



Enculturation of Bule Tourists in the Tradition of Eating Javanese Culture

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Abstract

This study discusses the enculturation of Bule tourists in the tradition of eating Javanese culture in Indonesia. This study discusses the way Javanese people eat in Indonesia, then the enculturation process that occurs for white tourists in the Javanese food tradition in Indonesia and the period and impact of this tradition. This study aims to examine the enculturation of Bule (Western) tourists in the tradition of eating Javanese culture in Indonesia, encompassing the identification of Javanese eating traditions, the analysis of the enculturation process experienced by Bule tourists, and the exploration of the period and impact of this tradition. For the research process of enculturation of Bule tourists in the tradition of eating Javanese culture in Indonesia, this research uses the library research method, we conducted this research whose object of data study uses library data sourced from various kinds of journals, books, and the internet as sources to obtain these data. Then we read, study and analyze various kinds of readings related to the research we conduct. And also we do it using the indirect observation method through youtube. This research is useful to find out what are the processes that occur in the enculturation of Bule tourists to the eating traditions of the Javanese people in Indonesia.

Keywords: enculturation; culture; eating traditions

INTRODUCTION

Globalization has opened up a wider space for intercultural interaction, particularly through the international tourism sector, which brings together individuals from diverse cultural backgrounds in the same region. In this context, foreign tourists act not only as consumers of tourism products but also as agents of cultural exchange, directly encountering the norms, values, and traditions of local communities in the destinations they visit. According to Ozer et al., (2021), intercultural contact that occurs in the context of globalization both through direct encounters and indirect media-based exposure gives rise to complex psychological and sociocultural adaptation processes, where individuals are required to adapt their behavior and mindset to new cultural environments. This process becomes even more significant when foreign tourists interact with local traditions with deep cultural roots, such as Javanese eating traditions in Indonesia. This kind of cross-cultural interaction creates space for enculturation, the process of learning and absorbing new cultures by individuals from different cultural backgrounds.

Indonesia, as the world's largest archipelagic country with more than 1,340 ethnic groups, boasts a rich and diverse culture, making it a major draw for international tourists. Data from the Central Statistics Agency (BPS) shows that international tourist arrivals to Indonesia have

continued to experience a significant increase following the COVID-19 pandemic, rising from 1.16 million in 2021 to 5.89 million in 2022, then soaring to 11.68 million in 2023, and reaching 13.9 million in 2024. In their study of Indonesian tourism industry trends for the 2020–2023 period, Dávid et al., (2024) emphasized that Indonesia's post-pandemic tourism recovery is one of the fastest in Southeast Asia, with cultural and culinary tourism as key pillars of growth. This trend indicates that more and more foreign tourists have the opportunity to experience local Indonesian traditions and culture, including Javanese food traditions.

Eating traditions in Javanese culture are a form of intangible cultural heritage imbued with philosophical, spiritual, and social values. These traditions are not simply about consuming food; they also reflect the Javanese outlook on life, belief systems, and social structures. Setyawan et al., (2022) explain that the tradition of “selametan” in Javanese society, which always involves a communal feast, is a manifestation of gratitude and spiritual harmony, where its implementation reflects deep cultural values inherited from ancestors that continue to bind the community across generations.

The tradition of eating together during wedding ceremonies, entering a new home, village cleaning, and religious celebrations serves as a medium for transmitting the values of togetherness, mutual cooperation, and social equality in Javanese society. Sulistiyowati et al., (2022) also emphasize that Javanese food traditions are closely related to biodiversity conservation and local wisdom in natural resource management. Therefore, Javanese eating traditions have a cultural dimension that goes far beyond mere nutritional aspects.

Theoretically, enculturation refers to the process by which individuals learn and internalize the norms, values, and practices of a particular culture through direct or indirect experiences. Landis & Bhawuk, (2024) distinguishes enculturation as the first cultural learning process from acculturation as the second cultural learning process, and asserts that both processes involve three interconnected components: symbols, language, and values/practices. In the context of foreign tourists (Caucasians) visiting Java, the enculturation process occurs when they directly experience, learn, and absorb Javanese food traditions that are fundamentally different from those in their home countries.

Schmitz & Schmitz, (2022) found, through a meta-analysis of correlates of acculturation strategies, that personality, coping mechanisms, and contextual factors influence how individuals navigate intercultural encounters. Berry's theoretical framework of four acculturation strategies assimilation, separation, integration, and marginalization provides a relevant analytical foundation for understanding the variations in foreign tourists' responses to Javanese food traditions (Idemudia et al., 2025).

Tourist behavior toward traditional food at tourist destinations has become a growing topic of study in gastronomic tourism literature. Kovalenko et al., (2023) demonstrated that gastronomic experiences significantly influence destination image and tourist satisfaction, indicating that culinary experiences are not merely a complement to a tourist trip but a determining factor in shaping tourist perceptions and behavior. Singh et al., (2024) in their validation of the Extended Theory of Planned Behavior model found that positive attitudes, subjective norms, curiosity, and

aesthetic experiences jointly influence tourists' intention to consume traditional food. Furthermore Badu-Baiden et al., (2022) revealed that memorable local culinary experiences for tourists are influenced by the food destination, the level of food neophobia, and previous tasting experiences, and impact post-visit behavior. These findings strengthen the argument that foreign tourists' interactions with local food traditions are a complex and multidimensional process.

Gastronomic tourism has been widely recognized as a crucial instrument in manifesting cultural identity and diversifying a destination's tourism product. Wondirad & Verheye, (2023), using a mixed-methods approach, found that gastronomy significantly influences tourists' choice of holiday destination and enhances their local and cultural understanding of a place. Huete-Alcocer et al., (2022) added that local cuisine significantly influences the image of heritage destinations and subsequent visitor loyalty, demonstrating that food serves as an effective medium for destination positioning because it represents the uniqueness and authenticity of local culture.

Huang et al., (2023) specifically examined the relationship between tourists' slow food experiences and their quality of life, and found that meaningful engagement with local culinary traditions enhances tourists' overall well-being and strengthens their connection to the destination. In the Indonesian context, Prakoso, et al., (2023) emphasized the immense potential of Indonesian gastronomy for tourism development, demonstrating through the case of satay as a culinary heritage that each region possesses unique culinary traditions that represent its local cultural identity. These findings underscore the importance of Javanese culinary traditions as a gastronomic tourism asset that has the potential to strengthen Indonesia's image in the global tourism arena.

Table 1. Data on Foreign Tourist Visits to Indonesia (2021–2024)

Tahun	Jumlah Wisatawan Mancanegara (juta)	Devisa Pariwisata (miliar USD)	Rata-rata Pengeluaran per Kunjungan (USD)
2021	1,16	0,55	474
2022	5,89	7,04	1.195
2023	11,68	10,46	896
2024	13,90	16,70	1.201

Sumber: BPS-Statistics Indonesia (2024); Dávid et al., (2024)

The urgency of research on the enculturation of Western tourists into Javanese cultural food traditions is motivated by several critical factors. First, the increase in the flow of foreign tourists to Indonesia, which reached 13.9 million in 2024 with a foreign exchange contribution of 16.70 billion USD, indicates that cross-cultural interactions between foreign tourists and local communities are occurring on an increasingly massive scale. Second, food traditions as a component of intangible culture face preservation challenges in the era of globalization, where Naderi et al., (2024) emphasize that the sustainability of local food traditions in the context of tourism requires an in-depth understanding of the dynamics of cultural exchange between tourists and host communities. Third, Wondirad et al., (2021) emphasized that culinary tourism has the potential to be a driver of regional economic development and socio-cultural revitalization, but this potential can only be maximized if there is a comprehensive understanding of the process of tourists' cultural adaptation to local culinary traditions.

The topic of enculturation of Caucasian tourists in Javanese cultural eating traditions is very relevant to research for several substantial reasons. From an academic perspective, this research bridges two fields of study that have developed separately, namely acculturation-enculturation studies and gastronomic tourism studies. From a practical perspective, Soonsan & Management, (2023) emphasize that gastronomic experiences strengthen tourists' place attachment to destinations through meaningful culinary encounters, and that this emotional bond contributes to the socio-cultural sustainability of the host society.

Bierwiazzonek & Kunst, (2021) through correlational and longitudinal meta-analysis found that the role of acculturation in cross-cultural adaptation is more limited than previously assumed, so more specific contextual studies are needed such as enculturation through eating traditions to understand the mechanisms of cultural adaptation in more depth. In addition, UNESCO's recognition of Jamu as Indonesia's intangible cultural heritage in 2023 further confirms that Indonesian food traditions, including Javanese eating traditions, have universal value that is worthy of study and preservation.

Although research on food acculturation and gastronomic tourism has grown rapidly, there is a significant research gap in the existing literature. Most previous studies have focused on the food acculturation of immigrants and international students in host countries (Bierwiazzonek & Kunst, 2021; Schmitz & Schmitz, 2022), while studies on short-term tourists' enculturation into local food traditions are still very limited. Existing gastronomic tourism studies tend to examine tourists' consumption behavior toward local food from a destination marketing and management perspective Wondirad & Verheye, (2023), but few have explored the comprehensive enculturation process, which includes adaptation to the foodways, etiquette, philosophy, and rituals surrounding a culture's food traditions.

More specifically, the study of the enculturation of foreign tourists in Javanese cultural dining traditions which include the experience of eating together on mats, eating with hands, consuming rice as a staple food that differs from Western food traditions, and participating in the slametan procession is an area of research that has not been adequately explored. The novelty of this research lies in combining the perspectives of enculturation and gastronomic tourism to comprehensively analyze how foreign tourists experience, learn, and absorb Javanese cultural dining traditions, as well as the long-term impact of this process on their cultural behavior and perceptions.

Based on the background, urgency, and research gaps outlined, this study aims to: first, identify and describe Javanese eating traditions, including wedding ceremonies, housewarming ceremonies, village cleansing, and religious ceremonies; second, analyze the enculturation process experienced by foreign tourists when interacting with Javanese eating traditions, including adaptation to food types, eating habits, and the social context of eating together; and third, examine the period and long-term impact of Javanese eating traditions on the eating behavior and habits of foreign tourists. This study is expected to provide theoretical contributions in the form of enriching the concept of enculturation in the context of gastronomic tourism, as well as practical contributions in the form of recommendations for the development of culinary cultural tourism in

Indonesia based on cross-cultural understanding. As emphasized by Singh et al., (2024), understanding tourist behavior towards traditional food is an important foundation for developing effective and sustainable gastronomic tourism marketing strategies.

METHODS

Type of Research

This research is a descriptive qualitative study aimed at describing and analyzing the phenomenon of enculturation of Caucasian tourists into Javanese cultural dining traditions in Indonesia. Descriptive qualitative research was chosen because the nature of the problem under study requires an in-depth understanding of cultural processes that cannot be reduced to statistical figures but rather require interpretation of the meaning, context, and dynamics of naturally occurring intercultural interactions.

Research Approach

The approach used in this study is a library research approach. This study employed a library research method, where the data were collected from various scientific journals, books, and the internet. This library research approach was chosen because it allowed the researcher to comprehensively collect, review, and synthesize various literature relevant to the topic of enculturation and Javanese eating traditions. Furthermore, this study utilized indirect observation via YouTube as supporting data, namely by observing video content depicting the experiences of foreign tourists interacting with Javanese eating traditions in Indonesia.

Data Collection Techniques

Data collection techniques in this study were conducted through two main methods. First, a documentation study, in which the researcher read, studied, and analyzed various sources related to the research, including indexed national and international scientific journals, reference books on Javanese culture, cultural anthropology, and gastronomic tourism, as well as credible and relevant online sources. The data collected included information on Javanese eating traditions in various ceremonial and daily life contexts, theories of enculturation and acculturation, and documentation of foreign tourists' experiences in Indonesia. Second, indirect observation (non-participant observation) was conducted through YouTube, watching videos documenting the experiences of foreign tourists as they tried and adapted to Javanese eating traditions, including their reactions to food, how to eat with their hands, how to eat together on mats, and their interactions with local communities in culinary contexts.

Data Analysis Techniques

The data analysis technique used in this study was qualitative content analysis. The data analysis process was conducted in three stages: (1) data reduction, which is the process of selecting, focusing, and simplifying raw data obtained from literature reviews and indirect observations. Data irrelevant to the research focus was discarded while relevant data was categorized according to the main research themes; (2) data presentation, which is the process of organizing the reduced data into thematic patterns and categories covering Javanese food traditions, the process of enculturation of foreign tourists, and the period and impact of these

traditions, thus facilitating conclusion drawing; and (3) conclusion drawing and verification, which is the process of interpreting the patterns found in the data to answer the research problem formulation. This is then verified through source triangulation by comparing data from various literature and observational sources to ensure the credibility of the research findings.

RESULTS AND DISCUSSION

Javanese Eating Traditions

Meals at the Wedding Ceremony

The people of Central Java mostly live and settle in the countryside with a livelihood of farming. They have a way of life that is still thick with traditional. The majority of the people of Central Java are Muslims and obey the existing rules, but in their daily lives the people still often apply old traditions that have become part of their beliefs. For example, marriage ceremonies that are still arranged by parents, In Central Javanese society, this engagement ceremony is usually carried out by exchanging rings.

Before the exchange of rings is done at the time of proposal. The procedure for applying is starting from the groom's family visiting the bride's family with the aim of staying in touch and exchanging information. At the end of the meeting, the groom's family said they wanted to establish a deeper relationship with their daughter and at the same time wanted to be a family. After several visits and discussions and after the proposal is accepted, the groom is given the opportunity to show and assess the bride-to-be. At the time of the proposal, the host or the bride's family prepares tea dishes and other small meals, such as market snacks and other light cakes. This is a tradition from the surrounding community. After seeing and assessing the bride-to-be, and the groom agrees to immediately determine their wedding date.

At the time of the wedding, a marriage ceremony or what is commonly called *kepenggih* is carried out. This ceremony is usually held at the bride's house. This aims to show pride in a woman. To show pride in a woman, the wedding party is held as lively as possible and the burden of the wedding cost will be borne by the bride-to-be's family. However, at this time it has changed, usually the cost of the wedding is borne by the man or even borne together with the agreement of both parties' families. In addition, with the existing tradition, the groom's family must provide luggage or gifts for the bride-to-be or often known as *peningdemonan*. The gift to the bride consists of a complete set of *kebaya* clothes, a set of prayer tools along with the holy book of the Quran, and beauty tools, as well as jewelry or many also add to the offering with various things. The marriage ceremony of the first daughter and the youngest daughter, is usually carried out very lively compared to the second, third and so on who are not the youngest.

The wedding ceremony began with the *ijab qobul* in front of the headman and witnesses. The *ijab qobul* event ended with a handshake between the witnesses of the two brides. Then the *sungkeman* ceremony to the parents of the bride and groom. Before the *ijab qobul* event was held, at night on the previous day there was a night event called *widodareni*, the event contained a woman who was considered holy to release her single life. This bride-to-be, both physically and mentally, is considered to be ready to be born mentally to face her wedding day the next day. This

event is characterized by the cutting of tumpeng or complete tumpeng. This tumpeng can taste as good as it can be savory. If it tastes savory, usually the rice tumpeng is yellow.

This complete rice tumpeng contains side dishes consisting of tofu tempeh bacam, salted fish that is fried dry with rice flour, urap, kluban (containing bean sprouts, kale, long beans, galangal, spinach, basil), plus young coconuts that are grated and cooked traditionally which have previously been wrapped in coconut leaves which are useful for flavoring. Before the tumpeng is enjoyed, the tumpeng will be eaten by reciting a prayer. This custom has become a tradition that is still preserved today. Cutting tumpeng is usually carried out by the elders in order according to their level of social height. Then it is given at the beginning to a respected person, or elderly.

After that, tumpeng rice can be eaten by anyone or also called royak. For the Javanese people, the rice tumpeng is usually placed on the table. Or it can also be by eating en masse on a mat. Usually this tradition is carried out from the time after the maghrib prayer to the time of the isha prayer. After the meal is over, usually the food can be taken home with what has been provided to take home as a souvenir which is also commonly called a blessing.

Erecting Or Entering A New Home

For the Javanese people, especially the people of Central Java, they usually before building a house or entering their new house, they will provide offerings as one of the requirements for building and entering a new house. This tradition has been going on for a long time since ancient times until now. The conditions that must be met are that certain materials must be hung between the main poles or also called sokoguru for the shield mark or other designations, namely kulonuwun. According to the traditions and customs in the community, this condition is intended to reject reinforcements, so that the waiters who are in the house do not disturb when the house is being worked on or if it is already inhabited by humans.

If the offerings have been provided at the ceremony, the house can be done or commonly called selamatan. Usually in the tradition of salvation it is characterized by the food of apem cakes. The invitees invited to this celebration were close neighbors, relatives and community leaders. When the event is over, the attendees will be given souvenirs to take home or commonly called blessings. Before the construction of the house begins, usually every corner of the house is chanted the azan which is chanted by the kyai or local religious leaders. If you want to enter a new house, this also applies. Every corner of the house will also be called to prayer first. The purpose of this is as gratitude to Allah SWT.

Clean Up the Village or Village

In order for the villages or villages around the Javanese tribe to avoid the interference of evil spirits, the local Javanese people will hold a village clean-up ceremony. The Javanese people still have a belief that many villages are inhabited by evil spirits that can disturb the surrounding community. Therefore the evil spirits need to be expelled by holding a ceremony of salvation. For this selamatan ceremony, an offering will be provided for the spirits who guard the village and dishes for those who participate in the selamatan ceremony.

The greeting ceremony was held at the mosque led by the kyai or religious leaders of the community. If there is no grave in the village or village concerned, the rescue is carried out at the village head's house. The food that will be provided in the form of offerings is donated by the residents of the surrounding community. This village clean-up event is always held in the 11th month of Selo in the year of qomariah.

Eating Together in Religious Ceremonies

During religious ceremonies, such as the ceremony of the birth of a child, the ceremony of the birth of a child, the ceremony of the celebration of one suro, the ceremony of the blessing of rahpan is always related to eating together. Meals together in this ceremony were held after the selamatan ceremony had been carried out. At first, this ceremonial activity was closely related to the beliefs and supernatural powers of supernatural beings. All the selamatan ceremonies are all aimed at obtaining life safety. This selamatan ceremony will usually be led by a modin or local religious leader. In these salvation ceremonies, many symbolize the life of the Javanese people, namely with togetherness, unity, and socialization in a longer relationship.

The selamatan ceremony in the life of the Javanese people usually serves as a forum and a means of interaction. Because at the selamatan ceremony they will be able to communicate various aspects of life, experiences, and other things. Therefore, until now the selamatan ceremony still exists or has become a tradition. Every salutation ceremony that is carried out, they are not all the same or have differences. Most of the selamatan ceremonies they do are quite interesting, neat, and organized and magnificent. This selamatan ceremony is usually carried out at night after the Maghrib prayer.

Enculturation Process

To know this enculturation process, we must first know the customs and customs of the Javanese way of eating. We can know this from the way they eat, especially from the type of food ingredients chosen to be processed into cooking. Then we can also find out how their daily diet is, and the tools they eat.

The Javanese people for bahaan and the type of food they serve and they consume every day are staple foods plus additions such as side dishes. The staple food in Indonesia is rice that comes from rice plants, then in the Javanese people it is also the same, their staple food is rice. For the problem, side dishes also consist of two types, namely from plants and animals. Usually for food derived from animals, the Javanese people cook fish and chicken, then for food derived from plants, they cook stir-fried from papaya leaves and cassava. The Javanese people are used to implementing a diet three times a day, namely breakfast, lunch, and dinner. In the morning, the Javanese people usually consume snacks that are filling, such as fried bananas, vegetable pecel with peanut sauce juxtaposed with coffee or tea drinks.

Then when it is noon today is the time to consume heavy foods, namely rice and side dishes. When the time is approaching night/evening, people usually consume snacks again, such as cakes and fried foods and at night the people of Java usually also consume staple foods, namely rice and

side dishes as well. The Javanese people have a habit of eating together during big events, such as if there is a wedding event, circumcision, and then also at other traditional events. Javanese people usually eat using their hands directly depending on the cuisine served, if they eat vegetables and food with fresh soup they use spoons and forks then they also eat together on mats that have been prepared by sitting and eating together.

Then we can see the differences in eating traditions between the Javanese and the Caucasian people in Europe. The tradition of eating in Europe is certainly very different from the eating tradition in Java. The staple food of the Bule people is also different from the staple food of the Javanese people. If in Indonesia the daily staple food in Indonesia is rice, this is because Indonesia has a tropical climate and rice plants in Indonesia, especially in the Java area, are very suitable for planting so that rice as a rice producing plant for rice is very abundant and abundant here. In contrast to Europe which has a subtropical climate that causes rice plants to be not suitable for planting in this region, then the plant that is suitable for gardening and growing in the European region is wheat, this is the main food factor of these white people is wheat.

Then from the habits of the diet and diet of the Caucasian people, they are also different from the Javanese people. For the same diet as in Java, they also have a diet, which is 3 times a day. The difference is their menu and eating procedures, when breakfast white people usually choose not to eat too much. For example, when breakfast, white people tend to choose bread, salads, fruits, and sugary drinks such as juice and milk. They do this with the aim of facilitating digestion. Then at lunch, they eat heavy food such as steak (meat), potatoes, sandwiches, and salads. Then for dinner, the white people eat more food than when they have breakfast and lunch.

At night today, the white people make more food and complete even though they have to bother to cook first. Usually they eat dinner with pizza, hamburgers, steaks, pasta, and potatoes. They tend to eat flour-based foods and meats. For the procedure of eating themselves, these Bule people tend to be disciplined and pay attention to how to eat, they tend to eat at the dining table using plates, knives, forks and spoons. Whites in their daily lives tend to be individualistic and this means that they are different from Javanese people who eat together with other citizens.

If a Bule visits Indonesia, especially to the Java area, of course, there will be a difference and there will be a process of enculturation of their way of eating with the way the Javanese people eat. Enculturation is a process that occurs for each person/individual where they are required to learn and adapt to a new culture with a social situation of a particular region different from their place of origin. The enculturation that occurred to the Kabule people required them to adapt and learn the culture and way of eating in Java. This enculturation process began when they visited the Java area and when they lived in the houses of the Javanese residents. When eating in the morning, usually these bule-bule in their original place eat by eating bread, milk, salads, fruits, and almost no breakfast menu containing oil, then when they are in the Javanese area, in the morning they eat food that has been prepared such as fried bananas, vegetable pecel, and coffee or tea.

These Caucasian people when eating pecel are not unfamiliar in their mouths, because pecel also contains a variety of vegetables as well as salads, the difference is in terms of spices. If in the country their salads are only seasoned with sauces and mayonnaise and when they eat pecel new

flavors appear with different peanut seasonings and unlike the salads they eat. Later, when they eat lunch, they are served heavy food with staple foods that are different from the staple foods in their country. When they are served lunch in the form of rice with side dishes, for them rice is certainly not something they usually eat, then the sugar content in rice is also a lot unlike wheat. At night and at dinner time they are also served typical Javanese foods and of course there is rice in the presentation, Bule people who eat rice usually they only eat rice once in their daily lives.

In the way of eating, these white people also get different cultural experiences and situations from their country, usually they eat only alone at the dinner table and not with their neighbors. But when they are in Java they get a new experience where in Java when there is a big or small event, these Javanese people eat together with other residents and not at the dinner table, but they sit together on a mat, this is also what the Bule do when they are in Java. When they want to eat food, these white people are not provided with knives because the type of food is different and does not have to be cut with a knife. They also learn by eating by hand directly and not using intermediaries such as spoons and knives.

Then when they eat rice with their hands, sometimes there is a funny incident because their culture does not eat with their hands directly and when they are in Java, they have to eat it directly with their hands and this makes the rice messy and fall because of their unusual hands. These things are the process of assimilation where they have to adapt to the eating culture of the Javanese people which is different from the eating culture of the Caucasian people. This enculturation will also become their habit because during this process they will absorb and take the eating culture of the Javanese people that can be carried away when they return to their country.

Tradition Period

During this period, the tradition of eating Javanese culture for Buddhist tourists who are on vacation to Indonesia is to the point of being anxious and addicted to various foods in Indonesia, especially Javanese foods such as soto, meatballs, gudeg and so on, which greatly affects its abundant cultural diversity. And Indonesia is also considered a country with rich and abundant natural resources so that many other foreign tourists explore this country of Indonesia and enjoy various histories of food traditions, customs, culture and so on. This shows that most of these white tourists have a strong potential to travel to Indonesia with their families during work and school holidays. Some of the Bule tourists do various things by shopping for food and other possessions that they want to bring to their village yard as well as various collections of Javanese cultural specialties that they taste with the delicious Javanese cultural specialties in Indonesia.

However, in another historical perspective, it is stated that this Bule tourist is able to experience a very unique thing when he entertains in Indonesia, Bule tourists say that the country is also a traditional food culture such as bread, pizza, fruits and others, this has become a tourist that has become a tradition of their eating culture in their country so they also say that Nereka is not used to eating rice because rice is also high in carbohydrates compared to the food that is contains other carbohydrates. However, it should be noted that Bule tourists like those in Japan have a tradition of eating habits in their culture are fish in daily life, so that they have become

healthy wal'afiat and they also live long and do not get sick easily so that many Bule tourists who live their daily lives in Japan also have a smart and smart brain level when communicating with other Bule tourists or Indonesian tourists when Vacation to Japan. And judging from the aspect of tradition for foreigners in Japan, fish is a food that does not contain cholesterol and is lean when eaten so that fish is also considered a healthy and easily digestible food.

However, the Bule tourist stated that Indonesians must also feel happy and happy when this traditional tradition of eating this culture has become a food festival that is halal. The aspect of eating traditions in Javanese culture needs to be improved again, various types of healthy foods that are easy to digest by Indonesian and global people and white tourists also try various typical foods of Javanese tradition in Indonesia. And the tradition of eating in Javanese culture has a negative nature where Indonesians also state that without eating rice is the same as not eating and tuis bule indeed, they also rarely eat rice without dieting. Therefore, the Bule tourist also stated that Indonesia has a lot of typical foods from each province that are different in the taste of the delicacy of these special foods, of course these Bule tourists when exploring this beloved country aka Indonesia have experienced interesting things in each culture of this eating tradition.

Of course, that during this period of time the tradition of Bule tourists who come to Indonesia has been done by many that eating with their hands is a thing that is against for Bule tourists who come to Indonesia by eating with both hands, of course for them it is difficult for them to enjoy it, and this needs to be overcome by changing their customary behavior in the tradition of eating. Of course, it is also such as changing the behavior of fate, acts that underestimate the division of various problems against others, and traditions that abandon the recommendation to worship and so on, as well as influences in this tradition of habit and in religion it is also not allowed to eat with the left hand so that even those who eat are the devil and are impolite.

It can also be related that the tradition of eating Javanese culture also influences several aspects so that Bule tourists are also surprised to try Indonesian food that is spiced so that they do not look like the chili sauce and this makes Bule tourists overwhelmed in trying this food tradition satisfactorily. However, even white tourists who have tasted this food make him carried away with this culinary snack happily in terms of what he has to try, of course it is associated that in Indonesia every food dish is equipped with white rice and equipped with other nutritious foods. This Bule tourist also mentioned that when he is in Indonesia, they also have to ask permission from them to start eating, namely this is a Buddhist tourist who is shocked and this in Indonesia has become a very important tradition in responding to various problems and differences of residents who come from abroad so that Indonesians are not disturbed if Bule tourists ask for dishes food is either in restaurants or ordered directly.

In religion, it is also not allowed to eat excessively and this can also make people lazy to think, move, work and so on and the impact can also make the body sick in old age. And this also needs to be overcome and prevented against their current youth for Indonesian people who have reached old age, both above the age of fifty years, and have been maintained in this tradition of eating that is not excessive. Finally, in the tradition of eating Javanese culture, it is related to doing

ceremonies that are socially related to intercultural, and basically eating is a basic need that is used to meet body growth and increase other physical levels, so that it can make humans grow and be able to adapt throughout this world.

CONCLUSION

The Javanese people have traditions such as eating together in marriage ceremonies, establishing and entering new houses, cleaning villages, and together in religious ceremonies. There is a tradition of eating Javanese people that he does. The process of enculturation of Bule tourists to the eating traditions of the Javanese people. The process of enculturation of Buddhist tourists in the eating traditions of the Javanese people, for example, Buddhist people in their daily lives tend to be individualistic and this means that they are different from Javanese people who eat together with other residents.

This is a process of exploration where Buddhist tourists must adjust to the eating culture of the Javanese people which is different from the eating culture of the Buddhist people. This tradition will continue to occur, this enculturation will also become a habit for them because during this process they will absorb and take the eating culture of the Javanese people that can be carried away when they return to their country.

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