KFC recipe fried chicken. However, when it expands into countries like Indonesia, the management faces the challenge of integrating into the markets that prefer strong local tastes and cultural expectations. This is why, in Indonesia, KFC may offer items like fried chicken with *rendang* sauce, a dish inspired by the rich, spicy flavors of the traditional cuisine from Sumatra Island. Another example is the inclusion of locally mashed purple sweet potato, which is more culturally relevant due to its healthiness in Indonesia, as opposed to the standard mashed potatoes found in American menus. Similarly, Starbucks's fast-food restaurants in the U.S.A.

often highlights pumpkin pies and blueberry muffins to their coffee lattes, which resonate with the cultural American seasonal and flavor preferences. In contrast, Starbucks's restaurants in Indonesia will most likely offer beverages like *Es Kopi Jelly*, a cold coffee drink with jelly, accompanied with local side dish treats such as the Javanese *klepon*, a rice ball with brown sugar covered with shredded coconuts or the popular Minahasa's *klappertart*, a moist cake with raisins and coconut fillings from the island of Sulawesi or known as Celebes in the past.

This process aligns with the concept of glocalization, where global companies adapt their products to meet the cultural preferences of local markets (Khondker, 2004). As global food chains like KFC and Starbucks's have expanded into Indonesia, they have not only faced the challenge of integrating into a market with strong local preferences and cultural expectations, but they have in addition, strengthened the Indonesian food traditional menu. Borrowing Berkes & Ross's (2013) definition, cultural resilience emerges as a counterforce to the trend of allowing local cultures to adapt and integrate global influences while preserving their unique identities. Cultural resilience is, therefore, not merely the resistance to change culture but the ability to adapt, absorb and thrive the new culture with what is expected by globalization.

1.3 Cultural Perception-Adaptation Theory (CPAT)

Cultural perception theory refers to people's perception on how they interpret their world based on their individual's cultural background. In his article, "Culture and Systems of Thought: Holistic vs. Analytic Cognition", Nisbett (2001) informs that people from different cultures usually perceive and think about the world differently due to the unique cultural experiences an individual would have. For example, most Westerners would adopt an analytical approach to focus on the objectives of their problems. Whereas, the East Asians would perceive things holistically, by considering the relationship between an object and its context

Cultural adaptation theory refers to the people's process of adjusting and adapting their behaviors to a new cultural environment. In addition, the exposition of communication styles and ways of thinking are also influential in adapting to the new culture. Kim (2001) explains in her article that cultural adaptation is a dynamic and ongoing process where people gradually develop new attitudes and behaviors that adhere to the host culture while still maintaining their original culture. In doing so, the adaptation process involves not only psychologically but also sociologically because communication skills and personal traits need to be accustomed to the criteria required by the new environment. This theory is, thus, particularly relevant in the context of cross-cultural interactions, where individuals must navigate differences in cultural norms, values, and practices to effectively integrate into a new society or context.

Combining the cultural perception and adaptation theories above makes up a Cultural Perception-Adaptation Theory or CPAT for short. This theory provides a conceptual framework for understanding how cultural perceptions can influence the adaptation of global brands to local markets. It acknowledges that consumers' perceptions of the culture of origin and efforts of adaptation play a crucial role in determining the acceptance of hybridized products. CPAT emphasizes the importance of balancing global

brand identity by embracing local cultural elements. This suggests that the key for successful adaptation requires a subtle understanding of how people from different cultures view things, and how their perceptions can be incorporated or integrated into the newly made product offerings. This is why, in successfully marketing global products, Cheung (2006) insists the integration of Chinese cultural values.

1.4 Roland Barthes' Mythological Reading

In reading hybridized cultural products, Roland Barthes' offers his mythological reading as a method. According to Barthes, myths are constructed through cultural symbols and narratives, which are often embedded in everyday objects and practices. In the context of global fast-food chains, menu advertisement adaptations can be seen as cultural symbols that convey specific narratives about a group of people's identity, which consists of traditional and modern living. Barthes' approach allows for a deeper understanding of how these symbols are perceived and interpreted by consumers from different cultural backgrounds. As discussed by Barthes, in his work, *Image-Music-Text* (1977) the interpretation of signs in different contexts can reveal much about people's cultural dynamics and perceptions.

Barthes' *Mythology* (1972) works on what he refers to a signifier (the physical form, such as an image or word) and signified (the concept of meaning associated with the word/ image), which experiences a first order sign (denotation), and second order sign (connotation/ myth). Based on his semiotic theory, when signs take on additional cultural or ideological meanings, it becomes a myth that may have cultural, political, or social significance assigned to it. The classic *Panzani* pasta advertisement in Fig.1 exemplifies Barthes way of defining myth.



Fig. 1. *Panzani* Pasta advertisement (Barthes, 1972, p. 27)

Afrin & Muniruzzaman (2020, p. 3) offers the linguistic message of semiotically understanding the word *Panzani* as the denotative sign of French language, and the connotative sign is the reference to the Italians. Literally, the first sign represents a scene where someone has returned from a market that signifies the freshness of the products bought and the domestic preparations these products will go into. The understanding of having the product bought from a market rather than being stocked in a closet is seen from the way the signifier of the half-open bag is allowing some of the ingredients spread out

over the table. The second sign is the red tomatoes as signifier, the green pepper and yellow packaged spaghetti signified the Italianicity of the products, which resonated with the word *Panzani*. The third sign is the idea that there is total culinary service because the *Panzani* promises a full balanced meal when completed with the natural produce contained in the tins. Lastly, the fourth sign is the composition of the image that conveys an aesthetic still life of the possible myth of an everyday Italian that is satisfactory due to the support of a balanced meal in someone's life.

2 Methodology

2.1 Research Design

The research design discussed in this article adopts a qualitative one, which utilized semi-structured interviews to explore the perceptions of cultural resilience in the menus of KFC and Starbucks. The research focuses on two case studies: a Native American consumer from Ohio, U.S.A. with his Indonesian Bandung companion, who visited various Indonesian cities, and an Indonesian consumer from Solo who visited the U.S.A. The consumers are valid respondents due to both living for more than a year in their assigned countries as university students. Analyzing the documented photographs, recorded videos, and transcripts of the interview, these case studies provide insights into how global menu adaptations are perceived by research participants who experience different cultural contexts.

2.2 Data Collection

Data were collected through semi-structured interviews with the selected research participants. The interviews were designed to explore the research participants' perceptions of the menu adaptations, their views on cultural authenticity, and their overall experiences with the global-local food culture. The interviews also explored the participants' cultural background and their exposure to global culinary trends, with the aim of understanding how the factors influence their perceptions and adaptive responses. Other sources of data came from the author's personal photo and video documentation, books, pictures, and academic journal pdf articles from the internet.

2.3 Data Analysis

Personal documentation in the form of photos and videos as well as the interview data were analyzed using Roland Barthes' mythological reading, which underwent multi layers of meanings of denotations and connotations were focusing on the cultural symbols and narratives embedded in the menu adaptations. The analysis also applied CPAT to assess how well the menu and facilities adaptations have made a balance of the global brand identity with local cultural elements. The balance, which includes hybridized products and use of facilities, is believed to have affected the research participants' perceptions of cultural resilience.

3 Findings and Discussions

3.1 Glocalization of KFC and Starbucks' Facilities

The Native American participant firstly came to Indonesia in 2017 as a university student who focused on studying about the unique Indonesian martial arts, *Pencak Silat*, and Indonesian cuisines from various Indonesian islands for a year. Ever since he graduated in 2018, he returns to Indonesia at least once a year to upgrade his martial arts expertise. Based on his experiences of traveling to other different countries, he gave some attention to the local varieties of KFC and Starbucks's menu and facilities.

Through a semi-structured interview, he testified that he did not see as many consumers dine in the U.S. restaurants as that in Indonesia. The definition of fast-food for him and most other Americans were products that were not to be enjoyed as a dine-in, instead it is food that is consumed because there has been no sufficient time to prepare at home. This explanation of not enough time to prepare at home also explains for the brown bag and duplex packaging of the products, and why Americans preferred to make use of the Drive-Thru facilities more than the Indonesians. As signaled by the MMT hung on the outside of a KFC wall (see Fig. 2), Indonesian consumers need to be urged to use the Drive-Thru facility more. Indonesians are creative enough in introducing a Drive-Thru festival where consumers can enjoy buying 3 chickens, 3 rice and 3 Coca-Cola with a 50% discount from Rp 117.256 to a Rp 54.545 price.



Fig. 2. A Drive-Thru fest wall advertisement of KFC
(Photograph by author)

Not many Indonesians like to use the Drive-Thru because they prefer dine-in. This is most likely the reason why in Indonesia it is important to provide children's playground and many toy variations in the KFC Kiddies' bags. As seen in Fig. 3, a Kiddie's bag may not only include the KFC product, i.e. the KFC chicken burger with fried chicken, the French fries and a box of milk, but there are also mini rubber dolls or toy cars or a tumbler and bag for the kids to bring to school. In Starbucks case, there are usually tumbler variations for the consumers to choose from (see Fig. 4).

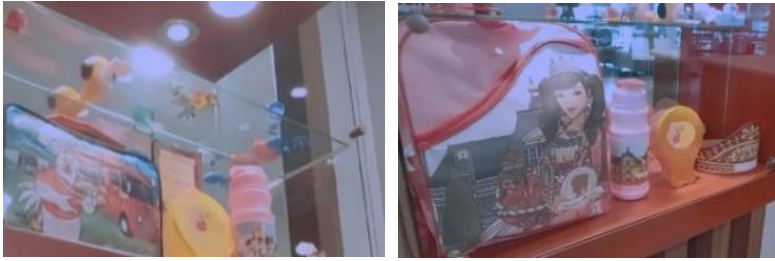


Fig. 3. Forms of KFC kiddies' packages
(Photograph by author)

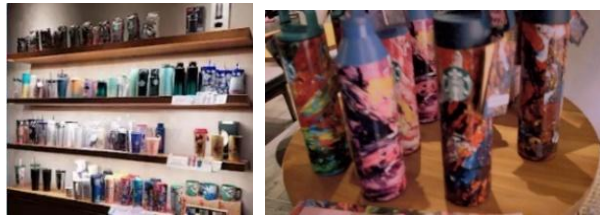


Fig. 4. Various Starbucks's tumblers
(Photograph by author)

During the interview session, the Native American exclaim his perception that the Indonesian KFC and Starbucks's restaurant's facilities were very fancy looking. In the U.S., the chairs are designed for just short sittings, meanwhile the Indonesian setting with comfortable sofas and colorful displays signifies how luxurious consumers want to feel in the restaurant (see Fig. 5).



Fig. 5. An interview session with a Native American respondent at an Indonesian
(Photograph by author)

Although from the outside, the Indonesian KFC tries to maintain the KFC and Starbucks's buildings structure like the ones in the U.S. branch, the Native American testified that the size of the building in Ohio is not as large as the one in Indonesia. This is confirmed by the Solo research participant also, who during the interview is studying at a university at Bowling Green, Ohio, U.S.A. As observed through the picture in Fig. 6, the KFC building that has the conventional red and white colored building is quite narrow and is positioned alongside the white green Long John Silver's restaurant, which is equally narrow. These buildings are smaller looking when compared to the

larger and more luxuriously looking Indonesian KFC building located at BSB, Semarang (see Fig. 7).



Fig. 6. Outer BG Ohio’s USA KFC (Photograph by author’s interviewee)



Fig. 7. Outer BSB Semarang Indonesia’s KFC (Photograph by author)

Inside, a show of more than two cashier machines in the Indonesian setting proves the more frequent coming of consumers (see Fig. 8) than the U.S. one. The evidence of only two simple cashier machines (see Fig. 9) in the BG, Ohio, U.S.A. location proves that consumers prefer to either have their KFC delivered or eat on the go by purchasing through a Drive-Thru facility (see Fig. 10).



Fig. 8. Only two cashiers at BG, USA (Photograph by author’s interviewee)



Fig. 9. More than two cashiers at BSB, Indonesia (Photograph by author)



Fig. 10. KFC Drive-Thru at BG, USA (Photograph by author’s interviewee)



Fig. 11. KFC Drive-Thru at BSB, Indonesia (Photograph by author)

By comparison, in BSB, Semarang, Indonesia the Drive-Thru seemed not popular (see Fig. 11). Although there is a sign for a Drive-Thru facility at the corner of the KFC building, inspecting it more closely, the sign says, “Drive-Thru IN” with an arrow showing consumers to step down from their cars and get their products inside. This is just like any other consumer who would go in the restaurant to make a take-away purchase or have a dine-in experience. If Americans perceive fast-food products just a way to fill in their appetite with light food, the Indonesians, however, perceive consuming KFC and Starbucks’s as a full meal Indonesians also look to it as an exclusive menu. Therefore, people upload themselves enjoying their meal in their social media such as WA, FB, IG or TikTok to upgrade their social status. With this background explanation, although at the beginning it may seem odd for the BSB management’s decision to post up the glocalized Drive-Thru in sign, it is an appropriate decision to do because Indonesians prefer to go inside the building. Going inside would enable the possibility of having a selfie photo or uploading a short video of purchasing the products in front of the cashiers in style, rather than just passing by in their cars through the supposed to be Drive-Thru facility like laid out by the BG one.

The feeling of being exclusive people for the Indonesians has shielded the fact that the popular branded products are quite pricy for the middle-class society. A Rp 50.000 Starbucks’s beverage when spent on food could be for a whole day’s full meal for someone with a Rp 3.000.000 per month salary. The Native American expresses his opinion as follows:

E: ...You said, over here is expensive?

A: Yes. It’s more expensive here relatively. It’s cheaper than the US pricing, but the actual purchase dollar power here goes 2, 3x further than the US, right? If I get a bottle of water here, it’ll probably be going to run me 50 to 75 cents. A bottle of water in the US, if I’m lucky it’ll be at \$1.25, which is like Rp 1.000, right? That’s almost the basic level price of burgers...

If Indonesians follow the kind of pricing that the Americans do, the purchase of a KFC burger or a Starbucks’s beverage should be as low as buying a bottle of water. Unfortunately, the fact shows that one KFC chicken burger is 40x more, similarly one small, sixed glass of Hazelnut Latte is 50x more than a bottle of water (see Fig. 12).

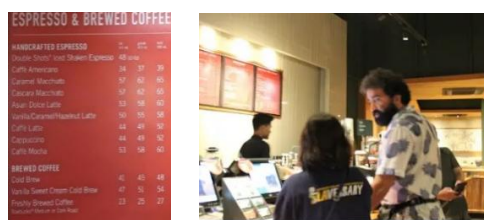


Fig. 12. Looking at Starbucks’s menu
(Photograph by author)

It is an absurd price to pay, but the upgrading of an Indonesian's social status seems more important than asking for a lower and more affordable price. Indonesians are known to not mind paying so much more if they can socialize in a comfortable restaurant with soft, cushioned sofas or comfortable wooden chairs and table underneath the cooling AC, comforting music and more importantly free wi-fi facilities. This free wi-fi facility is important to Indonesians due to a costly price in providing their own internet connection. Meanwhile, in the U.S., the internet is mostly freely available anywhere as testified by the Solo research participant.

3.2 Cultural Hybridity in KFC and Starbucks' Menu

Indonesian consumers come to KFC and Starbucks with the expectation of experiencing a unique American taste. Yet, it does not mean that Indonesians do not want to be rid of local flavors. Instead, the varieties of local menu available at these branded restaurants give more motivation for consumers to come regularly.



Fig. 13. KFC burger with fries, coke and McFlurry
(Photograph by author)

Those who wanted to eat the American way may choose to have the menu like seen in Fig. 13, where the KFC burger is consumed with the classic French Fries, and a duplex glass full of coke for the main meal. As an extra drink, there is an additional McFlurry coke drink with ice cream on top. For some Indonesians, however, the menu is only satisfactory only when there a bowl full of rice with fried floured chicken to add on the menu (see previous Fig. 1). To the Native American's perception, who was interviewed in KFC BSB, the add on rice is there to make a fulfilling stomach. This is confirmed by his Indonesian friend who agreed to the generalization that Indonesians cannot live without a rice diet.

It is surprising, however, to learn about cultural hybridity and proof of the Indonesian cultural resilience by inspecting the Native American's next comment. He said:

A: Well, people really get into the flavor, so you're talking about savoriness, but also the experience of biting into the sandwich... So, for me, this chicken sandwich, would actually, I mean, even though it is large, I would actually expect it to almost be twice the size in the US.

When he said, “people really get into the flavor”, he meant that the Indonesian KFC tried hard to follow the recipe of producing crispy, juicy, savory floured fried chicken. Because the secret recipe is available online for everyone to try, other non-KFC sellers make similar products.



Fig. 14. KAF advertisement

<https://kaffriedchicken.com/wp-content/uploads/2022/11/WhatsApp-Image-2022-11-21-at-16.13.10-2.jpg>

See Fig. 14 for KAF fried chicken advertisement (kaffriedchicken.com, n.d.). The taste, color and texture are very similar to KFC, but the side dishes are very Indonesian. An upside-down bowl shaped full of Indonesian rice is there with a glassful of iced tea and three kinds of hot chili *sambal*: the green chili with onion, the tomato red and garlic, and just red chili and garlic *sambal* packed in little buckets is seen with the breast floured fried chicken. Although the breast fried chicken looks big in the advertisement, it is only a third of a full-sized chicken breast. The small size is most likely done to give the profit margin needed by the local seller who may put up only Rp 15.000 price to his packaged menu. This is far below the KFC price of a similar item on the menu, which can be as high as Rp 50.000. This one-third price below the KFC is an attraction for Indonesian consumers who wants to consume a local fried chicken.

Referring to the size of chicken, the Native American expressed his disappointment when he said, “even though it is large, I would actually expect it to almost be twice the size in the U.S.”. Here, he informs his suspicion that the chicken used by Indonesian KFC were local chickens, because the drumstick size that he saw in Indonesian restaurants were half the size of what he would have seen in the U.S.

The savoriness of biting the sandwich KFC burger, according to him was not right. The chicken burger patty was not as savory as he would expect and not as thick in size. The chicken fried patty was too slim. The sandwich itself was also too thin, he claimed that the shape of the patty was also not standardized. He was expecting a round shaped patty rather than a square shaped one.

A: Yeah, it should be more like a burger, but even a little bit more so thicker than a burger. So, it's not as uniform as a burger would be, because a burger is like a round meat.

The sauce was not like the one he expected either. He suspected that a local yellow colored mayonnaise sauce to look like mustard was prepared to match better with the Indonesian tongue. Lastly, the presentation of the burger was also disappointing for him because he could not find any lettuce with fresh onion slices, nor was there any mustard on the burger patty.

A: And the sauce, which is kind of like a mustard because I tried it on one of my fries earlier...to my knowledge, that might be specifically an Indonesian KFC sauce.

Yeah, usually some standard chicken sandwich would be mayonnaise and lettuce. And occasionally, we'll have a hot chicken sandwich. But we can add breading, we'll add some additional spices. I can't think of a certain place, but in that case, we would call it a hot chicken when they're actually added with a specific type of hot sauce or a specific chili powder that brings in an additional kick.

Fortunately, the size and the taste of the supposed to be French Fries was like what he expected.

E: How about the size of the fries, is it quite as small? Or, do they have larger and longer ones?

A: I would say, maybe. But it's also somewhat just based of the size of the potatoes that you're doing. I figured, the longer the potato, the larger the potato fry.

Oh, and one thing I would add... In the U.S., sauces tend to be free, unless they're specialty sauces. So, ketchup, mustard, barbecue sauce, tend to be free. Certain things like, if you want a sweet and sour or a honey mustard, those are more of a premium sauce, so they charge like a small 25 cents.

What is interesting, however, is that American KFC tend to provide more kinds of sauce to offer. Here, in Indonesia, it is just tomato or chili sauce. Over there in the U.S. there are additional mustard, barbeque, sweet and sour, and honey mustard to give more delicacy to the French Fries dipping.

Cultural resilience is thus, not only apparent in Indonesia but also in the U.S. itself that have citizens from different ethnic groups. The sweet and sour sauce may have sprung up because there are Asian Americans, and the honey mustard could have appeared because there are Hispanic Americans who prefer sweet but also a tangy and bitter kind of mustard taste to their KFC delicacies.

The sweet taste in the U.S., however, is not as sweet as the Indonesian one. When the Native American was brought to Starbucks and tried the menu seen in Fig. 15, he commented that the Indonesian cakes are far too sweet for him. The tiramisu cake tasted

very sweet. The croissant, which was supposed to be light, flaky and savory salty turned out to be sweet. The portion of the sugar in the beverages was also too sweet for him. After drinking his iced matcha coffee and tiramisu cake, he felt that he needed no more for his dinner. The sweet taste has satisfied his dinner appetite.



Fig. 15. Starbucks' caramel hazelnut, matcha. Signature chocolate with parsley cheese croissant, and tiramisu chocolate cake
(photograph by author)

To take all of the sweetness away, he decided however, to add on a hot bitter black Java coffee with sprinkles of herbal cinnamon and white cream to his order (see Fig. 16).



Fig.16. Glocalized black cinnamon coffee creamer
(photograph by author)

Although the sweetness tasted from the franchise shop at Srandol Semarang's Starbucks show how local Indonesians prefer their local coffee taste, the various menu referred above has also shown how innovative and creative Semarang's Starbucks were in acknowledging the world's cultures. As proven by the names, the iced matcha coffee and tiramisu cake represent the luxury of Japanese cuisine. Likewise, the caramel hazelnut, signature chocolate, and parsley cheese croissant represented a European cuisine. Meanwhile, the hot bitter black Java creamed coffee displayed the hybrid mix of the Eastern and Western culture of drinking coffee. The black, with no sugar coffee from Java is combined with the Western creamy milk on top to lessen the bitterness of

the black coffee. The menu shown was proof of how Starbucks tried to appeal to consumers from different cultural backgrounds where local adaptations had to be presented to increase product sales.

The interplay of making various blended iced coffee was such a hit that it has inspired many other iced drink sellers to produce their creative innovations. This most likely influenced the rise of Taiwan's *Bubble Jelly Tea* drink and *Noms Kopi Klothok* menu. From the KFC side, the popular crispy and savory floured fried chicken has inspired the sale of the glocalized *KAF* and *Chy-chy Fried Chicken* outlets.

4 Conclusion

This study provides valuable insights into the role of cultural hybridity in fostering cultural resilience within global and local food cultures. The KFC and Starbucks in Indonesia have successfully localized their menus by incorporating traditional Indonesian elements. For instance, KFC has adapted the traditional Indonesian rice dishes in place of the usual fried chicken and French Fries, and Starbucks' offering of herbal coffee, were particularly well-received also by Indonesian consumers. These adaptations were perceived by the Native American participant as a positive reflection of cultural hybridity, where global brands respect the mixture of local culinary practices. This hybridization not only appeals to local consumers but also fosters cultural resilience by contributing cultural preservation with integrating local elements into the product offerings. The findings on the practice of respecting and promoting the presence of cultural diversity in marketing products give insights that are crucial for other popular global brands that seek to expand their presence in other countries.

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