



Balinese Cultural Diplomacy Through Culinary Products: A Study of Semiothic Communication

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Abstract. Besides having a wealth of arts and culture, Bali's cultural tourism potential is also in the form of traditional culinary products. What is the variety of traditional Balinese culinary? Why can traditional Balinese culinary products be used as an effective means of communication and Balinese cultural diplomacy? As a form of qualitative research, research data was collected through literature, observation and interviews with observers of Balinese culture. The collected data is then analyzed with the semiotic theory of communication. The results of the study show that traditional Balinese food and beverage culinary products are part of the archipelago's cuisine which are formulated from local agricultural ingredients, packaged and served in a distinctive way, and have tantalizing flavors so that they develop into culinary tourism objects favored by tourists. Apart from being the cultural identity of the Balinese people, traditional Balinese culinary products are also an effective means of communication and Balinese cultural diplomacy. People who enjoy traditional Balinese culinary dishes will be more familiar with Balinese traditions and culture. Traditional Balinese culinary tourism needs to be maintained and developed.

Keywords: culinary products, Bali, cultural diplomacy.

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INTRODUCTION

Recently, one of the largest industries in the world is tourism. Tourism continues to grow, which is reflected in the increase in the number of workers absorbed and in the number of dollars generated. Tourism growth will continue to increase from year to year. In 2020, the number of international tourists will reach 1.6 billion. The development of tourism has a huge economic impact on both the government, the private sector and the community in tourist destination areas (Pitana, et al. 2011). Tourism that has developed in Nali since the 1920s is cultural tourism. The unique culture of the Balinese Hindu community is deliberately highlighted and highlighted as a tourism icon in this region of central Indonesia. Cultural tourism includes all types of tourism that highlight cultural aspects, both in terms of ideofacts, sociofacts and artifacts. The cultural components that attract the attention of tourists include: (1) archaeological sites and museums, (2) architecture, (3) art, sculpture, crafts, cultural festivals, (4) music and dance, (5) drama (theater, film), (6) language and literature, (7) religious ceremonies, and (8) traditional culture (Ardika, 2004: 23).

In general, there are 8 attractive factors for foreign tourists to visit Bali, namely: (1) reasonable prices for tourism products, (2) culture in various forms of manifestation, (3) beaches with all their

attractions, (4) comfort traveling, (5) extensive opportunities for relaxation, (6) image or big name of Bali, (7) natural beauty, (8) friendliness of local residents (Suradnya, 2006).

The attraction of Bali as a world tourist destination is not only in the beautiful natural panorama of Pulau Bali, as well as unique Balinese traditions and various arts and culture, but also in the form of traditional culinary products owned by the Balinese people. In the world of tourism, local culinary supports tourism activities and vice versa, tourism promotes local culinary. Data from the Creative Economy Agency (Bekraf) of the Republic of Indonesia records that the culinary subsector contributed 41.4 percent of the total contribution to the creative economy or 922 trillion in 2017. This amount is the highest compared to other subsectors in Bekraf RI. The Indonesian Minister of Tourism also selected 10 culinary destinations in Indonesia with 3 superior areas, namely Bali, Bandung and Yogyakarta. Culinary as a gastronomic cultural product can attract tourists who continue to grow (Astuti, 2018).

Culinary products in the lives of Balinese people are part of a creative economy that has the potential to be developed, because Balinese people have various types of unique traditional foods and drinks. Apart from having the availability of basic local food ingredients, the packaging form and taste of typical Balinese food and drink products are also attractive. The processing method from raw materials to food and also the serving process is a tourist attraction that really attracts tourists. The integration of food and beverage enterprises within the fabric of rural Balinese communities not only sustains local livelihoods but also serves as a subtle yet powerful medium for intercultural communication and diplomatic engagement. Amidst the picturesque landscapes and vibrant cultural tapestry of Bali, these establishments embody a form of tacit diplomacy, facilitating exchanges between the local populace and visiting tourists. Through the subtle nuances of gastronomy and hospitality, these businesses bridge the gap between diverse cultural backgrounds, fostering mutual understanding and appreciation. This dynamic interplay between culinary offerings and cultural diplomacy underscores the multifaceted nature of tourism communication, wherein culinary experiences become vehicles for transcultural dialogue and exchange. Culinary products have become a medium of interaction between the public and tourists. The form of this business can be in the form of activities: eating together (dinner, lunch and so on) in village locations, opening restaurants, coffee shops in strategic places in the village, as well as cooking courses activities typical Balinese food such as megibung and so on (Putri, 2013).

Culinary tourism activities in Bali have great potential to be developed as a creative economy program. Creative Economy is an economic activity that plays an important role in the economy of a region in improving the global economy through contributions to exports that arise from individual creativity and innovation. According to the Institute for Development Economy and Finance, the creative economy is defined as a process of increasing the additional results from the exploration of intellectual property in the form of creativity, expertise and individual talent into a product that can be sold. Economic development and creative industries are needed in order to be able to make a significant economic contribution, create a positive business climate, build the nation's image and identity, be based on renewable resources, create innovation and creativity which is a nation's competitive advantage, and provide a positive social impact. Of course, the development of a creative economy based on local culture in Bali has various types and different characteristics in each region.

The existence of food and drinks owned by the Balinese people is part of the gastronomy sector. Gastronomy is the study of food and eating culture, a field rich in meaning and symbolism. On the other hand, communication semiotics is a branch of science that studies signs and the way they are used in communication. In semiotics, a sign is something that represents something else, and food can also be considered a sign in this context. Food not only fulfills human biological needs, but also has social, cultural and symbolic value (Surya, et al, 2022). Food can communicate information about identity, status, religion, and the values of a particular society. Food often has strong symbolism in culture. For example, in some cultures, bread may be an important symbol of fertility and survival, while chocolate may symbolize enjoyment and celebration. These symbols are woven into the use of

food in rituals, ceremonies, and cultural celebrations. Food choices and how they are prepared can also be signs of identity and social group. In connection with this, this article will discuss: What variety of traditional culinary products do Balinese people have? Why can traditional Balinese culinary products be used as a vehicle for effective communication and diplomacy in Balinese culture?

RESEARCH METHOD

This article was prepared as a result of qualitative research. Research data was collected through library research, observation and interviews with observers of Balinese culture. The collected data was then analyzed using symbolic communication or semiotic. Basically, humans always carry out communication interactions in their daily lives using various symbols or signs. Humans' ability to understand and create various signs, symbols, signals proves that humans have a high culture of communication. In communication, the science that studies signs and symbols is called semiotics. According to Morissan (in Surya, et al, 2022), etymologically, semiotics comes from the Greek word *semeion*, which means sign. Where the sign itself is interpreted as something that symbolizes something or something that is the name of something. Semiotics is the study of signs and symbols which is an important tradition in communication. Semiotics includes theories regarding how signs represent objects, ideas, situations, circumstances, feelings, and so on. Semiotic communication is an approach or scientific discipline that studies how humans use signs or symbols in carrying out communication interactions. Denotation refers to the literary or descriptive meaning associated with a sign, while connotation refers to the more abstract or emotional meaning associated with the sign.

According to Hoed (in Sobur, 2006), there are two types of semiotic studies, namely as follows: (a) Communication semiotics, namely semiotics emphasizing the theory of sign production, one of which assumes the existence of six factors in communication, namely sender, receiver code (system signs), messages, communication channels, and references (things being discussed); (b) Signification semiotics, namely semiotics which emphasizes the theory of signs and their understanding in a particular context. In this second type, the purpose of communication is not questioned, instead what is prioritized is the aspect of understanding a sign so that the cognition process of the sign recipient is given more attention than the communication process.

RESULT AND DISCUSSION

Variety of Traditional Balinese Culinary

Traditional culinary products owned by the Balinese people in the form of food and drinks are part of the culinary archipelago. The existence of food and drink is not only intended as an element in supporting the existence of living things. However, in a civilization, humans reflect food as a form of culture. Food and drink are forms of material culture (artefacts). As part of material culture, the existence of food and drink goes through a process, namely production, preparation and consumption. Human behavior in the process of production, preparation and consumption of food on the historical stage is known as culinary history. Culinary history focuses on how humans made, served, viewed and treated food in the past. Anna Meigs shows that culinary arts are the result of cultural constructions that explore how food and eating are understood as tools that unite various organisms, both physiological and mystical, in human life (Meigs, 1997).

Culture essentially has a very essential function for human life individually and collectively. Individually, culture functions to form basic personality, self-pride, human dignity and inner meaning. Collectively, culture functions as a glue for group solidarity and provides identity for a society or nation (Geriya, 2008).

In its development, food forms a set of cultures where humans use food as an identity, a forum for self-expression and decision making. Since the emergence of culinary delights, food has become a medium for people to introduce themselves, and can even show the identity of a nation. In line with the expression of Jean Anthelme Brillat-Savarin, a French lawyer and politician, but who gained fame

as an epicure and gastronomer, who said, "Tell me what you eat, I'll tell you who you are" (Sri Utami, 2018).

In a historical context, the roots of the emergence of various types of food in Indonesia date back to ancient times, marked by the efforts of ancient people to create various foods by utilizing the surrounding food resources. The evolution of food has come a long way, the flow of mobilization across countries brought various global influences (from China, India, Arabia and Europe) until the 18th century, followed by the entry of new types of food ingredients (plants and animals), this encouraged food penetration to occur in the archipelago. Furthermore, the development of food cultivation from the 19th century to the early 20th century also sparked the development of food science and gastronomy as a form of food innovation. Thus, waves of human migration from prehistoric times, kingdoms, to colonial times accompanied by the entry of foreign influences and culture into traditional culture created the phenomenon of cultural assimilation and acculturation, especially in the culinary field.

The art of passing down the culinary riches of the archipelago from generation to generation before the creation of food recipe books makes the journey of the culinary history of the archipelago even more unique. In other countries, the art of recording food recipes is a weapon for maintaining authentic culinary tastes, but in Indonesia, ancestors did not record food recipes, however, the ability of ancestors to recite recipes from generation to generation has become a tradition that is able to keep various Indonesian culinary delights still tasting authentic from time to time. generation to generation. This ability is still maintained from generation to generation. Among the types of Indonesian food that are widely known include pecel, chili sauce, rawon, crackers and dawet. These foods and drinks are part of the cultural characteristics of the archipelago (Sri Utami, 2018).

Geographical and demographic conditions and the entry of foreign cultural elements into Indonesia in its historical records have created unique regional cultures, including influencing the form and taste of snacks in the archipelago. Traditional food is food consumed by ethnic groups and specific regions, prepared based on recipes that have been passed down from generation to generation. The raw materials used come from the local area so that the food produced is also in accordance with people's tastes. This can be seen from the culinary archipelago which has characteristics in each region and is widely known, for example the cuisine of Jogja or Central Java tends to be sweet, while cuisine from western regions such as Sumatra is famous for its spiciness, and Bali is known to be very strong in its spices (Hadisantosa, 1993).

Typical Balinese food is food that has been processed and made by local Balinese people for generations and uses a combination of local spices (basa) which have a specific taste and aroma that other regions do not have. With the development of regional specialties, it will provide opportunities for local communities to compete in the free market era, including Bali which has become a world tourist destination. Various tourists from various countries mingle in Bali as a tourist destination which actually has a variety of regional specialties. The diversity of Balinese Typical Regional Food really supports the realization of Balinese Typical Regional Food as a host for international tourist destinations, both in terms of gastronomy and menu composition. Traditional Balinese food products have potential to be packaged and developed as culinary tourism to be sold to tourists visiting Bali. Balinese culinary arts as an aspect of Balinese culture can be adapted so that it can become a culinary tourism (culinary tourism). This adaptation is in terms of form, purpose and meaning which includes adaptation of food ingredients, taste, processing, arrangement/presentation and way of eating and so on. Traditional Balinese culinary products have become a place for individual businesses, organizational/hotel businesses, and local traditional village businesses.

The culinary model that has developed in Bali has been presented as part of the menu served to tourists at star hotels in Bali, including: (a) appetizers in the form of soup, including jukut ares made from banana stems (gedebong), and pickles/rujak vinegar, (b) main courses such as nasi sela, tipat cantok, chicken/duck betutu, suckling pig, jukut urab, and lawar gedang, (c) various drinks, including es daluman, loloh cencem, sweet potato juice/sela, and durian juice, as well as (d) desserts, such as

sticky rice tape, jaja uli, jaja omelet, jaja thymus, and kolak banana/sela, and snacks such as boiled sela, cassava/banana chips. All typical Balinese food uses natural ingredients, no preservatives and reduced artificial coloring and the most important thing to pay attention to is sanitation and hygiene. Various types of typical Balinese culinary dishes are very popular with tourists, both domestic and foreign tourists. They immortalize their memories of their travel trips not only in the form of photos or videos about Bali shared via their social media, but also in the form of their experiences tasting typical Balinese food and drinks. Typical Balinese regional food with ingredients found on plantations on the island of Bali (Margi, et al.. 2013).

These various types of typical Balinese food have a distinctive strong taste and various types of spices used, which are known as basa genep or base gede, these spices are the basis for many culinary dishes in Bali which makes them taste authentic, furthermore, in several The belief that each spice has a philosophical meaning and is closely related to the local wisdom of the Balinese people. This even base is formulated from spices which are ingredients from plants native to the archipelago. These spices are mixed into various foods and function to form flavors and stimulate appetite. Apart from enhancing the taste of food, herbs and spices can also be used to maintain health and even cure several diseases. In Bali, there are spices or bases which are an important element in Balinese cuisine which gives dishes a distinctive taste. Balinese spices, Basa Genep, Basa Rajang, Basa Manis, Basa Keempan, Basa Pengjenp, Basa Selem, Basa Onion Ginger. Various kinds of Balinese bases or spices are the characteristics of Balinese culinary products.

Among the types of food with an even base with a typical Balinese taste are ayam betutu, bengil duck and suckling pig. Betutu Chicken or Duck is cooked with betutu spices, which is a typical Balinese spice made from a mixture of lime leaves, lemongrass, bay leaves, turmeric, candlenuts, ginger, shallots and other spices. Betutu chicken or duck cooked with these spices will certainly produce a very delicious taste (Figures 1 and 2). In this research, the image of a chicken betutu is semiothic. In its denotation, betutu chicken is cooked with spices and steamed and wrapped in banana leaves. The connotation is that betutu chicken is served for religious ceremonies and also for special guests from diplomatic missions.



Source: (kompas.com 2020)

Image 1. Chicken Betutu



Source: (topwisata 2020)

Image 2. Duck Betutu

Balinese food such as chicken or duck betutu has graced the menus of food stalls, restaurants, cafés and restaurants in hotels (Pitanatri and Putra 2017). The variety of Balinese food also colors the catering business served for conference events with domestic or international tourist participants. Balinese food heroes or Balinese culinary heroines are emerging, offering Balinese cuisine for the needs of the tourism industry and other related activities (Putra 2014).

Balinese culinary products have now developed into part of a culinary tourism attraction with great potential. Culinary tourism is a trip that utilizes food and the atmosphere of the environment as a tourist destination. A survey of tourist behavior revealed that for more than a third of tourists in Asia Pacific, food and drink is a determining factor in choosing their travel destination. Therefore, to support tourist attractions, good food and beverage services are needed, such as restaurants and eateries (Ummah, 2014).

Several typical Balinese food products can be found throughout the island of Bali, including in the city of Denpasar. Some culinary tourist attractions in Denpasar City include Ny Warti (a Balinese culinary food service entrepreneur), Ayam Betutu Gilimanuk, Renon Denpasar. Nasi Tekor which is managed by Pande Made Darto and his wife in Kesiman Kertalang, East Denpasar, Mak Beng (fried fish in Sanur), Men Weti (chicken rice on Sanur beach), and Mrs. Wardhani, a "Balinese rice" food service entrepreneur in Denpasar. The culinary offerings available in Denpasar City attract many tourists and/or local residents. The business started by Balinese culinary entrepreneurs has succeeded in taking advantage of tourism advances to raise the image and existence of Balinese culinary delights, or support the development of Balinese tourism by introducing Balinese culinary delights to tourists. Even though it is small to medium scale, this culinary business which relies on typical Balinese food is able to provide quite a lot of jobs and new business opportunities such as suppliers of raw materials. The success of culinary entrepreneurs who introduce Balinese culinary products must also be appreciated because they have made Balinese culinary go-national and go-global. They help erase fears of global culinary homogenization brought in by capitalism and the tourism industry (Putra, 2014). In line with the development of tourism in the 4.0 era today, culinary is becoming part of the creative industry. Local Balinese specialties have become a tourist "attraction" and are served to tourists. The marketing system is not only passive through stalls or restaurant counters, but is also supported by a digital (online) marketing system, including via go-food. Go-food is a food delivery service feature like delivery orders at a restaurant. Just by using a smartphone and opening the Go-food feature in the Gojek application, consumers can order food from restaurants that have collaborated with Gojek. Food will be ordered and delivered directly by Gojek. The Gofood feature developed by Gojek clearly benefits all parties. For consumers, ordering food can be made easier. For Gojek, it can increase income

with the large number of orders received via Gofood. Meanwhile, for business entrepreneurs, there is the potential for an increase in turnover from this food delivery service (Hidayatullah, 2018).

Traditional Balinese food has become a culinary tourist attraction as well as part of the creative economy of the Balinese people that needs to be developed. The creative economy in Bali has a very important role in local economic growth and in attracting tourist interest. Denpasar itself is the main gateway when coming to the island of Bali, so tourism is the backbone of the creative economy in this area. The hotel, restaurant and tourist attractions industry in Denpasar provides employment opportunities for many local people. Apart from that, creative entrepreneurs are also involved in the tourism industry by providing tourism services such as tours, unique accommodation, spas and cultural activities.

Traditional Balinese Culinary Products: Communication Media and Cultural Diplomacy

Culinary as a vehicle for intercultural communication. According to Liliweri (2004:9) intercultural communication occurs when the message producer is a member of one culture and the message recipient is a member of another culture. So intercultural communication is an exchange of meaning in the form of symbols carried out by two people with different cultural backgrounds. In this regard, Balinese culinary products become an effective vehicle for cultural communication in introducing Balinese cultural tourism.

Culture is also the most important thing for a country. Therefore, culinary products as cultural heritage which are closely related to national identity need to be maintained and developed. Balinese culinary is part of the identity and cultural identity of the Balinese people who are inspired by the teachings of the Hindu religion. The development of traditional Balinese culinary delights with Hinduism is not just something to satisfy the palate, but more than that, Hindus in Bali view food as a blessing from Hyang Widi Wasa which should be grateful for because it is useful in maintaining human survival. Because everything in this universe belongs to God, including the life of all types of plants and animals, humans are obliged to return what they have taken to its true owner. This is what the Balinese people embrace and carry out every day. At every religious ceremony, food is not included in it. It can be stated, there is no food without ceremony, and there is no ceremony without involving food as an offering. Food for Hindus is required to always be present as a form of offering to the Gods who give life to humans and are the rulers of the universe, before the food can finally be enjoyed by humans. "Without offerings, humans are considered to be stealing God's property," said Hindu clergyman Ida Pandita Mpu Jaya Acharyananda, adapted from the book *Food and Ritual in Bali* published by Litbang Kompas. This is in accordance with the Sloka in the Bhagavadgita which reads: *pare niyatāhārāḥPrāṇān prañeṣu juhvati, Sarve'py ete yajña-vidoYajña-kṣapita-kalmaṣāḥ* Bhagavadgita IV. 30. (Meaning: there are those who control food, offer prāṇa, these are all who know the yajña, with the yajña they eliminate their sins (Pudja, 2003).

In Hindu religious teachings, there are three types of food that have satwika qualities, so they are important to consume to improve the quality of life (Budiyasa, 2016). These three types of food are food that is liked by people who have goodness (satwika); food favored by people with a lustful nature (rajasika); as well as foods that are liked by people who are in the state of darkness (tamasika). These spiritual values then become a road map for Hindus in Bali in processing, consuming and interpreting food or culinary delights in daily life, as the Balinese people always prioritize harmonization in all their actions, including food (Sumada, 2020).

Balinese Cultural Communication Media

Every food, starting from the ingredients and the way it is served, is always born from social and cultural factors so that there is also a symbolic meaning in the food itself (Bentley, 2007). In this regard, traditional Balinese culinary products are a medium that introduces the basic values of Balinese culture. One of the cultural values introduced through traditional Balinese culinary products is the Tri Hita Karana philosophy. Tri Hita Karana is a cultural concept originating from Bali, which literally

means "three causes of well-being" and reflects the philosophy that a person's well-being depends on a harmonious relationship between humans, nature and God (Mantra, 1996).

In the context of cultural communication, Tri Hita Karana has an important role in maintaining balance and harmony between humans, nature and God. According to I Ketut Wiana (2004), Tri Hita Karana is the three causes of prosperity which emphasizes three aspects of human relationships in life in the world. These three aspects cover the relationship between humans and God (parahyangan), the relationship between humans and fellow humans (pawongan), and the relationship between humans and nature (patengahan).

Traditional Balinese food products are based on the principles of Tri Hita Karana, such as the use of organic and environmentally friendly ingredients (pabelasan), as well as upholding the values of existing cultural diversity. Through food, an atmosphere of harmonious human interaction (pawongan) is created. Harmonious relations between humans in the life of Balinese people are also reflected in the menyama braya tradition which sees other people as brothers (Mantra, 1996).

Apart from being based on the palemahan and pawongan dimensions, traditional Balinese culinary products are also an embodiment of the harmonious relationship between humans and God (Hyang Widi Wasa). This is clearly reflected in the teachings of Hinduism that the body (human body) is the dwelling place of the creator (Brahma) so it is called Brahma Pura or God's temple. In the teachings of Hinduism there are three types of food, namely food that is liked by those who are in the nature of goodness (food that is satwika); food favored by people in the mode of desire (food of a rajasika nature); as well as foods that are liked by those in the mode of darkness (tamasika foods). Satwika food is interpreted as controlling the tongue and mind, experiencing ahimsa, spiritual improvement, sacred food (prasadam), and the meaning of health. Each human sense organ has one specific use, but the tongue is given a dual ability, namely the ability to speak and feel taste.

Without realizing it, the food that enters the human body will greatly affect their body. In order to maintain the health and stamina of the human body, humans should consume foods that focus on types of food that have good, healthy benefits and positive thoughts. Positive thoughts direct a person to become wise, then they can achieve the goal of life itself, namely freedom (Arsa, 2007).

Satvic food is very important for spiritual life and health. Eating satwika food can purify the mind and heal the body by balancing the elements in the body, releasing toxins in the body, and providing the nutrients needed to strengthen the immune system (Suhardana (2010). In the teachings of Hinduism, food not only affects the health of the person concerned. consume it. The food consumed is also believed to be able to influence the person's spiritual life. This is because humans who have a healthy body can certainly manage their minds well, so that spiritual awareness and good character can be formed. Consuming satwika food is one of the important ways in purifying the mind and healing the body by balancing the three sins, removing all toxins in the body, and can provide the nutrients the body needs to strengthen the immune system.

Apart from eating satwika, the harmonious relationship between humans and God is also manifested in the form of Banten Saiban, a Hindu tradition in Bali as a form of gratitude for what Hyang Widhi (God) has given. The meaning of setting aside food in the form of Banten Saiban is an effort so that we can get used to prioritizing the dharma of devotion to God.

Cultural Diplomacy Media

Based on folklore in Anthropology, food is not only for eating or to fulfill the stomach's needs. Food has a role beyond that. There are four roles of food, based on folklore. First, food as a language symbol. Second, as a binder of kinship relations. Third, as a marker of solidarity. Fourth, as a stress reliever. Regarding the third point, namely food as a marker of solidarity, food has utilized the role of food as a soft diplomacy effort from the past until now (Sulistyawati, 2019).

Food can function as soft diplomacy that brings closer family relationships. The government from the past until now still uses food as a diplomatic effort, because through the 'ritual' of eating together, related parties can build connections with each other that originate from the same emotional state

through the flavors contained in the food enjoyed together. Food can also open the door to communicating and exchanging ideas, so that traditional regional food, which is very abundant in Indonesia, has great potential to be used as a soft diplomacy tool (Sukerti, 2017).

The role of food as soft diplomacy that brings people closer together is reflected, among other things, in the megibung tradition. Megibung comes from the words Me and gibung. Me is the prefix for verbs in Balinese. Meanwhile, gibung is a food container used in the megibung tradition. The megibung tradition was originally introduced by the King of Karangasem I Gusti Agung Anglurah Ketut Karangasem in 1614 Caka or around 1692 AD. At that time the King of Karangasem and his soldiers were on an expedition to conquer the kings of Lombok. When he was resting from war, the King of Karangasem invited his soldiers to sit in a circle around the gibungan (food container). Each gibungan will be filled with eight people sitting in a circle. Actually, this method was used by the King of Karangasem to easily calculate the number of his remaining troops. During megibung there are no differences in social strata because the king and his subordinates are in the same position and eat the same food in one circle (Sulistyawati, 2019). In accordance with the semiotic theory of communication, the megibung tradition is able to foster a sense of kinship and togetherness which can give rise to feelings of oneness to achieve common goals.

Efforts to introduce Balinese culinary products to foreign countries are also a means of cultural diplomacy. Intercultural diplomacy is very important in relations between nations. Cultural diplomacy is part of soft power carried out for various purposes. Cultural diplomacy, among other things, can be used as a vehicle for efforts to avoid conflict between cultural supporters, even between nations. Cultural diplomacy can also help in realizing a country's national interests and increasing mutual understanding between countries and their citizens (mutual understanding). Apart from that, cultural diplomacy is able to raise a country's profile, help in dispelling negative issues by providing a good record of the country, and build a positive image of the country (Ketaren, 2017).

CONCLUSION

Culinary products in the form of traditional Balinese food and drinks are part of the archipelago's culinary delights which are prepared from local agricultural ingredients, packaged and served in a unique way, including chicken or duck betutu food, suckling pig, as well as iced drinks daluman and loloh cemcem which have a unique taste. so tempting that it has developed into a culinary tourist attraction that is popular with tourists. Apart from being the cultural identity of the Balinese people, traditional Balinese culinary products are also a vehicle for effective Balinese cultural communication and diplomacy. People who enjoy traditional Balinese culinary dishes will get to know Balinese traditions and culture better. As part of the creative economy, traditional Balinese culinary tourism needs to be maintained and developed.

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