

# GLOCALIZATION IN FOOD NAMING IN CENTRAL AND EAST JAVA: THE STUDY OF THE WORD ETYMOLOGY

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## Abstract

The glocalization of foreign cultures in Indonesia includes one of them is in the culinary field. From different regions the names of foods originating from foreign countries are modified based on the ease of pronunciation, shape, type and texture of the food. The purpose of this study is to analyze and uncover by analyzing culinary names in Central Java and East Java that have etymology. This type of research is literature, namely by using literature from the Kamus Besar Bahasa Indonesia (KBBI) Daring V and Oxford English Dictionary (OED). Based on the results of the study, culinary names in Central Java and East Java have differences from the origin of words, the use of spices, cooking methods and taste preferences of people in the two provinces.

**Keywords:** glocalization, culinary name, word etymology

## INTRODUCTION

Indonesia is rich in diverse archipelago culinary. Culinary diversity cannot be separated from the influence of culture and tradition from century to century. Starting from the influence of Early History or Prehistory, Islamic Influence, Colonial Era, Independence Era until now. In early historical times, Hindu-Buddhist influence in terms of spreading religion was seen in spices such as cumin, coriander, and turmeric. In addition, the presence of rice tumpeng that resembles Hindu rituals marks this time.

The influence of Islam, especially through the spread of religion by Middle Eastern countries and India brings influence in terms of kebab bread, canai, and various meat preparations that have been adapted to halal food rules. Other countries such as South America exert influence in terms of chili, while the Netherlands exert influence in terms of cheese, bread, cakes (*frikadel*), risoles and semurs. Of the countries above that have the greatest influence is China such as soy sauce ingredients

(*ke-tsiap*), noodles, spring rolls (*lun-pia*), and how to cook stir-fry. The influence of these foods is the interaction between countries in trade and spreading religion which brings influence and is adapted by Indonesia in terms of name, ingredients, and manufacturing process.

Currently, the adaptation of food names adapted from other languages in Central Java and East Java has developed a lot so that the purpose and benefit of this study is to understand the history of the origin of food names, changes in the name of the food and see the language and cultural relationships that influence it.

This naming adaptation process is related to a phenomenon called glocalization. According to Nurhayati (2020: 34), the concept of glocalization is a blend of global culture with local culture. Globalization has the opportunity to give rise to local values (glocalization).

Globalization gives rise to local values as social identities in global interactions. Culture that comes from outside is then adapted to local culture so that there is *hibrydity* (merging two forms) or unification between the global and the local. The language-speaking community undertakes specific strategies to adapt the foreign food to suit local issues. The fusion of these two cultures and the adaptation process is reflected in the naming traced through an etymological approach using a dictionary.

Some studies that have been conducted by previous researchers include "*Ysla de Panciteria: A Preliminary Study on the Culinary Heritage Significance of Pancit Using the Heritage Documentation Approach—The Case of Luzon Island, Philippines*".

The research traced the origins and differences of the word "Pancit" in the Philippines. From the study, there were a total of 101 types of pancit cuisine originating from 8 regions in Luzon all different from their characteristics and meanings, but each food has a story and has cultural value and is developed based on region. Another study entitled "*Culinary as cultural identity: Cross-cultural communication perspectives*" aims to explore how culinary represents cultural identity in cross-cultural communication from various ways.

Culinary as a source of relevant meaning as well as an effective form of communication between language and culture. In addition, another relevant study "*The Unexpected Origins of 20 Culinary Terms*" traced words and phrases used when

cooking and eating. Like "al dente" in Italian which means "to the tooth" still has a good taste (not too cooked). The similarity of the studies above is to examine in terms of culinary language. However, it has not traced how the word changes with the word etymology approach.

To determine the influence and adaptation of culinary names in Indonesia, especially in Central Java and East Java, a study of word etymology is needed. According to KBBI V, etymology is defined as the branch of linguistics that investigates the origin of words as well as changes in the form and meaning of words. Some words that have been taken from other languages may have undergone a change of shape (the word of origin is referred to as ethylone) due to adaptation to the local environment in which the food interacted. Through old manuscripts and comparisons with other languages, etymologists try to reconstruct the origin of a word, including from what source, how the form and meaning of the word changed.

Through the study of word etymology, the origin of words can be traced from their changes and development and can also be seen the relationship between language and culture. The study of etymology also helps to understand how language and culture interact. For example, the number of loanwords in Indonesian shows the influence of various countries in Indonesian history. The method used in this word etymology approach is comparative with interlingual comparisons. Researchers collected data through literature studies, tracing the use of words in the Big Indonesian Dictionary (KBBI) Online V and *Oxford English Dictionary* (OED) to understand how the word is used, changed, and evolved. The validation used in this study is *Cross-Referencing* the use of dictionaries and etymology literature to ensure consistency and accuracy of information.

Data analysis in this study involves collecting, classifying data by classifying words based on country origin, and phonological and morphological analysis to determine changes in sound and morphological structure. For the presentation of data through narrative by academically detailing etymological findings and their interpretation.

## DESCRIPTION AND DISCUSSION

### India and the Middle East

no	Name of Country	Food Name Etymology	Changes in adaptation of Food Names in Indonesia	The Development of Food Names in Central and East Java
1.	Belanda	smoor	semur	semur kentang, semur ayam, semur telur, semur tempe, semur tahu, lapis daging surabaya
		geroosterd brood	roti bakar	roti bakar keju, roti bakar green tea, roti bakar coklat serut
		salad	selada	selat Solo
2.	India dan Timur Tengah	Bahasa Tamil "cattai" (சட்டை)	satai	satai kambing, satai ayam Ponorogo, satai ayam Madura, satai komo, satai kelinci, satai daging kelapa, satai lala'
		<i>*Hokkien dialek Xiamen</i> 肉酥 <i>bah so</i> 'bulatan-bulatan daging (sapi, ayam, ikan, babi) berbumbu yang menjadi isi sup'	bakso	Bakso Sapi, Bakso Ikan, Bakso Bola Tennis, Bakso Gepeng, Bakso Kerikil, Bakso Beranak, Bakso unyil
		<i>*Hokkien dialek Xiamen</i> 燒肚 <i>sio tō</i> 'masakan soto'	soto	soto Boyolali, soto Madura, soto Kudus, soto Lamongan, soto Madura
		<i>*Hokkien dialek Quanzhou</i> 錦鹵 <i>kím ló</i> 'sayur berkuah'	kimlo	timlo Solo
		<i>*Hokkien dialek Xiamen</i> 肉包 <i>bah pau</i> 'roti kukus yang ada isinya (daging dan sebagainya)'	bakpao	bakpao
		<i>*Hokkien dialek Xiamen</i> 肉丸 <i>bah oân</i> 'bola-bola daging'	bakwan	bakwan, bala-bala, weci, heci
		炒饭 (chǎofàn)	nasi goreng	Nasi Goreng Teri, Nasi Goreng Terasi, Nasi Goreng Gila, Nasi Goreng Cabai Hijau, nasi goreng merah
4.	Amerika	Fried Chicken	Ayam Goreng	Ayam Goreng Remuk, Ayam Goreng Kremes, Ayam Goreng Serundeng

\*etymology source obtained from KBBI Online

### A. Etymology and Adaptation of Food Names in Indonesia

#### 1. Dutch

##### a. Etymology of the Word *Semur* and Its Development

The name "Semur" comes from the Dutch "smoor" or "smoren," which means to boil over low heat in a small amount of liquid. This cooking technique was introduced by the Dutch during the colonial period in Indonesia. A semur is basically

a meat dish cooked slowly in a gravy that contains typical spices such as sweet soy sauce, onions, and other spices. Thus, semurs reflect the fusion of Indonesian and Dutch culinary cultures. Semur has an interesting development in Central Java, this dish has been adapted and integrated with local flavors. Local influences in Central Java, semurs are often influenced by a strong Javanese sweet taste. The use of sweet soy sauce became dominant in semur recipes, creating a distinctive sweetness that was loved by the local people. In terms of variety of ingredients, in addition to using beef, semurs in Central Java also often use other ingredients such as chicken, eggs, *jengkol*, tofu, and *tempe*.

This creates a more diverse variety of semurs and can be enjoyed by various groups. Typical spices used are spices such as nutmeg, cloves, cinnamon, and cumin are often added to semurs in Central Java, giving it a distinctive aroma and taste. These spices are usually used in greater quantities compared to semurs in other regions. In family tradition, semured food is often a mandatory dish in family events and celebrations in Central Java. This makes semurs as one of the foods that have sentimental value and are passed down from generation to generation. Today's modern adaptation, semurs in Central Java have also experienced various innovations, such as the use of *slow cookers* to simplify the cooking process and maintain delicious taste. In addition, some modern restaurants and cafes also raise semurs as a mainstay menu with a more attractive presentation. With these various adaptations and innovations, semurs remain one of the most popular dishes in Central Java and continue to grow along with the changing times.

In East Java, semur has another name, namely lapis meat. Lapis daging is a typical Surabaya dish that contains processed beef seasoned with spices and sweet soy sauce. This food is brownish similar to rendang, but tastes savory sweet. Similar to semurs, lapis meat is a dish influenced by the Dutch.

## **b. Etymology of the Word Toast and Its Development**

Deep toast is called *geroosterd brood* or baked bread. *Geroosterd* comes from the verb "roosteren," which means "to bake" or "to burn" something until it becomes dry and crispy. *Brood* comes from the Proto-Germanic "braudą," meaning "bread." The word has been used in various Germanic languages, including the English

"bread" and the German "Brot," while "toast" in Dutch is taken from English, which comes from the Latin "tostare," meaning "to dry" or "to burn." It entered the Dutch language through English influence and became a commonly used term for toast.

Toast or toast is the result of Dutch influence during the colonial period. The Dutch brought bread-making techniques and various types of wheat-based foods to Indonesia. Toast may have gained popularity as part of this influence, although it has undergone significant local adaptations. Toast is also a common breakfast in the Netherlands, often served with various toppings such as cheese, jam, or *hagelslag* (Dutch chocolate grains). In Indonesia, toast has developed into a popular snack adapted to local flavors, for example with the addition of chocolate, cheese, sweetened condensed milk, and various types of fruit jam. Nevertheless, the basis of the use of bread and the concept of its baking can be traced back to Dutch colonial influences.

**c. Etymology of *Lapis Legit* Cake and Its Development** Kue lapis legit is known in Dutch as "spekkoek," which literally means "spec cake." Although the name contains the word "spek" which means "bacon" in Dutch, it actually refers to layers of cake similar to layers of bacon fat. This name indicates that this cake has roots in the Dutch culinary tradition. During the colonial period, kue lapis legit became popular among the Dutch living in Indonesia. They enjoy this cake as part of the afternoon tea tradition or as a special dish in certain occasions. In Surabaya, this cake is known as lapis surabaya and spiku cake.

#### **d. Etymology of Selat Solo and Its Development**

Solo Strait is a typical food from Solo City which is influenced by European culture, namely the Netherlands. The name of the strait is taken from the Dutch *slachtje* which means salad. The word *slachtje* also means the result of slaughtering meat that is made into small forms. At that time, the people of Surakarta or Solo found it difficult to pronounce the word *slachtje*, so they pronounced it with the word strait. This word is absorbed in Indonesian becomes lettuce. The meaning of the word lettuce recorded in KBBI VI is 'a dish made from lettuce leaves with cucumbers, tomatoes, and so on, doused with mayonnaise and so on'. In its development, the Solo



strait has a unique shape and is different from the composition of the original salad. Solo Strait still uses vegetables and meat as filling, also still given additional mayonnaise even if only in small quantities. It's just that, this food is given a sweet soup from a decoction of spices and Javanese sugar. This adaptation process occurs because the people of Solo love sweetness so that this typical Solo strait food is formed.

## 2. India and the Middle East

### a. Etymology of the Word Satai and Its Development

Etymologically, the word is borrowed from the Tamil "cattai" (சட்டை). In Tamil, "cattai" means meat cut into small pieces and then grilled. Due to this etymological search, the word satay, which was previously popular in society, was then standardized to become satai, close to its original form. This food was introduced by Muslim traders from India and the Middle East who brought the satai skewer cooking method to the archipelago. This tradition was then adapted to local ingredients and became a popular food in Indonesia, Malaysia and other Southeast Asian countries. Traders and propagators of Islam from the Middle East played an important role in introducing various cooking techniques and recipes to the archipelago. Through trade routes and the spread of religion, dishes such as kebabs were introduced and adapted into satai. Although inspired by Middle Eastern kebabs, satay has been adapted to local ingredients and Indonesian tastes. Satai in Indonesia is usually served with peanut sauce or sweet soy sauce which gives a sweet and savory taste typical of Indonesia. In addition, the variety of satay in Indonesia is very diverse and uses various types of meat such as chicken, goat, beef, rabbit, and even fish.

Various types of satay are found in various places in Indonesia. However, in East Java, satay is known as a typical food originating from Ponorogo and Madura. In Pamekasan, the famous type of satay is satai lala' or satai fly, which is a satay pierced into small pieces resembling flies.

## 4. China

There are many typical Indonesian foods that were originally Chinese food which were later adapted into local preparations, such as meatballs, fried rice, *soto*, *capcai*.

### a. Etymology of the Word Meatballs and Its Development

The word "meatballs" comes from the Hokkien language, "bah-so," which means ground beef. This reflects the basic technique of making meatballs, which is to grind the meat until smooth and shape it into balls. Meatballs are meat balls made from a mixture of beef and tapioca flour. This dish is inspired by Chinese meatballs that use pork.



In Indonesia, meatballs often use beef, chicken and fish and have been adapted in various ways, namely served in a savory broth, along with noodles, tofu, vegetables, and other complements such as fried dumplings or *siomai*. This creates a rich and diverse dish. There are many variations of meatballs in Indonesia, ranging from meatballs (with beef veins in them), egg meatballs (with eggs in them), to fish balls and chicken meatballs. Modern innovations have created various shapes and flavors of meatballs, including grilled meatballs (grilled), lambed meatballs (large meatballs with small meatballs inside), and cheese meatballs (with cheese filling).

### b. Etymology of the Word Fried Rice and Its Development

In Mandarin, "fried rice" is called 炒饭 (chǎofàn), which literally means "fried rice". 炒 (chǎo) means "fry" or "sauté" while 饭 (fàn) means "rice" or more generally "food". In this context, "fàn" refers to cooked rice. Fried rice comes from the technique of cooking fried rice with spices and food scraps commonly found in Chinese cuisine. Indonesian fried rice is usually added with sweet soy sauce, chili sauce and local spices.



### c. Etymology of the Word *Soto* and Its Development

Soto is a food that is synonymous with traditional Indonesian culinary delights. Not many people know that the term soto comes from the Hokkien Xiamen dialect 燒肚 *sio tō* which means 'soto dish'. According to KBBI IV, soto is 'a dish where the sauce is cooked separately and a series of contents including meat, potatoes, fried onions are added later, when it is served'.



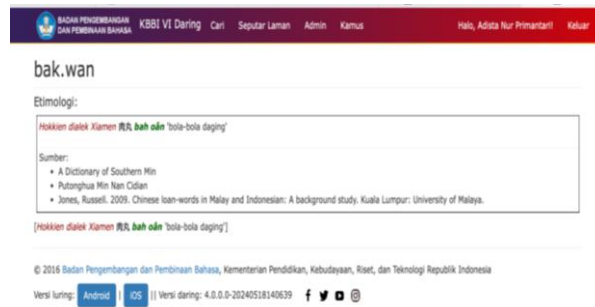
Madurese soto with yellow-brown sauce, containing brisket or shredded chicken, bean sprouts, fried shallots, and so on

No.	Type	Definition
1.	soto Lamongan	Typical Lamongan soto with yellow sauce, containing chicken, vermicelli, koya, and so on
2.	soto Madura	typical Madurese soto with yellow-brown sauce, containing brisket or shredded chicken, bean sprouts, fried shallots, and so on

\*Sumber: Entri KBBI Daring VI

### d. Etymology of Word *Bakwan* and Its Development

According to KBBI V, the word bakwan comes from *Xiamen dialect Hokkien meatball bah oân* 'meat balls' with the definition of 'confectionery made from young corn and so on that is crushed, mixed with tofu or shrimp, then donned with eggs and wheat flour and fried'. Meanwhile, there are other sources that say that this word comes from the Chinese : meatball ; Pèh-ōe-jī (<https://id.wikipedia.org/wiki/Bakwan>). This variation of the word developed differently in Central Java and East Java. In Central Java, the naming of the word bakwan follows the first etymological source, namely Hokkien. Meanwhile, in East Java the naming of bakwan developed from the source of the Chinese language.



Bakwan known in Central Java (also named *bala-bala* in West Java) also experienced different naming variations in East Java, namely named *weci*, *heci*, or *ote-ote*. *Weci* in East Java has a peculiarity that reflects the state of its people, namely the filling is mixed with seafood and eaten with thick *petis* sauce made from fish or shrimp *semur*. This situation reflects the condition of East Java on the coast and its people use marine products for consumption. This condition is different from the situation in Central Java which mostly consists of lowlands so that *bakwan* which is popular in this region has a composition of vegetables without seafood.

## 5. United States

### a. Etymology of the Word Fried Chicken and Its Development

Fried chicken has a connection with America through the spread of culture and culinary. One example is the famous brand KFC (Kentucky Fried Chicken), which is a fast food restaurant that is famous all over the world, including the United States. KFC founder Colonel Harland Sanders is known for his signature fried chicken recipe that is considered an American culinary icon. Through KFC and other restaurants, fried chicken has become an important part of American culinary culture. Although fried chicken exists in various cultures, the flour fried chicken version in Indonesia is inspired by fried chicken in the United States and is very popular in Indonesia.

## B. Development of Food Naming Adaptation in Central and East Java

### 1. Development of *Semur* Naming Adaptations

*Semur* has been adapted by Indonesia from the Netherlands and as one of the popular foods in Central Java and East Java. The naming of present-day *semur* adapts

the main ingredients used which are tailored to the richness of the main ingredients in each region. For example:

**semur ayam**  
**semur tahu tempe**  
**semur jengkol**  
**semur telur**  
**semur ikan**  
**semur telur kentang**  
**semur kikil**  
**semur paru**  
**lapis daging surabaya**

## **2. The Development of Toast Naming**

Toast has undergone many changes over time, both in terms of serving techniques and variations in taste. In Central Java and East Java, Roti Bakar is available in coffee shops with a variety of toppings and types of bread.

**cheese toast**  
**Pineapple toast**  
**blueberry toast**  
**strawberry toast**  
**green tea toast**  
**peanut toast**  
**banana toast**  
**durian toast**

There are many flavors of toast sold in Central Java and East Java ranging from chocolate jam, cheese, peanut to fruit jam flavors such as pineapple, blueberry, strawberry, banana and durian. The development of toast from colonial times to the present day shows how simple food can be transformed into diverse and innovative dishes. Toast is not just a quick breakfast, but also a creative industry for foodies to express their taste and creativity.

## **3. Development of Satai Naming Adaptation**

The naming of satay in Central Java and East Java has experienced a very rapid development from a variety of basic ingredients, spices and manufacturing processes. The following is the development of the naming of satay food in Central Java and East Java.

**satai ayam**  
**satai sapi**

**satai kerbau**  
**satai kambing**  
**satai kambing balibul**  
**satai kelinci**  
**satai landak**  
**satai ayam ponorogo**  
**satai madura**  
**satai lala'**

The variety of basic ingredients of satay has been very developed, the meat used as the basic ingredients of satay includes chicken, beef, buffaloes, hares and goats. Animal age selection is also one option, for example goat satay with the acronym balibul (under five months). In addition, in the Tawangmangu area, Karanganyar also provides unique satay stalls with basic ingredients of rabbit and porcupine meat.

#### **4. Development of Meatball Naming Adaptation**

The naming of meatballs in Central Java and East Java shows the rich culinary diversity in Indonesia. Each region has its own way of highlighting their local identity (regional variations) through the naming and variety of meatballs served. This not only reflects innovation and creativity in culinary, but also confirms the importance of cultural heritage and innovation in maintaining the popularity of meatballs as a favorite food among Indonesians. The following is the naming of Bakso in Central Java and East Java.

##### **a. Adaptation of Meatball Name from City or Regional Name**

Naming meatballs based on cities or regions plays an important role in preserving cultural heritage and increasing local economic value. In terms of marketing and branding, linking culinary products with local identity is one effective strategy. Here are some names of meatballs that are popular in Central Java and East Java.

**Bakso Titoti Wonogiri**  
**Bakso Kadipolo**  
**Bakso Kalilarangan**  
**Bakso Juara Pekalongan**  
**Bakso Malang**  
**Bakso Bakar Malang**

### **Bakso Kikil Surabaya**

Bakso Titoti **Wonogiri**, **Bakso Kadipolo**, **Bakso Kalilarangan** come from Solo which have the characteristics of clear soup, savory taste, and there are additional yellow noodles or vermicelli. The naming of Wonogiri, Kadipolo and Kaliban areas was chosen as the origin of the area where the majority of people sell meatballs and chicken noodles. Similar to Bakso Malang and Surabaya, the naming was chosen according to the place where the meatballs were sold. However, in terms of characteristics, Malang meatballs are equipped with fried dumplings, tofu, and noodles.

### **b. Adaptation of the Name of Meatballs from the Origin of Ingredients**

Meatballs are basically made from beef mixed with tapioca flour. However, in accordance with the times and culinary creativity, meatballs are now made from various types of basic ingredients. Here is an adaptation of meatballs from the original ingredients.

**bakso ikan**  
**bakso udang**  
**bakso urat**  
**bakso jamur**  
**bakso keju**

The basic ingredients of fish balls, shrimp and veins are meatballs made from fish meat, shrimp, and beef veins or tendons. Unlike mushroom meatballs and cheese, the basic ingredients still use beef in which oyster mushroom pieces or buttons and cheese are given so that mushroom meatballs are suitable for vegetarians while for cheese meatballs the characteristics taste more creamy or savory when eaten.

### **c. Adaptation of Meatball Naming Based on Shape**

Meatballs are generally round. However, in the development of the times, now meatballs can be made in various forms as people's creativity as a sales strategy. Some examples of naming meatballs with various shapes such as gravel meatballs, love meatballs, and flat meatballs. Pebble meatballs are meatballs that are small like

pebbles. Similar to love and flat meatballs, heart-shaped love meatballs and flattened are flat or flattened shapes.

**Bakso Kerikil**  
**bakso cinta**  
**bakso gepeng**

### 5. Development of *Bakwan* Naming Adaptation

Bakwan known in Central Java (also named bala-bala in West Java) also experienced different naming variations in East Java, namely named weci, heci, or ote-ote. Bakwan was adapted throughout Indonesia. Here are variations of the naming of bakwan in Central Java and East Java.

**Bakwan**  
**Bakwan Jagung**  
**Weci**  
**Heci**  
**Ote-ote**  
**Badak**

## CONCLUSION

Indonesia's culinary diversity is strongly influenced by various cultural and historical interactions that have occurred over the centuries, ranging from Hindu-Buddhist influences, Islam, the colonial era, to the independence period. Various countries such as India, the Middle East, South America, the Netherlands, and especially China have contributed greatly in shaping Indonesian cuisine today through the adaptation of ingredients, cooking techniques, and food naming. The study of word etymology is essential to understanding the origin, change, and development of food names as well as the relationship between language and culture. This process of cultural adaptation is related to glocalization. Glocalization is closely related to the mixing of global influences that enter the local culture so that it gives rise to new things (in this case naming and culinary composition) so that it can cause certain characteristics depending on the capabilities or resources possessed by the local region.

Food naming in Central and East Java has experienced significant development, influenced by cultural adaptation and the availability of local



ingredients. The semur, adopted from the Dutch "*smoor*" or "*smoren*", shows variations in naming based on main ingredients such as chicken semur, tofu, tempe, and others, reflecting the richness of ingredients available in a particular region. *Geroosterd brood* toast shows a wide variety of flavors and presentations, from cheese to durian, showing innovation from colonial times to the present. The naming of "cattai" into the raw form of satay with the popular term satay has grown rapidly with various basic ingredients such as chicken, beef, goat, and even rabbits and hedgehogs, showing the richness of local variety and adaptation. Meatballs come from the \*Hokkien dialect of Xiamen 肉酥 bah so the naming is adjusted based on the region, basic ingredients and shape, such as Malang meatballs with fried dumplings and small pebble-sized meatballs that resemble pebbles. Bakwan, also known as *Bala-bala*, also experienced different naming variations, namely named *Weci*, *Heci*, or *Ote-ote* in East Java. *Weci* in East Java also has a peculiarity that reflects the state of its people, namely the filling is mixed with seafood and eaten with thick *Petis* sauce made from fish or shrimp. This situation reflects the condition of East Java on the coast. This overall development reflects creativity, innovation, and the importance of cultural heritage in Indonesian cuisine.

The study of etymology is important for understanding the origin and change of food names, as well as showing the global and local cultural interactions that influence it. The entry of globalization values in Indonesian cuisine has given birth to a combination of traditional culinary so as to create a unique and distinctive Indonesian culinary form.

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