



Linguistic and extra-linguistic features in the brand and package of Sundanese local food and beverage products as a means to support cultural tourism in Garut, West Java, Indonesia

Heriyanto, Lestari Manggong*, Ekaning Krisnawati†

Department of Literature and Cultural Studies, Faculty of Cultural Sciences, Universitas Padjadjaran, West Java 45363, Indonesia

Article Info

Article history:

Received 2 January 2020

Revised 24 May 2020

Accepted 27 May 2020

Available online 30 April 2021

Keywords:
branding,
extra-linguistic,
linguistic,
local food products,
packaging

Abstract

The details presented in the package of local products can be analyzed through multimodal discourse research which employs many kinds of eloquent, vivid but sometimes complicated ways, ranging from linguistic (syntax and semantics) to extra-linguistic features (pictures, shapes and colors), and they are closely related to the reader's perception and also knowledge concerning what are presented in the package, verbally or visually. This article discusses some of the issues concerning the linguistic and extra-linguistic elements in the packages of Sundanese traditional food and beverages in Garut Regency, West Java. Besides, it also tries to explore the implication of the illustration in the product's branding and packaging on Sundanese cultural tourism promotion, in the sense that there must be attempts to point out the added values of the products with their new shape or character but still maintain the originality viewed from Sundanese cultural perspective. Therefore, this study belongs to the interdisciplinary ones and is conducted on the basis of multimodal discourse research where semiotics also plays a significant role. The method applied in this research is descriptive qualitative. The aims of this study among other things are, firstly, to elaborate the relationship between the language use and the branding and packaging of local food products with some cultural aspects of the community, and secondly, to investigate the role of the local products in fostering tourism activities in the destination.

© 2021 Kasetsart University.

Introduction

Garut is one of the most famous tourism regions in West Java, Indonesia, whose inhabitants are mostly Sundanese people with distinct tradition and attractive cultural aspects such as culinary. In culinary industries, branding and packaging are very important in giving added values and are

widely used as a means to convey various information about the food depicted besides having a function to attract consumers. In culinary tourism activities, especially in promoting local culinary products to tourists, packaging is inseparable from language and culture (Ilic, 2004; Olsson, Lindh, & Bertoluci, 2011; Riley, 2008; Wahya, Heriyanto, & Lukman, 2015). Thus, branding and packaging are important means to ensure originality and consistent quality of food products as a part of Garut's tourism activities chain. In addition, there is a solid partnership and collaboration among the stakeholders (producers, consumers, retailers, travel agencies, tourism office etc.) in order to satisfy tourists.

* Corresponding author.

E-mail address: lestari.manggong@unpad.ac.id (L. Manggong).

† Co-first author.

E-mail address: ekaning@unpad.ac.id (E. Krisnawati).

Like advertising analysis, the analysis of branding and packaging often involve multimodal discourse research employed as a tool for investigating verbal and visual elements of the package through exploring and interpreting the construction and hidden meanings embedded in the components of the product's description. Multimodal discourse research is an essential part of this study because the description under discussion is designed to construct images of Sundanese people and their surroundings in order to preserve local cultural aspects. Furthermore, the constructed image can also be seen as a mode to adapt global modernization through better packaging and more hygienic production processes, which is assumed to be able to foster cultural tourism activities in West Java, Indonesia. Current researches on cultural tourism in West Java have been conducted among others to discuss various metaphors used in West Java tourism destinations promotion texts, food and drink naming system in Bogor and Bekasi regencies, West Java, and tropes and pictorial metaphors related to nature tourism promotion (Pamungkas, Sujatna, & Heriyanto, 2016; Sujatna et al., 2015; Wahya et al., 2015).

Related to the attempts to reveal the role of the Sundanese ginger-based traditional food, supplements or beverages, it is essential to point out that such food supplements or beverages may have a significant function to foster cultural tourism because for many people experiencing food and beverages—including traditional supplements or beverages of a region—is now considered an important component of new tourism experience because local food can serve as a gift from a trip to a new place, which is different from the tourist's homeland, so that the gift can also become a kind of representation of the place that has been visited (Buczowska, 2014; Sengel, Karagos, Cetin, Dincer, Ertugral, & Balik, 2015; Theobald, 2005; Page, 2007).

Literature Review

Multimodal Discourse Research, Branding and Packaging

Like advertisements, packaging also plays a crucial role in the communication between the producers and consumers, thus, packaging functions as one of the key factors in the success of products marketing. When it comes to the communication between the producers and consumers where advertising is a necessity, the interaction surely will employ complex ways ranging from linguistic or verbal features to extralinguistic or nonverbal features. Any acts taken by the producers to introduce traditional commodities are inseparable from the efforts to give clear and vivid description given through advertising. Often at times, certain barriers emerge when there is not sufficient information received by the consumers, or there are too many vague and complex verbal messages received at the same time. In such a case, communication with the consumers through advertising has to not only use verbal elements (Kress & van Leeuwen, 2006; van Leeuwen, 2005), but also non-verbal components (Kress, 2010) to support the conveyance of clear meanings or sufficient information.

Advertising, including tourism promotion, is closely related to multimodal discourse research or multimodal communication which consists of multiple modes or communicative forms recognized and understood by a social collective. Tourism, which has its own language with certain characteristics specially constructed to change potential readers into real tourists, needs a lot of attractive images to support the commerciality of the product. It is also important to consider that nowadays many consumers around the world, including tourists, actively incorporate new media and communications into their daily lives so that they can easily and rapidly update their knowledge about any products, including tourism destinations and attractions, causing advertisers to be challenged to present updated information, too (Chhabra, 2010; Cook, 2001; Morgan & Pritchard, 2000; Spurgeon, 2008; Sujatna, Heriyanto, & Pamungkas, 2017). The analysis in multimodal discourse research is usually developed under social semiotic perspective by applying profound observation of various modes as written and spoken language, gesture, images and so on (Bonilla, 2018; Jaworski & Pritchard, 2005; Kress, 2010; Pan, 2015). In the case of Garut *dodol* marketing promotion, for instance, a conveyance of needed information related to the product and its cultural background is of great importance because consuming the product may come as a new experience for tourists to have a taste of different culinary tradition.

The discussion also deals with cultural tourism because cultural tourism or cultural heritage is one of the most important expressions of the precious wealth and diversity of cultures all over the world. One of the fast-growing tourism industries is cultural tourism because in the long term maybe a better return could be obtained by supporting eco-tourism and cultural tourism, which would also be more in the public interest (Elliot, 2002; McCabe, 2009; Theobald, 2005).

Cultural tourism encompasses various aspects of a local community or a particular group of people along with all tangible and intangible things that they have in common which make them different from others. In everyday tourist practice, a relatively new type of tourism related to healthcare, namely health tourism, as a selective form of tourism is now expanding rapidly (Blazevic, 2016). That is why creating linkages between cultural tourism and herbal and food industries, including traditional beverages and supplements is very beneficial because the promotion of such products is considered an important component of a destination attractiveness that reflects a local color of the host people of the destination (Jaworski & Pritchard, 2005; Koteyko & Nerlich, 2007; Okech, 2014; Portales, Rodrigues, Goncalves, Alba, & Sebastian, 2018).

Indigenous Knowledge and Sundanese Culture

The interaction between inhabitants of Garut with their environment results in the knowledge that forms some aspects of their culture. This indigenous knowledge is not only handed from generation to generation but is also grown and developed on the basis of Sundanese culture in general from time to time,

and often gives a lot of inspiration that reinforces innovation. Thus, such knowledge and experience frequently offer practicable alternatives to facilitate sustainable development, including in the field of tourism. Features of this knowledge, especially those related to local food and beverages, and some other aspects of lifestyle are still in use today among Sundanese people in West Java (Permana, 2009; Sumardjo, 2010; Suryadi, 2010; Ekadjati, 2014).

Sundanese indigenous knowledge plays a very important role in a community because it has certain characteristics as having a lot of local elements and having been in existence at a certain society and region for a long time (Briggs, 2005; Sumardjo, 2010; Iskandar & Budiawati, 2017). In connection with traditional Sundanese herbs as a part of their indigenous knowledge, it is important to point out that up till now a great deal of Sundanese people still make use of various plants as traditional medicine and also as added ingredients to give traditional flavor in food and beverages, which they have done for hundreds of years (Ekadjati, 2014; Packer, Ong, & Halliwell, 2004; Permana, 2009).

In West Java, the ginger-based supplement is usually consumed in the form of a local beverage widely known as *bandrek*. In the past *bandrek* used to be only produced as a home-made product and sold around villages by small peddlers. Nowadays, such peddlers can still be found in some places though becoming rarer and rarer because they are replaced by more sophisticated ways of producing and marketing in line with global development, especially in the tourism sector as a giant industry covering many aspects of economic activities. In addition, economic and cultural development are not separated but can be a part of a larger process of development. Besides beverage, there is also a kind of local food called *dodol* and also candy that make use of ginger as an added ingredient. In tourism activities, one of the various desires that a tourist wants to fulfill is trying or experiencing a new thing that is different from what he has in his place or culture. Included in this are local food and beverages. Very often a tourist is willing to share a new experience with relatives and friends at home, not only through stories and pictures but also through tangible things like a set of gifts from the trip. That is why local food and beverages have become popular choices because, besides being relatively cheap, they can represent an aspect of everyday life of the local people and their residence (Buczkowska, 2014; Chhabra, 2010; Page, 2007; Theobald, 2005).

Methodology

This study employed descriptive qualitative method with multimodal discourse research and social semiotic approaches to investigate the data which were collected in the form of various packed local food and beverage products gained from stalls and shops in many places around Garut Regency. Because there are hundreds of local food and beverages there, in order to classify the data collection, besides applying in situ observations, interviews with stakeholders (producers,

consumers, retailers, travel agencies, tourism office etc.) were also used to seek recommended products in order to decide proper and valid data. Document study was also employed and this document study was used as the complement of observations and interviews. As has been previously mentioned, the main objects of this research were Garut's local food and beverage products which are related to Sundanese cultural aspects, thus, the brand and package should reflect some of those aspects as worthy elements in the promotion of Garut cultural tourism. Products which did not meet such characteristics were dropped, so there were only a few products left. The verification was also conducted by comparing the data with descriptions found in literary study. The data are presented and analyzed from linguistic (syntax and semantics) and extralinguistic (pictures, shapes and colors) point of view by using multimodal discourse research supported by literary study. The reasons for choosing the data were based on the fact that the products under study are considered important as souvenirs from a trip to a distinct place with different culture, which in turn directly or indirectly can introduce the destination to potential tourists.

Results and Discussion

This section discusses multimodal discourse research on a few recommended local food and beverage products, the brands and packages of which fulfill the characteristics needed as the data. The choice of Garut was based on the fact that besides being famous as a cultural tourism resort, Garut is also well known as a culinary tourism destination. One of the popular traditional food products there is *dodol*, made of glutinous rice, palm sugar, and coconut milk. In order to make it tastier with nicer aroma, many kinds of fruit are often added. *Dodol* was first produced around 1926 in a very simple way with plain package. Its sweet and delicious taste made *dodol* soon become popular not only among the inhabitants of Garut, but also all around West Java. In line with the rapid growth of tourism, *dodol* became a favorite snack in many places. It has become one of the preferred gifts often bought by tourists from other provinces in Indonesia, and nowadays even from other Asian countries like Malaysia, Singapore, and Brunei. In the case of Garut *dodol* variants discussed in this section, as part of cultural tourism, the packaging of different variants of Garut *dodol* is thus indicating the representation of Garut's cultural identity, as the pictures and texts on the packaging are designed to meet Garut's traditional heritage. This is in accord with what Hall (1990) has stated that culture works not by perfectly reproducing itself into infinity, but precisely by translating it. Cultural identity, on the other hand, is defined as one shared culture, a sort of collective one true self, hiding inside the many others (Hall, 1990). In other words, Garut's cultural identity thus reflects the general historical experiences or shared history and ancestry held in common like the one represented by picture selection and word choice in the text.

The picture in the center of the package that consists of *dodol* and some raw rice/paddy illustrates the product itself and the basic ingredient of the product, namely rice or more

specifically glutinous rice. However, the picture of rice also symbolizes that most Garut people are farmers, and rice, including glutinous rice, is one of the most important agricultural products in Garut. Besides being rice farmers, the people earn by, among other things, producing palm sugar and making various products with coconut or coconut milk as the basic ingredient. All these indicate the relationship between Garut dodol and part of the community culture.

The golden color of paddy is used to draw a circle surrounding the picture, which also can symbolize both luxury and prime quality of Garut dodol, besides representing prosperity and beauty, the beauty of Garut regency. For domestic and foreign tourists as well, Garut with mountainous areas around it, has boundless golden rice fields when the paddy is ripe. The color is also used in the brand name, PICNIC, which indicates spirit and happiness as visitors come to Garut regency.

In 2009, a new innovation was introduced, namely a *dodol*-filled chocolate bar which is now widely known as *Chocodot*. The most popular *Chocodot* in Garut is widely known as the mountain series consisting of a set of *Chocodot* wrapped in packages with pictures of landscapes and mountains around the region besides other local characteristics of Garut Regency such as Cangkuang Temple and Garut oranges. There are many variants of *Chocodot*, some of which are presented and packed in a way that illustrate Garut with attractive places surrounding it because packaging plays an important role in depicting a product with its cultural background, heritage, and the lifestyle of the community, not just the landscape of the destination. This indicates that in the attempt to raise product competitiveness, packaging also plays a crucial role and has become a very important part as a value-adding element for customers. That is why producers often change packaging to update their image in order to reach a new market because attractive and visually appealing packages have powerful promotional values (Chhabra, 2010; Olsson et al., 2011).

As has been previously mentioned, culinary tourism has become one of the most important parts of economic growth in Garut as reflected in food and beverage industries. Besides *dodol* and *Chocodot*, there is a popular drink called *bandrek*, a kind of traditional beverage that can be easily found in any stall or kiosk all over destinations in Garut, and which is basically made from extracts of Sundanese herbal plants, and is believed to be able to give useful health benefits. For Sundanese people, most of the plant-derived traditional medicines and supplements—including ginger-based supplements in the form of local beverages—are originally discovered through local folk knowledge, practical experience and long observation handed down from generation to generation.

The basic ingredient of *bandrek* is ginger, which also plays an essential role in traditional herbal medicine and supplement industries. This is why *bandrek* is often considered as a kind of herbal supplement served as traditional or local beverage that also functions as a herbal mixture, which is widely used to prevent and cure common ailments as influenza, headache and stomachache. In line with the rapid growth of tourism where

gifts in many kinds of forms play a specific role, *bandrek* is also very often used as a gift from a trip given to friends and relatives at home. Such a gift is usually chosen primarily because in some aspects it illustrates the local color. It is not only about the taste or health benefit of the beverage or supplement, but it shows the lifestyle of the local people. That is why *bandrek* has undergone a kind of transformation; it maintains its traditional ingredients, original taste, quality, and health benefits, but it is now packed in so much better ways that it has more attractive performance and has been widely sold in shops at tourism resorts all over West Java. Through all these, the producer seeks added-value of the product by presenting the symbolic value of savor and health, some cultural aspects of Sundanese people, and also close relationship with nature and environment.

Though the most important ingredient of *bandrek* is ginger, to make a product unique, some other ingredients are added in order to make it different, with specific natural flavor and pleasant aroma, that makes you feel warm. By using Mount Haruman as the brand name and the outline drawing of the mountain as a part of the illustration in the package, the producer wants to build an image of something best from West Java, something different from anything in the place where the tourists come, and also something genuine and worthy as a gift or souvenir for the tourists themselves, for friends, and also relatives at home.

In recent years, ginger has also frequently been used in some products like *dodol* and chocolate, called Choco-dol, because of its fresh aroma. Choco-dol is a variant of Garut *dodol* brand named *Picnic*. Like *Chocodot*, Choco-dol is also a kind of specific chocolate from Garut with ginger and *dodol* inside a bar of chocolate, which is packed in a modern way but still puts forward the Sundanese tradition as can be seen in the illustration of the wrap. In the middle of the wrap there is a picture of children with traditional Sundanese clothes playing *kendang* (Sundanese drums) happily. Under the picture is the name Choco-dol, written in gold letters, which indicates the prime quality of the product because the color of gold is often used to represent luxury, prime or best thing. Underneath it, there is a phrase describing the content of the product and the place where it comes from to show originality or authenticity because originality plays a crucial role in tourism promotion as a tourist always tries to find something new, unique, original that is different from what he can find in his hometown or homeland.

Another famous product is called *kerupuk kulit*, a crispy snack made of the inner soft part of cow skin, which is processed in such a way by boiling it where salt and spices are added. After the process, this soft sticky boiled skin is cut into small pieces and dried completely. Before being consumed, it must be deeply fried and to become crispy. This product is usually sold in plastic bags to ensure that it is always fresh and delicious. Almost all similar products with different brands always have a picture of a cow or a cow head to indicate the basic ingredient, besides to represent the farming system in Garut, where cows play an important role in the process of rice field cultivation as part of Garut traditional farming.

Conclusion and Recommendation

In today's modern world, indigenous knowledge is still very helpful for the development of tourism in some destinations, not only in villages but in big cities as well, as shown by the discussion in this paper. One of the traditional means of health well-being among people of West Java is in the form of a combination of traditional herbal supplements and Sundanese traditional beverages like *bandrek Haruman*, which also represents the mountainous region of Garut Regency. The logo, pictures and expressions used in the package show various aspects of Sundanese culture, thus, there is a positive correlation between the culture and tourism, especially cultural tourism. The use of Sundanese clothes and arts in Choco-dol also show a significant example because this region is very promising for tourism activities, especially cultural and geo-tourism because of its natural environment and the unique way of life of the Sundanese people, which is also close to nature. What a tourist is looking for during a trip, among other things, are uniqueness, authenticity, originality and natural environment, besides learning something new like traditional aspects of life, including various cultural aspects ranging from traditional arts, local food to healthcare system by making use of herbal supplementary drinks like various kinds of *bandrek*, which also often function as a gift.

There are still many other variants of the two leading Garut *dodol* brands unexplored in this discussion. Other variants such as brownies *dodol* of *Chocodot* brand or other fruit-flavored variants of *Picnic* brand, for instance, tell a different story. This can potentially be pursued as a different type of future research.

Conflict of Interest

There is no conflict of interest.

References

Blazevic, O. (2016). Health tourism and smart specialisation. *UTMS Journal of Economics*, 7(1), 85–95. Retrieved from <http://www.utmsjoe.mk/files/Vol.%207%20No.%201/UTMSJOE-2016-0701-08-Blazevic.pdf>

Bonilla, J. F. G. (2018). Multimodal metaphors and advertising: A cross-cultural comparison of the use of behavioral multimodal metaphors. *Sustainable Multilingualism*, 13, 91–113. Retrieved from <https://doi.org/10.2478/sm-2018-0013>

Briggs, J. (2005). The use of indigenous knowledge in development: Problems and challenges. *Progress in the Development Studies*, 5(2), 99–114.

Buczowska, K. (2014). *Local food and beverage products as important tourist souvenirs*. *Turystyka Kulturowa* Nr. 1/ 2014. Retrieved from <http://turystykakulturowa.org/ojs/index.php/tk/article/view/21>

Chhabra, D. (2010). *Sustainable marketing of cultural and heritage tourism*. London, UK: Routledge.

Cook, G. (2001). *The discourse of advertising*. London, UK: Routledge.

Ekadjati, E.S. (2014). *Kebudayaan Sunda: Suatu pendekatan sejarah* [Sundanese culture: A historical approach]. Bandung, Indonesia: Pustaka Jaya. [in Indonesian]

Elliot, J. (2002). *Tourism: Politics and public sector management*. London, UK: Routledge.

Ilic, B. M. (2004). Language and culture studies—wonderland through the linguistic looking glass. *Facta Universitatis: Linguistics and Literature*, 3(1), 1–15.

Iskandar, J., & Budiawati. (2017). Local knowledge of the Baduy community of South Banten (Indonesia) on the traditional landscapes. *Biodiversitas*, 18(3), 928–938. Retrieved from <https://smujo.id/biodiv/article/view/2005/1884>

Jaworski, A., & Pritchard, A. (2005). *Discourse, communication and tourism*. Clevedon, UK: Channel View Publications.

Koteyko, N., & Nerlich, B. (2007). Multimodal discourse analysis of probiotic web advertising. *The International Journal of Language, Society and Culture*, 23, 20–31.

Kress, G., & van Leeuwen, T. (2006) *Reading images: The grammar of visual design*. London, UK: Routledge.

Kress, G. (2010). *Multimodality: A social semiotic approach to contemporary communication*. London, UK: Routledge.

McCabe, S. (2009). *Marketing communications in tourism and hospitality*. Oxford, UK: Butterworth & Heinemann.

Morgan, N., & Pritchard, A. (2000). *Advertising in tourism and leisure*. Oxford, UK: Butterworth & Heinemann.

Okech, R. N. (2014). Developing culinary tourism: The role of food as a cultural heritage in Kenya. *Proceedings of the Second International Conference on Global Business and Economics July 2014*. Retrieved from http://globalbizresearch.org/chenhaii_conference/pdf/pdf/ID_CF412_Formatted.pdf

Olsson A., Lindh, H., Bertoluci, G. (2011). Packaging design in organic food supply chains—a case study in Sweden. *International conference on engineering design*, ICED11, Technical University of Denmark. Copenhagen, Denmark.

Packer, L., Ong C. N., & Halliwell, B. (2004). *Herbal and traditional medicine*. London, UK: Marcel Dekker.

Pamungkas, K., Suyatna, E.T.S., & Heriyanto. (2016). Tropes and pictorial metaphors: Figures of speech and visual metaphor analysis in nature tourism object promotion of West Java, Indonesia. *International E-Journal of Advances in Social Sciences*, 2(4), 60–69.

Pan, L. (2015). Multimodality and contextualisation in advertisement translation. *Journal of Specialised Translation*, 23, 205–222. Retrieved from https://www.jostrans.org>issue23>art_li

Permana, R. C. E. (2009). Masyarakat Baduy dan pengobatan tradisional berbasis tanaman [The people of Baduy and plant-based traditional healing]. *Jurnal Wacana*, 11(1), 81–94.

Portales, C., Rodrigues, J. M. F., Goncalves, A. R., Alba, E., & Sebastian, J. (2018). Digital cultural heritage. *Multimodal Technologies and Interaction*, 2(58), 1–5. Retrieved from <https://www.mdpi.com/2414-4088/2/3/58/htm>

Riley, P. (2008). *Language, culture and identity: An ethnolinguistics perspective*. London, UK: Continuum.

Sengel T., Karagos, A., Cetin, G., Dincer, F. I., Ertugral, S. M., Balik, M. (2015) Tourists' approach to local food. *Procedia-Social and behavioral sciences*, 195, 429–437. Retrieved from <https://reader.elesevier.com/reader/sd/pii/S1877042815039646?token=180F896B0B9EA1F24922AF592409D4CF3400CFCCCD887702963D1CA22377B8CB214031C881EC3140814DA33024049B61>

Spurgeon, C. (2008). *Advertising and new media*. London, UK: Routledge.

Sujatna, E. T. S., Heriyanto, & Pamungkas, K. (2015). Metaphors in Jawa Barat tourism destinations promotion texts. *International Journal of Humanities and Social Sciences*, 5(1), 15–23. Retrieved from <https://ijhss.net/index.php/ijhss/article/view/91>

Sujatna, E. T. S., Heriyanto, & Pamungkas, K. (2017). *Metaphora teks pariwisata alam Jawa Barat* [The metaphor of nature tourism text of West Java]. Bandung, Indonesia: CV Semiotika. [in Indonesian]

Sumardjo, J. (2010). *Sunda: pola rasionalitas budaya* [Sunda: Patterns of cultural rationality]. Bandung, Indonesia: Kelir.

Suryadi, Edi, & Kusnendi. (2010). Kearifan lokal dan perilaku edukatif, ilmiah dan religius [Local wisdom and educative, scientific, and religious behaviours]. *Proceedings of the 4th International Conference on Teacher Education* (pp. 601–618). Retrieved from http://file.upi.edu/Direktori/PROCEEDING/UPI-UPSI/2010/Book_3/KEARIFAN_LOKAL_DAN_PERILAKU_EDUKATIF%2C_ILMIAH%2C_RELIGIUS_%28Pengaruh_

Kearifan_Lokal_Sunda__terhadap_Aktualisasi_Perilaku_Edukatif%2C_Ilmiyah%2C_dan_Religius_Sivitas_Akademika_Universitas_Pendidikan_Indonesia%29.PDF

Theobald, W. (2005). *Global tourism*. Amsterdam, Germany: Elsevier.

van Leeuwen, T. (2005) *Introducing social semiotics*. London, UK: Routledge.

Wahya, Heriyanto, Lukman, F. (2015). Leksikon makanan dan minuman di tiga desa berbahasa Sunda dan Melayu di perbatasan Bogor-Bekasi [The lexicon of food and beverages in three Sundanese- and Malay-speaking villages in Bogor-Bekasi borderline]. *Proceeding of the 2015 Symposium and Indonesia-Malaysia Collaboration* (pp. 123–136). Putrajaya, Malaysia. [in Malaysian]