

Local Food Enhancement with Social Media to Support “Pulauku Nol Sampah” Movement in Pramuka Island

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Abstract: Waste is a global problem. It contaminates land, water and air. With the case study on Pramuka Island, several facts show that waste affect the survival of marine life, ecology, human life, influenced the environment in the sea and inland. There is a permaculture community in Pramuka Island who is active in reducing their own waste every day and promotes local culinary that use local ingredients and environment-friendly packaging. Local culinary has the potential to attract tourist. The community try to get millennials as they loves to travel, try new things, and live closely with social media. This research studied on how the social media can enhance local food to support Pulauku NOL Sampah movement. The research method is qualitative with ethnographic approach to understand a process. Circuit of Culture used in analyzing the culture around the local culinary and the movement. The research outcomes are some aspects which need to be considered when delivering messages through visual communication materials. Since a product is promoted through social media, it should be accompanied by suitable frame of mind on the producers and the consumers. Local foods representing an ideal lifestyle which far apart from the urban reality and the contemporary culture.

1 INTRODUCTION

Pramuka Island is one of the islands in the Thousand Islands, the northernmost regency of DKI Jakarta. It has a very bad condition of waste, reaching the level of emergency. The majority of waste it has consists of anorganic waste, which brought by the tourists who are coming in to the island and waste that is drifting by sea waves. With an area of 16.73 hectares of island with 1.700 people (Kelurahan Pulau Panggang, 2017) islander are disturbed by increasing amounts of garbage. Unmanaged waste will result many hazards to the environment as emergence of diseases, contaminated groundwater and marine pollution, disrupt living creatures in their habitats, and produce methane gas that destroys ozone. Data from DKI Regional Environmental Agency (Lestari, 2018) stated that 80% plastic waste in the sea are coming from the mainland, such as households, factories, markets, schools. The other 20% of waste comes from fishing activities, ships, and others. Plastic waste cannot be decomposed in hundreds years and when it has long exposure to sunlight, it will toxicate the seawater and polluting the sea living things. The condition is very dangerous since it threatens the

survival of marine biota and will further disrupt the ecosystem. So the local government has stated a new target for an-organic waste reduction from 143.48 ton per day (11%) in 2017 to 356,44 ton per day (26%) by 2022. They encouraged and enforced people not only to the islander, but also to the wider community in the mainland to reduce waste and sort them into organic and an -organic trash bins. Unfortunately, the culture of disposing garbage into the sea is still a habit of the islanders. They sell food and instant drinks packed with styrofoam and sachets in stalls. As a source of food for the people of the island still depends on the supply from the mainland of Java Island, so the price of vegetables is relatively expensive and get worse when bad weather come because it could stop the supply. As a tourist destination, many lodgings are massively built in large number of rooms so that the soil recharge area is decreasing and soil water discharge is running low. There is no comprehensive understanding of the environmental issues on islanders, both citizens and governments. When this condition is left, then the Pramuka Island will soon sink. People’s lifestyle should be changing since that is the most effective solution to counter the waste problem.

Some residents in Pramuka Island are aware of this problem. There is a community-based organization named Komunitas Rumah Hijau (the Green House Community). It is a permaculture community of mothers who are active in developing agricultural and livestock management to improve land quality since 2003. They have caring spirit of nature that is one of the keys for the better future. The regulation mentions that domestic waste must be managed and ended within the household level. Organic waste will be processed into compost, an-organic waste will be reused or upcycled. Things that could not be used anymore or in the category of Hazardous and Toxic Substances (*Bahan Berbahaya dan Beracun or B3*) will be delivered to the Bank Sampah (a community waste bank) to be processed there, will be sorted and sold or modified to be a new object that has good added value. They are also doing some gardening in their home yard, trying to grow their own food, so hopefully will not to be depended on the supply of the local traders whom sourced the food they sell from the mainland. These efforts have a broad impact in improving the quality of life such as increasing family income, strengthening community identity through local food as well as cultural and eco-based tourism, and will decrease an-organic waste as well. With diverse ethnic backgrounds and livelihoods the general population is fishermen, the local culinary become unique with ingredients from around the island served on the dishes. Actually they are preserving local culinary, but unfortunately still limited to be consumed by themselves. Another Rumah Hijau Community program is a homestay management that managing the island residents who are willing to share their space for tourist. This program has economical and educational agenda. Beside got some income from the traveller, they have an elegant chance to deliver local wisdom and do some waste management together. From these economic activities increase net welfare by reducing resource used and pollution along the whole lifecycle. While increasing quality of life, it consists action to combat climate change, promoting resource and energy efficiency, sustainable infrastructure, with systemic approach and cooperation from producer to consumer. All programs inline with Sustainable Development Goals actions, those are Climate Action, and Responsible Consumption and Production as well (United Nations, 2018).

To strengthening and accelerating the many Rumah Hijau Community programs, aikon Pesé, a cultural intermediaries group whose active in environmental conservation, initiated a movement

named *Pulauku NOL Sampah* (ZERO Waste Island). The stakeholders are the quadra-helix – government, industry, academics, and public– encouraged to work together to develop the cultural resources and activate social capital, as the togetherness can form unlimited energy to regain justice and dignity (Yayasan Pikir Buat Nusantara, 2017). aikon Pesé and Rumah Hijau recognized that the movement will be success and sustain if people get the economic benefit. Then they are working together on it, doing some edutainment sessions with lodging and catering, educated and encouraged the tourists to reduce their waste. One that will be discussed in depth here is the development of local culinary program.

Behind a local culinary dish there are many intricate process from planting to serving. The local culinary consist of cultural articulation that lies behind, such as history and local wisdom. It can even function as an artifact, that we can explore the way of life of the society. Eating has recreational function as it can indulge human senses. With good quality of ingredients, unique flavor, attractive presentation with some naration of local wisdom, the local culinary of Pramuka Island will be a great recreation. As Kim et al says food quality can be one of the factors that drive tourists to have the intention to return to a destination. Food tourists' intention to revisit could be explained and predicted by the perceived value of food and satisfaction (Kim, Y. H., Kim, M., Goh, B. K., & Antun, 2011).

In relation to the effort to enhance tourism through local culinary, Meler and Cerovic found that eating is one of the physiological needs of a human being. Food and beverage expenditure amounts to one-third of overall tourist expenditures (Meler, M., & Cerovic', 2003). Seeing the potentials for a culinary program to support the waste management program, aikon Pesé encouraged Rumah Hijau Community to develop the local culinary program further and make it as part of the Pramuka Island tourist attraction. The enhancements of the local culinary program will be the gate to an environmental education program on Pramuka Island.

In the current era of industrial revolution 4.0, digital technology in Indonesia utilization of social media has grown, and many has explored it as a marketing medium. Many tourist destinations are advertised through social media by the local government as well as the local travel agents. By social media, information can spread very quickly and close to Indonesia's young generation. Moreover, big cities now are built, mobilized and occupied by the majority of young people aged 17 to 37 years. According to Sebastian the millenials are people who

are happy to travel, explore new things, technology literate, systematic, can not be away from internet and social media becomes their means to learn, look for references and get reviews (Sebastian, Y., & Amran, 2017). Siddiqui stated that social media are computer tools that allow people to share or exchange information's, ideas, images, videos and even more with each other through a particular network (Siddiqui, S., & Singh, 2016).

Therefore author conduct a research of Pramuka Island's local culinary enhancement process, done by using social media. Culinary is an industrial sector that contributes a lot of waste both organic and anorganic. It is an aim that this research will give an insight on how the appropriate communication approach should be obtained to attract tourists especially the millennials, through social media. The results of this studies will be developed into mapping process, that need to be considered as a base in making the design of visual communication materials which are appropriate for achieving the objectives of the movement.

2 METHOD

We strongly encourage authors to use this document for the preparation of the camera-ready. Please follow the instructions closely in order to make the volume look as uniform as possible (Moore and Lopes, 1999). This research was conducted from November 2017 until June 2018, used qualitative method with ethnographic approach to Rumah Hijau Community in Pramuka Island, and aikon Pése. The following are the stages: (1) The natural environment and the community observation; (2) Interviews with members of the Rumah Hijau Community, and the initiator of movement from aikon Pése, to find out the community waste management problems; (3) Literature study with the topic of communication, culture and environmental studies, especially local culinary, ecological tourism, waste management and social media; (4) Data analyzed by Circuit of Culture, as an approach in cultural studies; (5) The result of the study will be a mapping of communication strategy as a foundation in creating visual communication design to achieve educational purpose accepted by millennials as target.

2.1 Experimental Apparatus

Circuit of Culture theoretical framework is used as analyzing tool to understand the culture that occurs around the local culinary and the movement. The

outcomes are the aspects to be considered when delivering messages through visual communication materials by social media. Social media has the ability to construct and change meaning, as Keats says online environments are multifaceted sites of meaning construction and exchange, examining them with a more diverse and encompassing model is critical (Keats, 2013). The Circuit of Culture applied to generate a deep understanding of meaning construction. The interconnectedness of the moments that comprise in this model allowed us to work on broader and more sophisticated analyses.

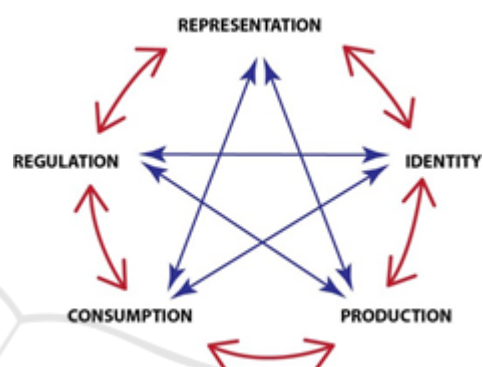


Figure 1: Circuit of culture (du Gay, 1997).

2.2 Problem Formulation

Several facts show us that waste has potential to damage the environment. It contaminates water and air which then affect the survival of marine and human life. Local culinary has the potential as a tourist destination. Millennials loves to go on holiday to try new things, live closely with the social media, which construct meaning. According to Herawati, every sign in the medium of communication (advertising) is built in stages and every sign of both visual, audio and visual text is made to approach its audience, which ultimately provides interpretation to the audience according to the image they wish to build (Herawati, E., & Rosidah, 2013). In consequence the problem is how local food enhanced by the social media could support Pulauku NOL Sampah program as sustainable ecotourism movement.

3 RESULTS AND DISCUSSIONS

To understand how the culture work, researcher choose to use Circuit of Culture as analyzing tool, as this also been used by Paul du Gay et al when disseminated Sony Walkman. Circuit of Culture has

five moments, which are: (1) Regulation; (2) Representation; (3) Identity; (4) Production; (5) Consumption. These five elements are interrelated in explaining meanings around the local culinary of Pramuka Island. Leve stated that these five interrelated processes implicated in the production and circulation of meaning through language thereby form a useful framework to consider cultural meanings of commodities holistically (Leve, 2012).

3.1 Regulation

The Rumah Hijau Community has commitments while producing their local food. The commitments are: uses local ingredients, process them traditionally as part of rituals, made by the members of the community, minimize waste, restrict the amount of production, and using friendly packaging if needed to preserve the ecosystem. The process produce organic product and do it together is an asset. The commitments are different from the contemporary culture, where most urbanist tend to work independently while producing food, maximizing the use of technology, fast-paced, and using plastic material packaging or styrofoam. The systematic production process and economic capital are assets. In the fast-paced culture, people prefer do reviews on the internet, order food online, fast service, a systematic efficient way. In contrast to local food made in limited quantities and in an organic way. Such conditions lead to a different in understanding in technology utilization. When a product is created then promoted through social media, it should be accompanied by suitable frame of mind, so there will be no technology stutter or culture shock on either side of the producers or the consumers.

3.2 Representation

Member of the Rumah Hijau Community makes their food in a traditional way that requires a long process that takes a long time to be done. Raw ingredients are obtained from the yard with composted by obtaining waste from their household organic waste. They consume good quality of fish which they caught within limit to maintain ecosystem balance. Then the meal packed in organic materials which is easy to decompose by nature, such as banana leaves, paper, and bamboo besek. They also grow typical pulo's plants such as breadfruit, guava, which can be harvested every other season. The Ministry of Agriculture has stated the Dutch Kepok Banana, Kecundang, and Kingkit as the thousand island indigenous plants, which need to be conserve and

grow locally (Balai Pengkajian Teknologi Pertanian Jakarta, no date). With those long preparation process and the local wisdom embedded within them, local food can be seen as exotic culinary, representing an ideal lifestyle - a lifestyle which far apart from the urban reality, which mass produced in a fast-paced environment, complete with food delivery in a plastic packaging or styrofoam box.

3.3 Identity

Rumah Hijau Community put forward their tradition as fisherman livelihoods. Most of them came from various coastal tribes in Indonesia as Mandar, Bugis, Banten, Betawi and Madura. Their multicultural background, gave them a unique culture, both in the way of thinking, acting, and expressing things in their life. Each year they organizes Sedekah Laut (the Alms of Sea) and the Pulang Babang Festival (a home coming festival) which expresses their local wisdoms. Grateful for the fortune they have been given by the sea (Irsyad, 2012). Permaculture efforts by planting mangroves and seagrasses, managing waste, farming organically, innovating through processed foods made with organic materials easily found on the island. The important point is that they are trying to fulfill their food needs from their own yard, within the island - become independent from the mainland. When the harvest comes and the supplies are abundant, so they can have exchange among the members or sell them to others. They belief that the ecosystem should be in balance, so life can be sustained. As a permaculture community, the Rumah Hijau Community members try to have an independent lifestyle, since what offered by the local government is not answering the island problems especially the waste problems. Some other islanders have yet to follow the Rumah Hijau Community programs. This is because most of them prefer to wait for the services provided by the local government. The services tend to spoil the public by not giving them a long term yet sustainable solution for the island's waste problems.

3.4 Production

The member of Rumah Hijau Community representing their local food production as a way to express their independent and concern to the many environmental issues. They tend to do it in a relax and organic way, embedding their local wisdoms and traditions to their local food creations. This shows that they are innovative in their communal works,

although often produces images that they are the organic lifestyle activist.

3.5 Consumption

While we are enjoying Rumah Hijau local foods, we will experience a culinary dish with an adventure of sensation, unique and inviting aromas, yet delicious taste. High quality of dishes came from great food processing embed with their friendly local wisdoms, served with environmentally friendly materials, accompanied by a great narrative about the contribution we have given to the environmental conservation efforts in Pramuka Island. You will feel blessed. Then we, the urbanites, will post some photos in Instagram with hashtags that are related to the local and environment issues which we learnt from the stories told by the member of Rumah Hijau while they cooked our food. We will either selfie, wefie or just shoot a picture of the food alone - activities that are an appreciation to the community for the delicious food they have served. Of course posting some pictures will not make the island has zero waste. But those pictures and stories will serve as young energy for the environment. There is an important outcome after those activities. The millennials will send the message that eating local food is cool: besides they look and taste really good, he or she is supporting the local food, which means saving the Pramuka Island from drowning.

4 CONCLUSIONS

Currently the Pramuka Island local culinary publication is done sporadically and its presentation has not enhancing the cultural aspects. Whereas with strategically planned, the local culinary could be a gate for spreading positive insights and knowledge regarding the environmental issues. Here are some aspects whose need to be pursued when designed strategic plan in communication materials:

1. The Rumah Hijau Community has commitments while producing their local food. *The process produce organic product and do it together is an asset*, which are different from the contemporary culture. When a product is created then promoted through social media, it should be accompanied by suitable frame of mind, so there will be no technology stutter or culture shock on either side of the producers or the consumers.
2. Member of the Rumah Hijau Community makes their food in traditional way that requires a long process to be done. The raw ingredients are

obtained from the garden which composted by organic waste. They consume good quality of fish which they caught within limit to maintain the ecosystem balance. The meal packed in organic materials which is easy to decompose by nature. With the long process of food preparation and the local wisdom embedded within them, local foods could be seen *as exotic culinary and representing an ideal lifestyle* - which far apart from the urban reality.

3. As a permaculture community, the Rumah Hijau Community members try to *have an independent lifestyle*, since what offered by the local government is not answering the island problems especially the waste problems.
4. The member of Rumah Hijau Community representing their local food production as a way to express their independent and concern to the many environmental issues. They tend to *do it in a casual and organic way*, embedding their local wisdoms and traditions to their local food creations.
5. We will experience local culinary in inviting aromas, unique and delicious taste, come from long process accompanied by a great narrative about the contribution we have given to the environmental conservation efforts in Pramuka Island. The message being told *eating local food is cool*: besides they look and taste really good, by consuming local foods it means supporting the local food and saving Pramuka Island from drowning.

As for recommendation with this digital era, researcher hope that Pramuka Island culinaries publication could be ready to fulfill the needs of tourists, tour guides, travel agents, and public as well to travel ecologically and in a sustainable manner. Waste in the oceans carried by the current comes from many places in the hemisphere. It is a global problem. Everyone should be responsible for the waste their produces.

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