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Savoring Sundanese Food: A Discourse Analysis of Instagram's Powerful Promotion of Bandung's Culture and Culinary

Rosaria Mita Amalia*
Eva Tuckyta Sari Sujatna
Ekaning Krisnawati
Kasno Pamungkas

Department of Linguistics, Faculty of Cultural Sciences, Universitas Padjadjaran,
Bandung 45363, INDONESIA

Abstract

Department of Culture and Tourism in Bandung harnesses the power of its official Instagram account, @disbudpar.bdg, to promote the city's diverse tourist attractions and cultural richness. This study conducts an in-depth analysis of the various topics presented on the account that showcase the multifaceted nature of Sundanese culinary traditions. The researchers collected culinary information from 642 posts on Instagram feeds, resulting in 118 data points considering various cuisines, both traditional and modern. The focus of this study is on 86 data points related to traditional meals and beverages in 2022. Employing van Dijk's Critical Discourse Analysis within the micro-structure theory, the descriptive qualitative method was used for the analysis. The findings reveal four distinct classifications of topics related to culinary diversity. They are the diversity of traditional Sundanese meals (66 data), the diversity of traditional Sundanese beverages (2 data), restaurants offering traditional foods and beverages (16 data), and ingredients for traditional pastries (2 data). Additionally, the analysis uncovers the use of interrogative sentences, declarative sentences, and lexical choices that effectively support and describe the promotion of culinary diversity as a prominent tourist attraction in Bandung. Interrogative sentences engaged followers, declarative sentences provided factual insights, and diverse lexical choices enticed readers to appreciate Bandung's culinary offerings.

* Corresponding author, email: rosaria.mita.amalia@unpad.ac.id

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1. INTRODUCTION

Bandung, the capital city of West Java province, Indonesia, is not only celebrated for its scenic beauty and diverse tourism attractions but also for its thriving culinary scene, particularly the rich traditions of Sundanese cuisine. This cultural richness is effectively showcased on the city's official Instagram accounts, where various posts and text descriptions provide a platform for promoting the local culinary heritage. The significance of visual images in tourism media has been demonstrated as a crucial element in enhancing the appeal of the destination (Mocini, 2005). In addition to tourism, Bandung's economy is bolstered by various sectors, including business, the creative industry, high-tech, and manufacturing.

Sundanese people, native to West Java, have a distinct culinary tradition deeply rooted in their cultural heritage. The cuisine indigenous to a region narrates the tale of that place, constituting the heart and essence of the destination. Stories related to the food, including the origins of the ingredients, can be effectively employed to depict and convey the narrative of the destination (Stalmirska, 2020). Moreover, one's identity can significantly impact the selection of food practices in various societies (Reddy & van Dam, 2022). In Bandung, these foods include *colenak*, *combro*, *burayot*, *batagor*, *cireng*, *cimol*, *gehu*, and many more. Their food culture is not merely a matter of sustenance; it plays a pivotal role in shaping the Sundanese way of life. While it's true that food holds significant importance in the lives of people across various cultures, the Sundanese culinary tradition stands out due to its emphasis on using local ingredients in innovative ways. This unique approach is a reflection of their connection to their natural environment and their ability to create distinctive flavors from the resources at hand. During this time, West Java is famous for various types of food either in the form of snacks, drinks, and heavy foods that have become a pride for the people of West Java and the penchant for people who come from other regions. Sundanese cuisine has become an icon of pride in tourism programs that highlight the authenticity of West Java (Amalia, 2016). The variety of Sundanese cuisine is one of the attraction items for others to visit Bandung and experience the cuisine (Amalia et al., 2020).

The Department of Culture and Tourism in Bandung (*Dinas Kebudayaan dan Pariwisata Kota Bandung* or abbreviated Disbudpar) effectively utilizes its official Instagram account, @disbudpar.bdg, as a dynamic platform for disseminating information related to tourism and cultural programs within Bandung city. Launched in June 2015, this Instagram account has been prolific, with a total of 3095 posts in its feed as of December 2022, amassing a substantial following of 51.7K followers. The Instagram account's primary focus revolves around a diverse range of topics, which encompass an array of tourism destinations, including Sundanese traditional cuisine, modern culinary delights, cultural events hosted in Bandung, the preservation of Sundanese language, Bandung's notable achievements in the realm of tourism, prominent figures from West Java, and the etymology (toponymy) of various regions in Bandung. This platform is widely used globally to leverage food content for identity, influence, and navigating cultural and economic dynamics (Contois & Kish, 2022).

This is in line with the impact of social media in the tourism industry which has been greatly magnified to push the mobilization of tourists to consider the information in social media as their reference for traveling (Fatanti & Suyadnya, 2015; Söderström, 2022). Along with the development of digital information technology and the ease of accessing information in the digital world, government units such as the Department of Culture and Tourism in Bandung also take advantage of various social media as a medium for disseminating information related to culture and tourism. Many advantages can be obtained by utilizing the internet in the form of pages and social media, among others, it is more accessible to the public, especially the millennial generation who are very familiar with digital technology-based information media, the information displayed is easier to share with other readers, immediately get feedback through the column comment (Amalia, 2021).

Previous research on the power of social media texts and visuals on tourism has been conducted in Indonesia (Aisyiyah, 2023; Isti'anah, 2020; Rahmasari & Lauwren, 2020; Sandfreni & Adikara, 2020; Salim and Som, 2018; Zaim et al., 2022). This present study, however, focuses on the diversity of traditional cuisine displayed on the Instagram account of the Bandung Cultural and Tourism Board, @disbudpar.bdg. The research gap between this study and the previous ones lies in their different theoretical approaches and topics. This research employs van Dijk's (1987) Critical Discourse Analysis to examine Instagram text, particularly focusing on the promotion aspect of Sundanese cuisine by the Bandung Tourism and Cultural Institution. Using the linguistic instrument of textual analysis, such as visual signs and verbal signs (i.e., lexical style, topic choice, and structure of the sentence), it is hoped to exhibit to the readers the diversity of Sundanese cuisine as local wisdom through the lens of an Instagram account. Language use and visual images in transforming message credibility to message strength are essential in marketing a tourist destination (Loda, 2011). Understanding what visuals and text are engaging to the audience can guide tourism boards and businesses in Bandung in promoting the city effectively. Hence, this study intended to answer the following questions:

1. What are topics found on the official Instagram account of Disbudpar Kota Bandung focusing on traditional Sundanese cuisine diversity?
2. What are Linguistic instruments found as markers for traditional Sundanese and cuisine diversity?

The contribution of this research lies in shedding on the topics and lexical choices used in taglines and captions associated with images promoting tourism in Bandung. By understanding textual instruments, we can further understand how promotion and persuasion are linguistically framed and communicated on social media.

2. LITERATURE REVIEW

2.1 Culinary and Culture

Culinary from one area relates to the culture the community belongs to. The word 'cultural' as an adjective can be described as the customs, traditions, and beliefs of a society, meanwhile, the word 'culture' as a noun refers to the way of life, particularly the overall customs and beliefs, of a specific group of people during a

certain period (Amalia, 2021). The definition of culture has been stated by Koentjaraningrat (2002) which refers to the whole system of ideas, actions, and results of human work in life. According to O'Brien (2022), culture encompasses guidelines for social interactions and consequences both on an individual and societal level. In addition to defining culture, Koentjaraningrat, (2002) also stated seven universal cultural elements, namely language, knowledge systems, social systems or social organizations, systems of living equipment and technology, systems of livelihoods, religious systems, and art. All these cultural elements can be found and developed in society. Building upon the mentioned scope, the intangible heritage emanates from the local cultures within this Nusantara or archipelago, encompassing traditions, folklore, legends, native languages, oral history, creative expressions (such as dances, songs, and drama shows), adaptability, and the distinctive qualities of the local community (Galla, 2001).

Another keyword is Sundanese cuisine. Sundanese is a dominant tribe in West Java. The people are known as Sundanese people. They have a culture that belongs to them; one is their cuisine. The word 'cuisine' involves more than just a cooking technique; it entails an understanding of how the food is both prepared and enjoyed (Civitello, 2008). Cuisine in West Java is unique, there are some iconic foods and beverages that taste very good and have attractive appearance.

2.2 Discourse Analysis

Critical Discourse Analysis (CDA) is an understanding of discourse that is not merely positioned as the object of language study, which is an understanding of traditional linguistics, but in the context of language as a tool used for certain purposes and practices, including the practice of ideology. The analysis model from van Dijk (1987) concerns three levels of analysis, namely text, social cognition, and social context. Eriyanto (2011) emphasizes the essence of discourse analysis proposed by van Dijk to connect the three dimensions of discourse in the form of text, social cognition, and social context into a unified analysis. As for the text dimension itself, it analyzes the structure of the text along with the discourse strategies used to emphasize the themes contained in the news. Then, for the realm of social cognition, reviewing news from how the news is produced takes into account the individual cognition of journalists or journalists who make the news. Then, the aspect of the social context is to review the building of the discourse that develops within the community itself regarding a problem.

In research, the choice of analysis level depends on the specific research objectives and questions. In this case, the primary goal of the study is to examine the use of language in texts and how discourse practices manifest in those texts (Mocini, 2005). It allows the researcher to delve deeply into linguistic features and textual patterns. Textual analysis looks at how things are described in the past using language. It involves understanding the chain that connects memories to what people say and then to what is written down (Ifversen, 2003). Text analysis includes analysis of vocabulary, semantics or meaning, structure, and the smallest elements of each sentence.

The dimensions of the text in van Dijk's model are divided into three dimensions that have a relationship with one another. The dimensions are macro structure, superstructure, and microstructure (van Dijk, 2019). The macrostructure is derived

from the meaning of sentences (paragraphs) of text. Eriyanto (2011) explains this dimension as an observable topic in texts. Then the superstructure is to display categories such as summary, setting, and orientation which can be used. The microstructural according to van Dijk (2019) relates to textual analysis of the text such as sentences, style of language, or the choice of words used in the text.

2.3 Cultural Representation in Tourism through Textual Content and Visual Elements

Several researchers have investigated how cultural representation in tourism through textual content and visual elements across multiple platforms, including traditional media, websites, and social media. The portrayal of culture in tourism marketing plays a pivotal role in attracting visitors to destinations and significantly enhances tourists' experiences during their visits. Salim and Som (2018) focused on the synergy between language and visual elements on tourism websites, specifically illuminating the digital representation of South Sulawesi's attractions. This research underscores the pivotal role of online-based promotion in the contemporary era, highlighting the discourse formed through the integration of textual and visual elements to craft destination portrayal. Likewise, Zaim et al. (2022) explored the Sundanese culture representation in Bandung's tourism marketing through visual content analysis and semiotic analysis of 83 websites and 658 images, including traditional food, Sundanese language text, and traditional houses, thereby offering a comprehensive understanding of the cultural representation across various platforms. Similarly, a study by Aisyiyah (2023) delved into the intricacies of the official Instagram account of Balai Taman Nasional Komodo, @btn_komodo, investigating the representational and ideational meanings embedded within verbal and visual modes. Employing the Visual Grammar framework by Kress and van Leeuwen, the study systematically examines how these diverse modes of communication generate and convey meanings within the context of tourism promotion. Correspondingly,

Another research by Isti'anah (2020) looked into the role of tourism in shaping a nation's international image, particularly focusing on how governments strategically choose and present aspects of cultural heritage, history, 'dark tourism', and authenticity through tourism websites, specifically at www.indonesia.travel. The research employs mood structure analysis, a tool derived from Halliday's Systemic Functional Linguistics (SFL), to scrutinize how commodities, goods and services, and information are exchanged on the official tourism website. It revealed how the website builds interpersonal relationships with readers, whether functioning as an information source or a promotional platform. In a similar vein to SFL, Rahmasari, and Lauwren (2020) studied how the official website of Indonesian tourism utilizes modality to present Indonesian tourism discourse. It delved into the types of modalities used on the website, including probability, usuality, obligation, and inclination. The study emphasized the role of language in shaping the identity of tourism destinations and influencing tourists' perceptions.

Sandfreni and Adikara (2020), on the other hand, utilized the Soft System Methodology (SSM) to bolster the tourism sector. This research tackles the practical application of technology by constructing a Tourism Information System for Palembang, underscoring the pivotal role of information technology in disseminating tourist-centric data to foster economic growth and enhance community welfare.

In conclusion, various studies have delved into the impact of cultural representation in tourism across diverse platforms, including traditional media, websites, and social media. The portrayal of culture in tourism marketing significantly influences visitor attraction and greatly enhances tourists' experiences. These studies collectively contribute valuable insights into the multifaceted aspects of cultural representation in tourism promotion.

3. METHODS

This study employed a descriptive qualitative approach. According to [Creswell \(2012\)](#), a descriptive qualitative method aims to describe the phenomenon found in an everyday situation. In this context, the phenomenon is the culinary information on the official Instagram account of @disbudpar.bdg. It employed textual analysis by scrutinizing the text, co-text, and context, as they form a structure for comprehending language meaning. These elements are interconnected and collaborate to establish a thorough understanding of both written and spoken language ([Alek, 2023](#)).

Data collection consisted of culinary information on feeds at the @disbudpar.bdg account. There are 642 posts on feeds and 118 data on cuisine. The cuisine data includes a variety of meals and beverages, both traditional and modern. For this study, the researchers purposely selected 86 data informing traditional meals and beverages posted in the year 2022. The topic of a variety of Sundanese cuisine is one of the attractive and dominant ones. The reason for choosing the year 2022, this time is in line with the loosening of restrictions on activities in the city of Bandung related to the COVID-19 pandemic, so various businesses, including the culinary business, have been reopened to public events through the still apply health protocols.

Analyzing textual data involves a tailored approach to extract meaningful insights from the visual and textual content. Instagram, as a platform combines images and captions, providing a rich source for understanding how Sundanese's traditional culinary heritage is represented and discussed. The visual analysis ([Hart, 2016](#)) of the images posted on the Instagram feed focuses on recurrent themes, visual styles, and the type of dishes featured. Visual instruments such as presentations and ingredients can convey cultural nuances and aesthetic preferences associated with Sundanese's traditional cuisine. Moreover, the captions on the feeds are also the focus of analysis. These involve thematic coding analysis ([Wæraas, 2022](#)) where specific themes or categories are identified and labeled systematically. The captions can provide additional insights into how the content is categorized, shared, and discovered on the platform.

4. RESULTS AND DISCUSSION

4.1 Topics of the Feeds about Sundanese Culinary

The results and discussion sections are presented under two headings regarding the research questions mentioned in the study. The first heading is the topics of the feeds about Sundanese cuisine which is divided into (a) the diversity of traditional Sundanese meals, (b) Sundanese beverages, (c) the restaurants serving Sundanese

meals dan beverages, and (d) ingredients for Sundanese pastries. The second heading presents the use of sentences and lexical choices in Sundanese culinary topics. The sub-sections from the heading are (a) interrogative sentences, (b) declarative sentences, and (c) lexical choices.

Table 1. The feeds about Sundanese cuisine.

No.	Variety of Information	Occurrence
1.	The diversity of traditional Sundanese meals	66
2.	The diversity of traditional Sundanese beverages	2
3.	Restaurants offering traditional foods and beverages	16
4.	Ingredients for traditional pastries	2
Total		86 data

The cuisine in West Java is unique, there are some iconic foods and beverages with attractive appearances. In the @disbudpar.bdg account, a variety of information about Sundanese cuisine is displayed.

4.1.1 The diversity of traditional Sundanese meals

66 data inform kinds of traditional Sundanese meals. Meals are defined as an occasion when food is eaten, or the food that is eaten on such an occasion. The timing of meals in West Java is breakfast, lunch, and dinner, and this is also a common designation in many cultures. Civitello (2008) has extensively described how meals play a crucial role in shaping culinary identity, fostering relationships, and preserving cultural heritage. They underscore the significance of food in cultural and ethnic identity (Reddy & van Dam, 2020).



Figure 1. Kinds of Sundanese meals: *sayur asem*, *nagasari*, and *pepes tahu*.

Figure 1 shows an example from data on the classification of a variety of traditional Sundanese meals. The picture shows *sayur asem*, *nagasari*, and *pepes tahu*. The sentence on the picture says, “Bangga! Sayur Asem, Nagasari, dan Pepes Tahu Masuk dalam Jajaran Best Vegan Dishes versi Taste Atlas” [Proud! Sayur asem, nagasari, and pepes tahu are included in Taste Atlas’s list of best vegan dishes]. The extended information in the captions brings the readers that the traditional Sundanese

meals reach the global stance in Asia. Celebrating World Vegan Day which happens on 1 November 2022, @TasteAtlas released various foods made from plant-based products that are included in the World's Vegan Dishes ranking and three types of traditional Sundanese meals, namely *sayur asem*, *nagasari*, and *pepes tahu*, are included in 24th place. TasteAtlas is a digital platform that provides information about traditional foods and dishes from around the world. It serves as an online culinary atlas, aiming to showcase and celebrate the diversity of global cuisines. TasteAtlas offers a user-friendly interface where users can explore a vast database of dishes, ingredients, and local specialties. Today, users worldwide utilize food-related content on Instagram to shape their identities, gain influence, and navigate aesthetic norms, institutional access, and cultural power, as well as exert control in social and economic contexts (Contois & Kish, 2022).

Based on the tagline and captions in Figure 1, the readers can find out that there are various types of traditional Sundanese meals with plant or vegan ingredients that have received recognition from international platforms. This information can further raise the value of traditional Sundanese food in the international world and traditional flavors can be enjoyed well by culinary connoisseurs from other countries.

Other pictures in the @disbudpar.bdg account also share the names of Sundanese meals and include information on various types of food and invitations to enjoy the dish. Söderström (2022) affirmed that providing attractive food and drink sections with inspiring links, pictures, and videos in an online media platform is an easy way of updating visitors about everything from food and drink to events and activities. The data regarding the types of traditional Sundanese food obtained are 66 data and among the types of food presented in the information are *yamin noodles*, *Soto Bandung*, *seblak*, *cuanki*, *cimol*, *batagor*, *lumpiah basah*, *mie kocok*, etc.

4.1.2 The diversity of traditional Sundanese beverages

Regarding various types of meals, Sundanese cultures also have a wealth of typical Sundanese beverages which can be easily found in various restaurants or street foods in Bandung. Two data showing the variety of Sundanese beverages in the 2022 feeds. Figure 2 shows one of the Sundanese beverages, *bajigur*. *Bajigur* is a warm and comforting drink made from coconut milk, palm sugar, ginger, pandan leaves, and coffee beans. The combination of these ingredients creates a flavorful and aromatic beverage. It is not only enjoyed for its taste but also as being a part of the culture and social beverage (Pragowo, 2024). It is commonly served during social gatherings, family events, and traditional ceremonies in the Sundanese community.

The tagline in Figure 2 informs the readers that *bajigur* is considered to be one of the best foods in Asia according to TasteAtlas. The Sundanese beverage is recognized in Asia and this achievement brings Bandung to the 5th best city in Asia in the category of 'the best city in Asia for traditional food and drinks'. Figure 2 also shows kinds of Sundanese meals deemed to be among the best in Asia. The explanation of the picture indirectly persuades followers to preserve various Sundanese culinary delights that have been recognized internationally. Here, language is utilized to enhance the element of persuasiveness and attractiveness in tourism promotion (Salim et al., 2012).

The other pictures in Figure 2 show information about the various types of drinks that are presented in various interesting sentence forms, such as "Final Tournament

Takjil (breaking the fast during *Ramadhan*) of The Year”, “Typical Bandung Culinary Included in the Best Food Range in Asia based on *Taste Atlas* Version”, “Refreshing Bandung Culinary Recommendation”, etc. The types of beverages served include *es teler*, *es cendol*, *es goyobod*, *bajigur*, etc. The topics of several beverages are presented in various more specific sub-topics, such as the types of drinks usually consumed by people when breaking the fast during the *Ramadhan* month for Muslims, the fresh and cold beverages, and the types of favorite hot drinks to warm the body such as *bandrek* and *bajigur*. Focusing on traditional drinks is important in tourism promotion as Björk & Kauppinen-Räsänen (2016) found that tourists or travelers are influenced by food and drink when choosing a destination.



Figure 2. Sundanese meals and beverages are recognized by TasteAtlas.

4.1.3 Restaurants offering traditional foods and beverages

The information of the feeds in Figure 3 mentions restaurants serving traditional Sundanese menus. Accordingly, Stone et al. (2019) noted that experiencing local restaurants is an elemental form of culinary tourism attraction. In this study, 16 data provide information about restaurants serving traditional Sundanese menus. The first data informs a list of comfortable places to eat traditional Sundanese meals or beverages, including *Warung Nasi Bu Imas*, *Nasi Bancakan*, *RM Alas Daun*, *Sambel Hejo Natuha*, *Paviliun Sunda*, *Sajian Sunda Sambara*, *Rumah Makan Ponyo*, *Rumah Makan Bumi Mitoha*, and *Liwet Asep Strawberry*. All restaurants mentioned have specifications as traditional Sundanese restaurants.

Meanwhile, Figure 4 shows information about legendary culinary recommendations in Bandung. Through the narration, it is stated that several recommendations are legendary, for example, *Kopi Aroma*, *Rasa Bakery and Café*, *kopi Purnama*, *BMC*, *Lontong Kari Kebon Karet*, *Sumber Hidangan*, *Braga Permai*, and *Warung Nasi Bu Imas*. The places are well-known because they have been established for a long time and are consistent in providing various traditional menus. More information about Sundanese restaurants can be found in Figure 5, the picture informs legendary cuisine and the places that serve the cuisine. The topics on restaurants or places that serve Sundanese cuisine are important to voice to the followers of the account. The information on the feeds indirectly invites the followers

to visit the places and enjoy the Sundanese cuisine. Hence, the outcome is a comprehensive examination of culinary customs exclusive to Instagram, altering the way we perceive and consume food (Contois & Kish, 2022).

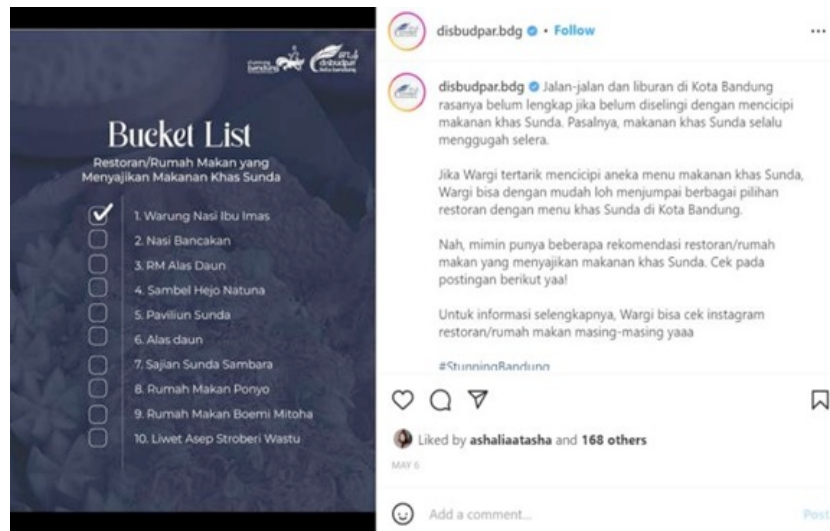


Figure 3. Bucket list of traditional Sundanese restaurants.

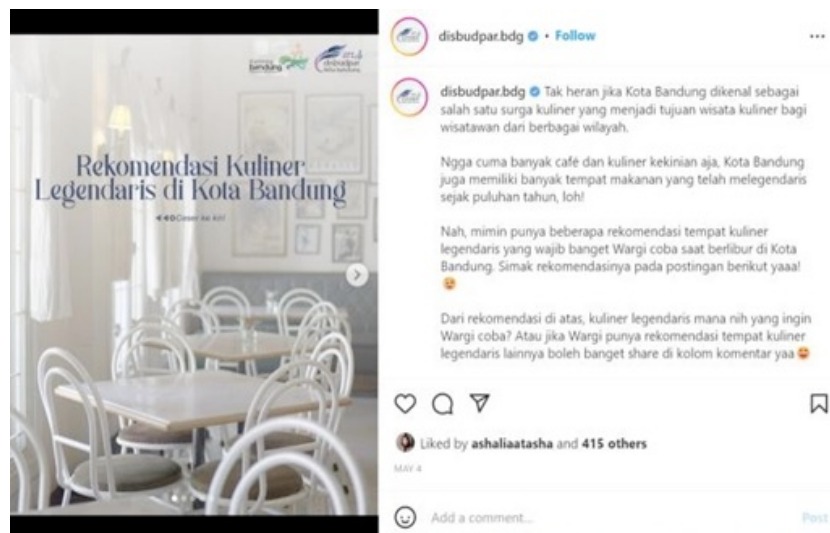


Figure 4. Recommendation on legendary cuisine in Bandung City.

4.1.4 Ingredients for traditional pastries

Apart from the information about types of foods and drinks, as well as places where people can buy and enjoy these foods and drinks, the Instagram feed also provides information about the food ingredients used to prepare Sundanese food and drinks. This is an important topic to mention because it indirectly guides the followers to preserve the Sundanese cuisine by persuading them to cook the foods. By Schroeder (2013), it is crucial to scrutinize the deliberate style of these influencers and identify the distinctive and characteristic features of their images. This style can be understood as strategic imagery, encompassing images that aim to persuade, promote, or fulfill strategic intentions.

Figure 5 includes information about a variety of *seblak* which mentions the ingredients of this tasty traditional food. From this post, Instagram users know that the ingredients or variety of *seblak* are crackers, macaroni, vegetables, noodles, ribs, meatballs, and so on. *Seblak* is one of my favorite foods from Bandung. Besides giving more information on the kinds of Sundanese foods, the followers can also learn how to cook them. Iskandar et al. (2023) explained that local food that is made from local sources of ingredients depicts the relationship between people's consumption patterns. Promoting them through social media helps preserve the culture of the Sundanese consumption patterns.

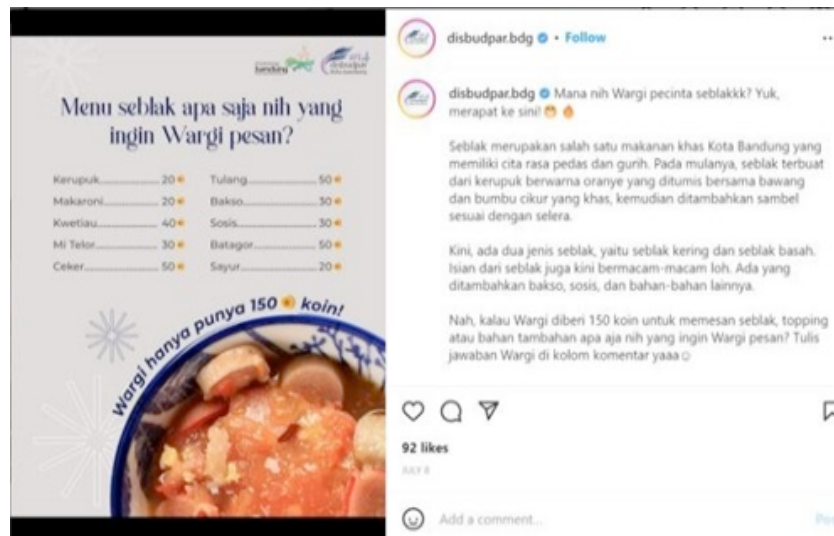


Figure 5. Variety of *seblak*.

4.2 The Use of Lexical Choices in Culinary Topics

4.2.1 Interrogative sentences

The culinary topics are characterized by specific lexical choices and sentence structures used to convey information. The Instagram account employs a diverse range of intriguing word choices to present culinary information. This is in line with Söderström (2022), that it is common when looking at the destinations' official social media pages, such as Facebook and Instagram, the food and drink posts are more common in some flows than others. Within the data in this study, we observe various captions and titles structured as interrogative sentences. An example is shown in Figure 6.

- (1) “*Rumah makan atau restoran apa yang wajib dikunjungi saat ke Bandung?*” [What restaurants should you visit when you are in Bandung?]

The data in (1) provide insights into several restaurants in Bandung, some with legendary status, all catering to the tastes of culinary enthusiasts. In another instance of an interrogative sentence:

- (2) “*Kalau dingin-dingin gini, kamu tim mana Wargi?*” [When the weather is cold, what are your choices?]

The data in (2) introduces visitors to some fresh foods and beverages, such as *bakso* and *bajigur*, served piping hot and perfect for the cold weather. The specific term, *Wargi* is used by the account administrators to address their followers. In the Sundanese language, relatives are referred to as *baraya* or *wargi* (Hadiati, 2016). Another interrogative sentence is:

- (3) “*Mau seblak apa saja nih yang ingin Wargi pesan?*” [Which *seblak* do you want to order?]

The caption in (3) highlights the variety of the famous *seblak* in Bandung, known for its spicy and savory flavors. Accordingly, these interrogative sentences engage followers and readers, prompting them to reflect and share their ideas and comments about Sundanese cuisine, and the locations or restaurants where these dishes can be found. These interrogative sentences are strategically used to engage and challenge the audience's participation and interaction. This is found that interrogatives can be employed as a promising tool for recognizing reactions (Min & Park, 2007).



Figure 6. Caption using interrogative sentence.

4.2.2 Declarative sentences

The Instagram feeds present readers with a wide array of culinary offerings, and this is achieved through the use of declarative sentences, which make straightforward statements or convey facts. In line with Samad et al. (2018), the information related to food and food products is presented in declarative sentences. For example, in Figure 3, the “*Bucket List: Restoran atau Rumah Makan yang Menyajikan Makanan Khas Sunda*” [Bucket List: Restaurants serving Sundanese traditional meals] provides readers with information about 10 recommended restaurants in Bandung that serve detachable Sundanese traditional dishes. Among these establishments are *Warung Nasi Ibu Imas*, *Nasi Bancakan*, *Rumah Makan Alas Daun*, *Sambel Hejo Natuna*, *Paviliun Sunda*, and more. The post guides readers to explore these culinary destinations in Bandung.

In another post, titled “*Rekomendasi Kuliner Legendaris di Kota Bandung*” [Recommended legendary cuisine in Bandung] (see Figure 4), readers are informed about legendary restaurants in Bandung. Despite the emergence of numerous new

dining establishments in the city, these legendary restaurants have maintained their distinct and delicious offering, faithfully preserving recipes handed down for generations. Every group of people has a strong desire to preserve one's culture through food practices (Reddy & van Dam, 2020). The post mentions iconic establishments like *Kopi Aroma*, *Rasa Bakery and Café*, *Kopi Purnama*, *BMC (Banddongsche Melk Centrale)*, *Lontong Kari Kebun Karet*, *Sumber Hidangan*, *Braga Permain*, and *Warung Nasi Bu Imas*. These restaurants serve a mix of modern and traditional meals and offer legendary coffee in Bandung, a city also known for its excellent coffee.

Another Instagram post features the caption "*Rekomendasi Kuliner Khas Kota Bandung yang Menyegarkan*" [Recommended traditional culinary in Bandung], which informs readers about a selection of refreshing culinary options that combine both meals and beverages. The term *fresh* in this context refers to succulent and juicy offerings. The meals highlighted include *mie kocok*, *soto Bandung*, *cuaniki*, and *seblak*, all of which have watery elements, much like the featured beverages, such as *es cendol* and *es goyobod*, known for their water-based composition. These declarative sentences are in the form of statements (Richards & Schmidt, 2002), and are thus used to convey culinary information and engage readers in a straightforward and informative manner.

4.2.3 Lexical choices

It is very interesting to observe the captions contained on this @disbudpar.bdg Instagram account because the diversity of the contents is something that can attract readers to visit this page and bring them to enjoy Bandung, especially information about culinary diversity. The variations in the use of lexical choices (diction), which are light, tempting, and attractive, make readers give lots of 'likes' for the feeds. The pictures of the food and drinks served are also appetizing. The captions are not only packaged in depicting descriptions but also packed with playing games as well to make the visitors more acquainted with the @disbudpar.bdg account. In addition, it turns out that when compared to other posts with different topics, engagement posts that discuss culinary matters have high engagement such as likes, comments, and shares (Gelati & Verplancke, 2022).

The choice of words used in culinary information consists of verbs (García Díaz, 2015). In this research, they are such as 'eating' food, 'tasting' culinary dishes, and 'enjoying' hot drinks. In addition, there are adjectives such as 'delicious', 'favorite' food and drink, 'healthy', 'fresh', 'savory', 'nutritious', 'fragrant', 'delicious', 'superior', etc. Meanwhile, the nouns used also represent the culinary delights of Bandung, such as favorite 'snacks', 'identity of Bandung', 'Bandung souvenirs', 'Bandung specialties', 'affordable prices', etc. The description of meals and beverages describes their tastes, the ingredients used, the name used such as 'culinary paradise', and interesting colors to express the variety of meals and drinks.

5. CONCLUSION

Instagram serves as a powerful tool for disseminating engaging information, and the @disbudpar.bdg account is one of the platforms that illuminates a city's diverse culinary heritage, a key attraction for visitors. These culinary offerings encapsulate the

noble values of Sundanese society, showcasing environmental stewardship and locally sourced ingredients. Interrogative and declarative sentences, coupled with varied lexical choices, effectively present and promote Bandung's traditional and modern culinary. Interrogative sentences engaged followers, declarative sentences provided factual insights, and diverse lexical choices enticed readers to appreciate Bandung's culinary offerings. The strategic use of @disbudpar.bdg elevates Bandung's cultural heritage, making it an appealing culinary tourism destination. By spotlighting Sundanese cuisine, this promotion invites travelers seeking authentic cultural experiences. In conclusion, this research underscores the potency of social media, particularly Instagram, in promoting cultural heritage.

However, it is essential to acknowledge the study's limitations in which it studies solely on one Instagram account. Future studies could explore diverse social media platforms for a more comprehensive analysis. More exploration into various social media channels and their impacts on tourism promotion remains an avenue for future research.

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