

The Symbolism of Nasi Tumpang Culinary And the Role of Communication Media in an Effort to Preserve The Local Cultural Identity of Boyolali Community

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Abstract – This study aims to determine the cultural symbols attached to the Nasi Tumpang Traditional Culinary and the meaning of the symbols in the social interaction of the Boyolali community. G.H. Mead's thoughts on symbolic interactionism as an analytical knife in this study. The results of this study indicate that the symbols attached to Nasi Tumpang Culinary have become cultural symbols of the Boyolali people. The symbols are that the ingredients used to process Nasi Tumpang are traditional ingredients, the process of processing Nasi Tumpang uses manual and traditional methods, the presentation of food is served using banana leaves as plates and spoons, and the tradition of eating Nasi Tumpang is in morning.

In the concept of mind, the Boyolali community interprets Nasi Tumpang which is made from traditional ingredients, traditional processing, unique food presentation, and the tradition of eating this unique food as symbols of cultural heritage. These symbols cannot be replaced because they can change the order of taste and values of existing cultural traditions. In the concept of self, Boyolali people have the urge to learn how to process Nasi Tumpang using recipes and methods of cultural heritage that are passed down from generation to generation. In the concept of society, the "Ngiras" tradition is the result of interactions and relationships formed by the Boyolali community in enjoying Nasi Tumpang where the atmosphere of togetherness is in the interaction. The preservation of Nasi Tumpang as a Cultural Identity of Local Boyolali Culinary is not only done through active community, such as selling, buying, or by teaching the next generation about the processing of Nasi Tumpang, but also through communication of the role of the media. However, the use of communication media as a means of disseminating local culinary information has not run optimally in the Boyolali community.

Keywords – Nasi Tumpang, Symbolic Interactions, Media, Local Cultural, Boyolali

I. INTRODUCTION

Boyolali, a city in Central Java which is located at the foot of Mount Merapi and Mount Merbabu, makes this area very fertile as agricultural land. Cultural civilization is still very strong and can be found in several village points where the community preserves their ancestral cultural heritage to this day. Besides being famous for its dairy products, Boyolali also has an appeal through its special food which is a symbol of people's culture. It is Nasi Tumpang, a typical food processed by the Boyolali community that cannot be separated from the local wisdom of culinary culture.

Each region has a cultural heritage that is different from other regions. This difference that is not shared by others is what later becomes the cultural identity of each region. One of the cultural heritages is the typical food in the area. Typical food is synonymous with traditional culinary where the tradition of eating it has become a habit that is carried out from generation to generation. Through culinary, an area is able to reflect the cultural identity of its people. Traditional culinary can be known

from one type of food, drink, and snacks (Wurianto, 2008). If in Palembang it is known mpek-mpek as its special culinary, then in Boyolali also has a special culinary, namely Nasi Tumpang.

Nasi Tumpang is recognized by the Boyolali community as a typical Boyolali food that has existed since ancient times and is even believed to have existed since the time of the Mataram Kingdom. Initially, rice was only used as a daily meal to meet the daily food consumption needs. The condition of the people who were very weak economically at that time demanded that people be able to utilize existing materials into processed foods that were delicious to eat. Based on the results of interviews with informants, data obtained that Nasi Tumpang is a food in the form of white rice eaten with chili sauce called sambal tumpang.

The mention of overlapping rice itself is believed by the Boyolali community because of its unique presentation, namely rice topped (in Javanese) with chili sauce which is processed using the basic ingredients of rotten tempeh so that it tends to be thick. Sambal tumpang also has another name, namely chili lethok. In a culinary website (justtryandtaste, 2020), the notion of sambal lethok or sambal tumpang is launched, namely a sauce made from coconut milk and tempeh semangit which is seasoned with chili, kencur, lemongrass, bay leaves, lime leaves, shallots and garlic. As a result, from the rice topped with the rotten tempeh sauce, the naming of overlapping rice emerged. Nasi Tumpang is a typical food of Boyolali City which is processed using traditional ingredients as food ingredients such as rotten tempeh, chili, kencur, galangal, lime leaves, coconut milk, brown sugar, salt, tofu and vegetables (fennel leaves, grated raw papaya).

Talking about food is all about taste. And how to enjoy the food may be a matter of our interactions with other people. Through food, humans can gather in a condition and even engage in an event of interaction and communication. As the results of research conducted by Misnawati (2019) which examines the Culinary Symbolism of Mpek Mpek in the Social Interaction of the Palembang Society, it is explained that through culinary arts can give birth to social bonds of society, solidarity, giving a sense of peace, and as a symbol of language. How culinary can create a beautiful social interaction between humans.

What has happened shows that there is a social interaction of the community that is formed and united by a culinary culture where there have been interaction events through existing symbols, self-disclosure and activities to build a good social relationship with other individuals. Humans act on things based on the meaning that is in them. This research will answer how the Nasi Tumpang culinary is able to present a symbol of the local culture of the Boyolali community and how the Boyolali community gives the meaning of local cultural symbols to Nasi Tumpang through the social interactions that occur. This study will be answered with the Symbolic Interaction Theory (mind, self, society) which can describe the meaning of the Boyolali community regarding overlapping rice.

As a form of local wisdom, the Nasi Tumpang culinary needs to be preserved. To preserve it, it does not only require active support from the Boyolali community, but also the involvement of the role of the communication media so that the culinary identity of Nasi Tumpang Boyolali can be better known by the wider community. Along with the progress of the level of human culture and civilization, the development of technology is also developing rapidly. So that the more advanced the culture, the more developed the technology because technology is the development of a rapidly advancing culture (Adib, 2011). In the end, modern society is required to continue to learn and adapt to existing technological advances. Globalization

II. LITERATURE REVIEW

Culinary and Cultural Identity

Culinary is identical to the typical food that is in an area. The term culinary continues to grow and become a trend rather than mentioning the term food. Culinary is a concept about food, we can even call traditional food as a traditional culinary of an area. Traditional food which is a typical food of an area has its own role in the development of local community life. As Berg and Sevón (2014) say, food is part of culture because it is an authentic manifestation of the history and culture of a region. Traditional food can be said to be a local cultural identity because its existence is part of the local cultural wisdom of the community, such as the food ingredients, the way of processing it, the way it is served and how to eat it.

Sri Utami (2018) in her journal entitled Culinary as Cultural Identity states that food is a medium for people to express themselves, that what we eat shows the identity of a community and even wider can show the identity of a nation. Through food there are symbols that represent the values of people's lives that are part of the culture. This is as Bessire (1998) said that culinary

is a cultural heritage that distinguishes it from other identities. The existence of local cuisine from generation to generation in community groups makes it an identity.

Identity is rooted in culture. Nasrullah (2018), culture are values that arise from the process of interaction between individuals. Interaction between individuals is formed from the meaning of the symbols exchanged between individuals. Food provides symbols that communicate the values and ideas that are part of the culture. Food creates identity through culture and eating habits. Eating the typical culinary of Nasi Tumpang is a symbol of the social interaction of the Boyolali community so that it becomes a tradition that is attached to the community.

Symbolic Interaction Theory

Symbolic interactions are based on ideas about individuals and their interactions with society. The essence of symbolic interaction is communication where there is an exchange of symbols that are given meaning. Artur (2004), Symbolic Interaction theory, social life is basically a human interaction that uses symbols. Symbolic interaction is interested in the way humans use symbols to represent what they do in communication activities with others, and the influence arising from the interpretation of these symbols on human behavior in social interactions that occur. This communication activity can occur in terms of the habit of eating food together in a particular community or group. The key concepts in symbolic interaction according to George Herbert Mead are Mind, Self, Society. Mind is the ability to use symbols that have the same social meaning, where each individual must develop their thoughts through interactions with other individuals. Humans must develop their minds through interactions with other people. Thought in Mead's analysis is an internal process of the individual weighing the pros and cons of an action before the individual does it. It is influenced by the past experience of the individual.

Humans act on something based on the meaning that is in the human mind. Someone who communicates has brought meaning through his thoughts, feelings and actions. The meaning is obtained from the results of interactions he does with other people. These meanings are perfected during the ongoing process of social interaction (Littlejohn & Foss, 2012). The result of social interaction gives meaning to the result of social interaction that describes the agreement in applying certain meanings and certain symbols. Through symbolic interaction, humans express the meanings behind symbols through all interactions and communications that occur. The human mind continues to develop to interpret what is seen, felt and done. Meaning appears as a result of interaction between humans, both through verbal and nonverbal communication. Humans have the ability to judge about the existing symbols. The interactions that occur between humans then create new relationships between other humans. From here then, humans will take their role among others.

Self is the ability to reflect on each individual's self from the assessment of the point of view or opinion of others. In this self-concept, individuals develop a self-concept through interactions with others where this self-concept then forms an important motive for behavior. Mead mentions there are three stages in the concept of self, 1) The Play Stage, at this stage the individual plays the role of another person, where at this stage there is the ability to stimulate the individual's own behavior according to the perspective of others in a role related to that matter; 2) The Game Stage, at this stage a person already knows the role that must be carried out and also knows the role that must be carried out by other people with whom the person interacts; 3) Phase Taking Roles (Generalized Order), at this stage individuals control their own behavior according to general roles that are impersonal, develop according to their understanding of community development and interact with many people. According to Mead, in this role-taking phase, a person can transcend certain groups or communities or transcend societal boundaries. Society is a network of social relations created, built and constructed by each individual in the community, where each individual is involved in behavior that is chosen actively and voluntarily so that in the end it will lead humans in the process of taking roles in their community.

Communication media

The globalization era is marked by advances in technology and communication as it is today where many cutting-edge technologies and applications of communication media have been created that can be accessed easily. Advances in technology and communication can not be separated from the modernity, humans and culture. Moreover, nowadays tourist attractions and various kinds of culinary with modern concepts can be easily accepted by all levels of society. However, it is hoped that the presence of a new culture will not shift and erase the traditional culture that has been attached to a particular society. Communication media plays an important role in introducing and preserving cultural identity to the wider community.

Communication media are all means used to produce, reproduce, distribute or disseminate and convey information (Siregar, 2011).

The onslaught of globalization should actually be able to encourage local culinary delights to exist, not to have an impact that is increasingly hidden and excluded. Various communication media such as websites, mobile applications, social media such as Facebook, Instagram, Twitter and so on can be used as communication tools by related parties. The role of communication media needs to be developed by the community so that information about traditional culinary local wisdom can be preserved. The development and sophistication of technology will be meaningless if it is not balanced with the active role of the community in utilizing the media. Communication media that is currently developing has an important role in the development and preservation of culture, including introducing traditional culinary.

III. METHOD

In this study, the object of research is the Boyolali community because they are the perpetrators of the Nasi Tumpang culinary culture, both as sellers and consumers. This research is a qualitative research with descriptive type, which will provide a detailed description of how the symbolic interaction (mind, self and society) in the Boyolali community through Nasi Tumpang culinary and efforts to preserve the local cultural identity of Boyolali. Interview method was conducted with key informants using purposive sampling technique. Furthermore, the sampling technique uses snowball sampling to obtain more detailed information. In-depth interviews were conducted with the help of interview guides to related informants. Primary data obtained through direct observations and direct interviews in the field. Secondary data is obtained through internet information, document articles, books, photos, and other supporting data.

IV. RESULT AND DISCUSSION

Nasi Tumpang becomes a cultural symbol of the Boyolali people through Processed Tempeh

The symbols that are integrated in the traditional specialties of Nasi Tumpang include;

a. Materials used

Food represents a cultural symbol through the materials used, the way it is processed, the way it is served, and the tradition of eating it. So that Nasi Tumpang which is a traditional specialty food can be said to be a local cultural identity because its existence is part of the local wisdom of the community's culture. The ingredients used in the processing of Nasi Tumpang reflect a cultural symbol, where Boyolali, which is a fertile and rich area of agricultural products, is able to represent the symbolism of the Boyolali community in processing Nasi Tumpang by utilizing agricultural produce. The ingredients include rice, vegetables, tofu, tempeh, coconut, soybean powder, and the spices used to make the sambal tumpang.

These materials are not difficult to obtain, even very easy, especially in traditional markets, which can be obtained at very cheap prices. As the main dish, Nasi Tumpang uses white rice made from rice. Vegetables are a complement to the Nasi Tumpang dish. The taste is incomplete if there are no vegetables that characterize this dish, namely fennel leaves and grated young papaya. It is not surprising that this fennel vegetable is a characteristic in complementing the Nasi Tumpang dish because the fennel leaf vegetable only grows in highland areas such as Boyolali. Fennel leaves are also believed by the Boyolali people to provide benefits for mothers who are breastfeeding, namely launching breast milk. The recipe handed down from ancestors to the current generation has become a symbol of cultural heritage in processing rotten tempeh into a delicious dish so that it becomes the culinary identity of the Boyolali community and must be preserved.

Food is also referred to as part of culture because it is an authentic manifestation of the history and culture of a region (Berg and Sevón, 2014). Therefore, it is not surprising that each region has its own special food as a form of identity symbol of its culture. The smell, taste, and way of processing and eating food will also be different, this is in accordance with the habits that have been passed down from generation to generation as cultural heritage. Likewise the ingredients for making the sambal tumpang. Sambal tumpang is the heart of the Nasi Tumpang dish. The ingredients for making sambal tumpang also come from abundant crops, namely chili, soybean tempeh, tofu, shallot, garlic, kencur, laos, lime leaves, kaffir lime, salt, and brown sugar. Of all the ingredients used in processing Nasi Tumpang, all the ingredients are still very traditional. This is a symbol of cultural heritage where the people of Boyolali have used the products of their motherland into processed foods that are very delicious and

known to the wider community to be processed foods that are populist and can be enjoyed by all people.

b. Processing

The processing of Nasi Tumpang is part of the cultural symbol of the Boyolali people because a series of processing processes for the overlapping rice and sambal is carried out in a traditional way and from generation to generation with the aim of maintaining a distinctive taste. To get a distinctive taste, the process of processing Nasi Tumpang takes a long time, which is about 3 hours through a manual process and is still traditionally cooked using firewood. All the spices used must be complete and the processing must also be right. White rice is cooked to the right doneness, there should not be too much water because it will cause the rice to become mushy and not tasty. All the spices needed to make the overlapping sambal must be ground, should not be blended because it can affect the taste quality. The process of making rice is easier than making overlapping chili sauce. Before starting to make the sambal tumpang, you must prepare the rotting tempeh. The tempeh used to make the overlapping sauce is tempeh wrapped in teak or banana leaves, not tempeh which uses plastic packaging. Because tempe which uses leaf wrap can give a delicious taste to the overlapping sauce.

The process of decay is enough to leave the tempeh in the leaf package without being opened for 4 days until the tempe changes its color to blackish brown. This means that the tempeh has rotted and is ready to be used to make overlapping chili sauce. Next, the tempeh is boiled in boiling water for about 10 minutes so that the tempeh is not hard when pounded. After all the spices (chili, shallots, garlic, kencur, laos, lime leaves, kaffir lime, salt, candlenut and brown sugar) are ground until smooth, then the boiled tempeh is mixed and then pounded again until it blends with the spices. Then all the spices plus the tofu pieces are put into a traditional pot and mixed with coconut milk to taste. Coconut milk is obtained from grated coconut, not using instant coconut milk. This adds a savory taste to the overlapping sambal. Next, the pan is placed on the stove and cooked using firewood and cooked until it produces an overlapping sauce with a thick texture. Uniquely, the overlapping sauce will taste very delicious when eaten the next day. The thick texture is just right and the seasoning has absorbed well into the tofu.

c. Presentation

Nasi Tumpang has become the food of choice and favorite for the Boyolali people. In its presentation, Nasi Tumpang is served while the food is still warm with white rice and sambal tumpang on top complete with vegetables. It feels more delicious because the dishes served are still fresh. Sambal tumpang with a thick and legit texture with a distinctive aroma of rotten tempeh is a symbol of serving the typical food of Nasi Tumpang.

d. The tradition of eating

Boyolali people have a unique way of eating Nasi Tumpang. Boyolali people enjoy the Nasi Tumpang while it is still hot and fresh. The smell of rotten tempeh that comes out of the overlapping chili sauce is very appetizing. Tofu covered in chili sauce that you know has given a very delicious taste because the spices are so pervasive. In the tradition of eating Nasi Tumpang, Boyolali people have a unique way of dipping one or even all of the condiments such as gandos, tempe mendoan, spinach bakwan, vegetable bakwan and soy crackers into lethok sauce or overlapping sauce, then sprinkled over the cooked hot rice. sprinkled with vegetables (boiled fennel leaves, grated raw papaya and a little grated coconut) and peanut powder. Nasi Tumpang is served with banana leaves as a plate and spoon. This is the unique habit of the Boyolali people. All symbols attached to the typical food of Nasi Tumpang which include the ingredients used, processing methods, presentation methods and eating traditions become the cultural identity of the Boyolali community that should be preserved.

Nasi Tumpang Culinary Becomes a Symbol of "Ngiras" as a form of Social Interaction for Boyolali people

Thoughts of G.H. Mead in the perspective of Symbolic Interactionism with the three terms Mind, Self and Society becomes an analytical tool for how the Boyolali community gives the meaning of cultural symbols to Nasi Tumpang through social interactions that occur so that Nasi Tumpang becomes a symbol of "Ngiras" as a form of social interaction for the Boyolali people.

Mind

Mind arise and develop in social processes and are an integral part of social processes. In the minds of the Boyolali people, Nasi Tumpang has become a symbol of the typical food of the Boyolali people through verbal symbols in the form of language and non-verbal including food recipes, processing methods, presentation methods and eating traditions. The knowledge of the Boyolali

people about Nasi Tumpang can show what is on their mind. Based on the results of interviews obtained, the Boyolali community (people) recognize the existence of Nasi Tumpang as a typical Boyolali food that has existed since ancient times even since the time of the Mataram Kingdom. Initially, Nasi Tumpang was only used as food consumed daily by the family to meet their daily food needs by utilizing existing ingredients, including rotting tempeh.

In the minds of the Boyolali people, they have the same meaning about the mention of the term Nasi Tumpang. They believe that the mention of the term nasi overlap is due to the unique way of serving it, namely rice on top (in Javanese) or topped with chili sauce. Sambel overlap can also be called chili lethok. As a result, from the rice topped with chili sauce, the name Nasi Tumpang came to be known by the wider community until now. The Boyolali community interprets Nasi Tumpang which is made from traditional ingredients, traditional processing, unique food presentation, and the tradition of eating this special food as symbols of non-verbal culture that have been passed down by their ancestors. These symbols cannot be replaced because they can change the order of taste and values of existing cultural traditions.

Self

Self is the second stage after going through the Mind process. In Mead's thinking, the Self can function as a subject as well as an object. The Boyolali community's self in responding to the cultural heritage in the form of Nasi Tumpang Special Food develops along with the social interactions that take place in the community. The Boyolali community goes through several stages in the concept of self, namely the play stage, game stage, and generalized order which acts as "I" and "Me". At the play stage, giving an explanation of the role of the Boyolali community as 'I' subjects where there is an impulse in them to learn the making of Nasi Tumpang so that they learn from their parents to be able to make these special food preparations. The reason that drives them to learn is because they want to sell Nasi Tumpang. However, for those who don't sell, they also want to learn and make Nasi Tumpang just for the family. The Boyolali people have a strong urge to maintain their regional specialties by learning how to make rice overlap both from the seller's and buyer's side.

At the game stage, the Boyolali community has determined its role as "I" along with the experiences and interactions experienced. Based on the results of interviews with Nasi Tumpang sellers, they learned to make Nasi Tumpang dishes from their parents, and their parents learned from their parents too. This shows that the experience of the Boyolali community has been formed from generation to generation. The experience they have is shown by their understanding of the recipe, how to process it, how to serve it and the habits of the Boyolali people when eating it. Parents have an important role in introducing overlapping rice food to their children as the next generation of their lineage so that this special food does not become extinct. By introducing it to their children, teaching them how to prepare it, it means that the community has taken an active role in the effort to participate in preserving the Nasi Tumpang culinary culture.

At the generalized order stage, the Boyolali community takes on its role as "Me" who can control their behavior in interacting with other people. This is shown by the attitudes and behavior of the community when communicating and interacting where they use the norms, cultural values, and the order of the Javanese language, either ngoko, kromo alus, or kromo inggil, according to who they speak. The Boyolali people understand their role in controlling their attitudes and behavior by communicating using Javanese in their daily life, but they are also able to communicate in Indonesian. Nasi Tumpang culinary can give birth to social bonds, solidarity, provide a sense of peace, and as a symbol of language. In their interactions, the Boyolali people tend to use Javanese either ngoko, kromo alus, or kromo inggil depending on who they communicate and interact with. The ngiras activity which has become a tradition of the Boyolali community is able to represent symbols through language, behavior, and eating habits which later develop into the cultural identity of the Boyolali community.

Society

Society has an important role in shaping the mind and self. In the Boyolali society concept, nasi tumpang represent a symbol of togetherness and social ties and are able to show our identity through what we eat.. Nasi Tumpang is a symbol of "Ngiras" as a form of social interaction for the Boyolali community. Ngiras has the meaning of eating on the spot, where the Boyolali community interprets it as an activity of eating Nasi Tumpang at the seller's place (in the stall) together with other buyers. Ngiras has become a symbol of cultural heritage in the tradition of eating Nasi Tumpang. In a culture there are values, norms and habits in certain communities such as the "ngiras" tradition that has been attached and has become a tradition of the Boyolali community. According to the Boyolali community, eating Nasi Tumpang is better when eaten on the spot, not wrapped and taken home. Ngiras is a form

of social interaction for the Boyolali community. Usually, Boyolali people drink at breakfast time before starting their activities. In this ngiras activity, the community, both sellers and buyers, are involved in interaction and communication with each other, they tell each other stories and exchange information. After drinking, they will continue their activities, some going to the fields, to the market or to the office.

In addition to "ngiras", other symbols of togetherness inherent in people's habits in eating Nasi Tumpang, among others, this food is used as a meal menu in wedding celebrations, breakfast menus for community members who have celebrations, meal menus in community service activities. village, PKK member gymnastics, 17 August events, as well as family gatherings for Hari Raya events. Enjoying overlapping rice together with family members and community members is a symbol of social interaction between individuals who are built from a cultural heritage, namely through traditional culinary cuisine. Symbols and interactions are emphasized in the study of the symbolic interaction of overlapping rice culinary.

The Ngiras tradition is the result of interactions and relationships formed by the Boyolali community in eating Nasi Tumpang. This tradition has developed from generation to generation and created a cultural value for the Boyolali community. Nasi Tumpang and Ngiras are symbols of the identity of the Boyolali people which have been passed down from generation to generation. Nasi Tumpang is ingrained in the Boyolali community. Nasi Tumpang has a deep meaning as a symbol of the identity of the Boyolali community as a populist food which means that it can be enjoyed by all people.

The role of the media in supporting the preservation of Nasi Tumpang Culinary has not been maximized

Communication media has a vital role in preserving the local culinary Nasi Tumpang. The role of the media cannot be underestimated because the media is able to disseminate messages without limitations of distance and time. At present, the role of the community is not enough to maintain the existence of Nasi Tumpang, so that communication media support is needed in an effort to preserve the Nasi Tumpang Culinary. However, based on data in the field, the majority of Nasi Tumpang sellers in this study have low education at the junior high school level and some even have no education. This educational background then becomes an obstacle for sellers to take advantage of the role of existing communication media. One could even say, they are technologically stuttering. Of the 5 informants selling Nasi Tumpang, only one is aware of the important role of communication media in conveying information. Although aware of the importance of communication media, there is no active use of communication media as a means to introduce and promote Nasi Tumpang to the fullest.

The role of communication media is actually well understood by consumer informants. This understanding is manifested in the communication media chosen by consumers to upload information about Nasi Tumpang. The roles of social media in an effort to preserve the local culinary Nasi Tumpang for the Boyolali community are: 1) Providing information about Nasi Tumpang to a wide audience; 2) Introducing the typical Boyolali cuisine to the wider community; 3) As an effort to preserve cultural heritage; 4) Influencing the community to actively participate in disseminating information about Nasi Tumpang so that there are actions to learn to process Nasi Tumpang in daily life and family events as a form of support for the preservation of cultural heritage.

Technological advances play a positive role in supporting the flow of information. People selectively choose and determine what social media suits their needs. Social media such as Facebook, WhatsApp and Instagram are the choices of the Boyolali community in following the development of the flow of information. In addition, the selection of social media is also used as a means of disseminating information on Boyolali's local culinary so that Nasi Tumpang can be known by the wider community. In the end, social media was able to become a mouthpiece and persuade people to try and eat Nasi Tumpang in Boyolali. Through social media facebook, whatsapp and instagram, consumers actively upload photos of their activities while eating Nasi Tumpang on several of their social media accounts. Consumers even upload photos of overlapping chili sauce, overlapping rice complete with condiments on social media accounts such as Facebook, Instagram, and WhatsApp. The choice of social media is not without reason, but indeed the three social media are social media that are mostly used by Indonesians, so that messages can spread faster nationally. All messages uploaded have the aim of introducing that Boyolali has a unique special food with a very delicious taste, namely Nasi Tumpang.

V. CONCLUSION

Nasi Tumpang is a traditional food from the Boyolali community that has been passed down from generation to generation by ancestors. Nasi Tumpang has developed into a Traditional Culinary identity attached to the Boyolali community through cultural

symbols, among others, the ingredients used in making Nasi Tumpang, traditional processing methods, distinctive and unique presentation methods, and the habit of eating traditional foods. culture. Nasi Tumpang with the characteristic of processed tempe that has rotted is a popular food and can be enjoyed by all people. Nasi Tumpang has become a symbol of the culinary culture of the Boyolali community through its rotten tempeh preparation.

In the perspective of symbolic interactionism, Nasi Tumpang has become a symbol of "ngiras" as a form of social interaction for the Boyolali community. The results of the study indicate that the symbols attached to Nasi Tumpang are well understood by the Boyolali community. the concept of mind, self and society, the Boyolali community shows an understanding of symbols, encouragement and willingness to learn the processing of Nasi Tumpang, and the formation of social interaction through the "Ngiras" tradition as a process of social interaction for the Boyolali community. The willingness to learn the processing of Nasi Tumpang is a community effort in preserving traditional culinary specialties.

The role of the community alone is not enough in the effort to preserve Nasi Tumpang as Boyolali's Local Culinary Cultural Identity. Technological advances have an important role in supporting these preservation efforts. Selection of the right communication media can help spread information about Nasi Tumpang Traditional Culinary quickly. This study shows that social media such as Facebook, WhatsApp and Instagram are the choices of the Boyolali community in following the development of the flow of information even though their utilization is not optimal. This is due to the background of people who do not understand social media as a medium of communication.

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