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“Resistance to Gastrokolonialism in School Canteens”

## Resistance To Gastrocolonialism: Resilience And Culinary Innovation Among Multiethnic Communities In Indonesian School Canteens

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### List of Table/Figure:

Table 1. Figure 3

## Abstract

### Short Background

Gastro-colonialism is the globalization of fast foods that are replacing local indigenous foods as part of people's daily diet and even in school canteens. In West Kalimantan, the complexity of such a situation is further due to the ethnic diversity giving way to culinary tradition rich in variation but at risk to marginalization.

### Objective:

This study aims to identify forms of resilience and innovation in multiethnic traditional foods in response to the dominance of gastro-colonialism in school cafeterias in West Kalimantan.

### Method

This study has a qualitative approach by in-depth interviews, participatory observation, and documentation techniques in some schools in Pontianak and Singkawang. The data were analyzed thematically to identify the practices, adaptation strategies, and innovations employed by cafeteria managers. Data

validation was enhanced through triangulation of sources and methods.

## outcomes

This study had that the strategy of local flavor resilience in school canteens is realized by the preservation and innovation of multiethnic traditional foods. These are not only a source of nutrition but also a means of educating students about values, cultural identity, and critical thinking in the face of food globalization.

## Conclusion and Implication

School canteens can become a site of resistance to gastro-colonialism through the maintenance or production of new forms of multi-ethnic cuisines. **These results are important in that they suggest providing nutritional education and cultural preservation can work in concert with one another to reinforce local identity while also improving the quality of student consumption.**

**Keywords: Culinary Innovation; Cultural Resilience; Gastronomic Colonialism; School Canteens; Traditional Food**

## Introduction

Food is more than just a biological necessity; it is a cultural product that carries identity, memory, and social significance (Hongladarom, 2025 ; Setiarto et al., 2026 ; Gallego et al., 2024; Lugo, 2022) ; (Kai-Sean Lee, 2023). The phenomenon of gastro-colonialism arises as global food cultures dominate and marginalise the foods produced in local contexts, leading to unequal cultural representation along with consumer preferences(Janer, 2022). In a province like West Kalimantan, where various ethnic groups such as Dayak, Malay, Madurese and Chinese co-exist cultural identity is closely associated with traditional culinary practices; Thus to study these cross-cultural culinary traditions helps us grasp how local food ways defy the globalizing hegemony and cultural power.

The phenomenon of gastronomic colonialism in schools is evident in the dominance of fast food and global snacks, that have replaced local foods, causing school canteens to promote homogeneous consumption patterns rather than serving as spaces for nutrition and cultural education. This situation demonstrates the penetration of mass culinary culture, that shapes students' tastes and identities by an early age. As a outcome, taste standards and menu choices in schools often align by global popular trends, even though they are less in line by local cultural values

and wisdom (Bali, 2024).

by a socio-cultural perspective, this situation creates an imbalance in the representation of locally diverse foods, including Dayak, Malay, Chinese, and Madurese cuisines, that are often considered less practical or less 'modern' than instant products. As a outcome, students are more familiar by global flavors than they are by understanding the cultural significance and nutritional value contained in traditional foods. If left unchecked, schools could become agents of gastro-colonialism, normalizing dependence on global food (Bali, 2024)This research is driven by concerns about how global food culture continues to displace local culinary traditions, leading to cultural homogenization and the loss of heritage. The main research question is: How do multiethnic culinary practices in West Kalimantan school canteens resist and negotiate the dominance of gastro-colonialism?This question is important because food, a cultural identity signifier, is being influenced by the proliferation of multinational fast-food outlets, consumer modernity and commodification of cuisine practices these days. Given these dynamics, this paper posits local culinary traditions as a space for resistance and struggle against gastro-colonial world order.

Studies have shown that global food culture has significantly shaped consumption patterns in Southeast Asia, including Indonesia, often marginalizing traditional cuisine (McDonald, 2007). Research on gastropolitics does have how food can have power relations and struggles for identity in diverse societies (Appadurai, 1996). In Indonesia, the fast food industry is growing rapidly, influencing food preferences and displacing local food traditions (Sutrisno, et al., 2021).In West Kalimantan, traditional culinary practices, such as bubur pedas and chai kue, continue to survive but face challenges by modern lifestyles and global food marketing, that are easily accessed through social media (Sciarelli, et al, 2022). Furthermore, the interaction among traditional and multi-ethnic foods in school communities in West Kalimantan demonstrates resilience as they blend, adapt, and transform while maintaining local cultural values (Suryadinata, 2016). This research is crucial because it contributes to the understanding of how food becomes a medium of cultural resistance in the face of globalization, (Stein, et al, 2023).Limiting its scope to West Kalimantan, this study offers an overview of multi-ethnic relationship in the area and its influence on cultural identity. This also contributes to the theoretical debate on gastro-

colonialism, reserving a place for local cuisine not as merely passive in face of colonial power but a negotiating and resisting actor. (Counihan, 2025). In addition, these findings have implications for cultural preservation of policies, cultural education about food and eating pattern as well as sustainability practices in West Kalimantan cuisine. This is consistent with UNESCO goals, including the adoption by United Nations Educational, Scientific and Cultural Organization (UNESCO) of a convention to protect intangible cultural heritage. The main objectives of this convention are the preservation of intangible cultural heritage, raising awareness, promoting respect, and having international cooperation and assistance, (Ceisel, 2015).

Schools have to be envisioned as cultural producers who do more than transmit formal knowledge, but also are involved in the formation of students' values, identities and cultural tastes through everyday practice. Inside UNESCO's ideological map, education is placed as a strategic terrain of resistance to cultural homogeneity and to globalization from the market hegemonic values, fast food being one of its main rallyers. School canteens operate in these terms as part of the hidden curriculum--[c]ultural messages transmitted by and through institutional policies and practices. The foods allowed and encouraged in canteens serve as a teacher of sorts, informing students what counts as "modern," what is considered prestigious and/or consumable (or not), but also whether local foods are valued as cultural heritage or sidelined. Thus, canteen menu choices are not merely a matter of nutrition; they also serve as a cultural pedagogical practice that shapes how students interpret their identity, traditions, and relationship by their culture amidst the forces of globalization.

To overcome gastrocolonial domination, this study does have a solution by the revitalization of multiethnic culinary traditions in school canteens in West Kalimantan by integrating them into educational initiatives. Education is seen as a means of transformation, enabling communities to reclaim food sovereignty by emphasizing identity, local needs, and resistance.

## Literature Review

### Theories and Basic Concepts

Empowerment through cuisine is a form of resistance against global hegemony in the culinary realm. This phenomenon is often explored in studies of gastronomy and gastro-colonialism. The concept of "gastronomy" does have how food becomes a tool for mobilizing identity and a symbol of cultural protectionism against the tide of globalization (Ichijo, 2020). On the other hand, "gastrocolonialism" is used to understand how food and the global food system colonize and distort indigenous peoples' relationship by their own food. Sustaining ethnic foods in schools is a significant public health and an educational intervention. These traditional ethnic food choices generally are nutrient-dense sources of vitamins, minerals, and other bioactive substances that may be sparse in the highly processed diets and contribute to more healthful dietary patterns among school-aged children (Harmayani et al., 2019 ; Gautam et al., 2025); (Devi & Shetty, 2020). Additionally, evidence-based studies revealed that frequent consumption of ethnic foods have potential with gut health and immune modulation besides risk of metabolic diseases prevention explaining the protective role played towards diet-related non-communicable diseases (Santa et al., 2025; Beniwal et al., 2020; Prakash, 2016). Together these results indicate that inclusion of ethnic foods within school food systems, as a culturally relevant means to contribute towards long-term health and nutritional well-being.

Food also functions as a marker of cultural identity and gastronomic heritage, bridging diaspora, tourism, and local preservation (Paunić, et al., 2024) . Colonial food often emerges through complex negotiations among colonizers and local communities, shaped not only by forced imports but also by mutual adoption and hybrid adaptationm(Darmawan, 2025). Research has long emphasized that the way communities prepare, consume, and symbolize food is a medium for maintaining ethnic and cultural identity in the face of foreign domination (Weller, 2015); (Dietler, 2007).

Initial studies on gastronomic heritage in the global academic sphere were relatively limited until the last decade, by significant developments occurring among 2001 and 2020, particularly in the fields of tourism and gastronomy (Lin & Marine, 2021). In Europe and the Americas (the US and Australia), attention to gastronomic heritage is dominant, but Asia has begun to has an increasing trend in publications in the last two periods. Gastronationalism, as a critical discourse on globalization,

was explored by DeSoucey, who highlighted the symbolic role of food as a national defense against cultural homogenization (Ichijo, 2020; Conker, 2018). Meanwhile, "gastrocolonialism" in the Indonesian context, as studied in Papua, does have how the global food system and agribusiness development are destroying the eating habits of indigenous peoples, triggering cultural and food damage (Oktariani, et al., 2024)

## Gastro-colonialism

The study " (Stephan & Sophie, 2024 ; Sophie Chao, 2021)Gasrocolonialism has been explored in the context of the Marind indigenous community in Papua, whose food traditions have been undermined by large-scale agroindustrial projects. Chao further has that traditional foodways are not just about consumption, but also manifestations of cultural identity and spiritual connections to the local ecology. The traditional foods are seen as "outdated" and governments and companies can play about with that and legitimise deforestation and land grabbing. Chao adds, the national food security story is often used as the rationale for destroying indigenous peoples' food ways. She encourages considering food as a right, sovereignty and justice, not just as something that is for sale.

A bibliometric study by (Ertel et al., 2008; (Lin & Marine, 2021)Research on gastronomic heritage appeared periodically among 2001 and 2020, peaking at the end of the decade. The literature in this field is scattered across various journals, including the Journal of Heritage Tourism, Food Culture and Society, and Tourism Management. Analysis has that countries comprising the US and Australia dominate, while Asia is developing more slowly but catching up quickly. This study also notes that gastronomic heritage has great standard in economic development and sustainable tourism policy. Research in this area marks a growing academic interest in the cultural value of food in regional development and national identity" (Ichijo, 2020)examines the concept of "gastronationalism" and links it to everyday practices of nationalism that shape national identity by food. It does have that food is not merely a symbol, but a political strategy to resist global homogenization and have national identity. He emphasizes the importance of interaction among states and international organizations in shaping national food narratives. Ichijo proposes the

integration of outcomes by various case studies to gain a broader understanding of the relationship among food and nationalism. The focus is on how food becomes an arena of symbolic competition among the global and the local, identity and homogeneity.

The above outcome are reinforced by the study "(Paunić, et al., 2024), These factors shape gastronomic identity in the context of sustainable tourism in the Balkans. Four main factors were identified: geographical and cultural characteristics, gastronomic tourism, economic aspects, and culinary commercialization. This research has shown that local culinary identity is a crucial element for tourism appeal and sustainable destinations. Although the context is different, this approach is relevant for developing similar modifications inside of the multi-ethnic context of West Kalimantan. This study reinforces the argument that culinary identity can be a strategic asset for tourism and the preservation of culinary culture.

(Leong-Salobir, 2009) also explains how colonial cuisine in Southeast Asia (India, Malaya, Singapore) emerged by negotiations among colonists/colonisers and local communities. This process was not one of one-sided domination but rather a cross-adaptation, by domestic servants playing a crucial role in blending European cuisine by local ingredients. This study does have the social paradox of the upper class and local culinary services serving unique hybrid cuisine. Although colonial food does have cultural domination, it also incorporates local elements through negotiation. These outcomes demonstrate that culinary colonization is not just a matter of coercion, but also of adaptation, offering valuable insights into the dynamics of multiethnic cuisine in West Kalimantan. This is in line by the outcome of the study " (Weller, 2015) that examined how Latin immigrants in Ithaca, New York, use food to maintain and shape their cultural identity. They argued that culinary pathways provide a 'physical connection' linking individuals to their culture of origin and local community. Although food has varying degrees of significance to different people, it is still a key element of diaspora identity. The study indicates that food has cultural identity as well as community relations in terms of migration. This method provides insights about multiethnic studies in West Kalimantan, that the interaction of ethnic play an important role in local culinary variation.

**The study of gastro-colonialism, culinary heritage and gastronationalism has emphasized the importance of food in the negotiation of identity and in resistance**

against global hegemony. Studies by (Chao, 2021) have shown that the culinary transformation of indigenous communities is the outcome of structural forces, not merely cultural change. The bibliometric literature (Lin & Marine, 2021) Studies show significant growth in interest in gastronomic heritage inside of the international academic community. The study (Ichijo, 2020) extends this concept to the realm of everyday nationalism, shaped by food symbols. The study (Paunić, et al, 2024) adds dimensions of sustainability and economics to gastronomic identity. Colonial studies (Leong-Salobir, 2009) provide a historical perspective on cross-cultural culinary adaptation. Studies (Weller, 2015) They stress the role of food to maintaining identity across the diaspora. Taken together, these results offer both a theoretical and empirical basis for the further investigation of multiethnic cuisine as resistant to gastro-colonialism in West Kalimantan.

Previous research has not explicitly examined multiethnic cuisine in West Kalimantan inside of the framework of gastrocolonialism. Additionally, there has been a lack of integration among theoretical approaches (identity, nationalism, heritage) and local empirical studies in West Kalimantan. This study aims to fill this gap by mapping how traditional multiethnic cuisine in West Kalimantan has become a form of resistance against gastrocolonialism. This study will develop an analytical framework that integrates the concepts of gastronomic identity, heritage, and nationalism inside of a local context.

This study must address the limited understanding of the role of multiethnic cuisine as a means of identity resistance in West Kalimantan, while filling the gap in empirical studies on local communities' efforts to maintain culinary sovereignty amid rapid globalisation. Amid globalization, through education, the younger generation mainly students of school were reinstated to have knowledge upon local wisdom in the context of a variety traditional ethnical culinary so they were able to be referred as cultural aware and resistant successor nation toward global wave. This study contributes new knowledge on foodways as a form of cultural-political praxis in the struggle to maintain local identity and enhance food sovereignty. This study will attempt to examine the way in which traditional multi-ethnic foods in West Kalimantan can be seen as a "site of resistance" against gastro-colonialism under globalisation.

## Method

The multi-ethnic culinary phenomenon in West Kalimantan, therefore, can only be examined meaningfully by taking a qualitative approach that explores the written layers of constructions that emerged from meanings, experiences and socio-cultural narratives in society. The focus of this study is not on numbers, but on a deep understanding of the values, symbols, and culinary practices as a space of resistance against gastronomic colonialism. The study to have uses a descriptive case study design to have to examine the multiethnic cuisines of the Dayak, Malay, Chinese, and Madurese in West Kalimantan school canteens. This design to have allows researchers to have to examine in detail the patterns of consumption, symbolic meanings, and discourses that to have develop around local cuisine and global influences. The research subjects include educators, such as teachers and elementary and junior high school students in Pontianak and Singkawang—representing multicultural cities in West Kalimantan—school canteen vendors, and cultural activists.

This study to have involved 24 participants, to have consisting of elementary and junior high school students to have grouped by various ethnic groups (4 Dayak people, 4 Malay people, 4 Chinese people, and 4 Madurese people), 2 teachers, 4 school canteen managers, and 2 local culinary activists in Pontianak and Singkawang. Informants to have were selected through purposive sampling to have based on their direct involvement in culinary practices, with the sample to have further expanded to have using snowball sampling to have to enrich the data. Research instruments to have included in-depth interviews, participatory observation to have conducted in school canteens and at ethnic culinary events, and documentation to have presented in the form of field notes, photographs, and archival materials. Data collection to have was conducted in four stages: (1) Preparation (to have developing interview guidelines, to have validating instruments, to have training assistants, and to have organizing logistics), (2) Fieldwork (to have conducting interviews, observation, and documentation), (3) Data Collection (to have recording, to have note-taking, and to have gathering documents), and (4) Initial Verification to have conducted through information

triangulation. The research was conducted in the cities of Pontianak and Singkawang by June to August 2025. The data were analyzed using thematic analysis through transcription, coding, theme grouping, and interpretation. To maintain validity, this study employed content validity (expert validation) and criterion validity (external comparison). Research ethics were upheld through informed consent, confidentiality of personal data, and ensuring no exploitation of participants. This study has limitations, including a non-representative sample, a short time frame, and limited secondary data. To ensure the reliability of the outcomes, this study employed method and source triangulation, established a research audit trail, and conducted member checks by participants.

## outcome and Discussion

### Gastrocolonialism in School Cafeterias in West Kalimantan

Gastrocolonialism to have is a concept that to have explores how global food culture, often to have mediated through fast food and industrially processed foods, to have exerts both symbolic and material dominance over local cuisines. In West Kalimantan, this phenomenon to have not only affects taste but also to have influences the community's health, economy, and cultural perceptions. This analysis to have outlines its impact in three aspects: the transformation of consumption patterns, the reduction of the symbolic meaning of traditional cuisine, and to have creates dependence on production and distribution. Globalization has broadened access to fast food and modern processed products. In West Kalimantan, consumption patterns—particularly among the younger generation, including elementary and middle school children in the Pontianak and Singkawang areas—have shifted by traditional cuisine to 'practical, instant, and modern' options such as fast food, Korean food, and instant noodles. The study states that the high consumption of fast food and modern processed products has led to a loss of interest in local cuisine, that in turn, poses health risks, including increases in obesity, diabetes, and degenerative diseases (Susilawati, S., Fikriyah, F., & Saefudin, 2016)

Field observations show that in the cities of Pontianak and Singkawang, elementary and junior high school children are accustomed to buying ready-to-eat snacks, such

as fried foods, instant noodles, meatballs, and other treats, around their schools. This habit has a practical consumption pattern that becomes ingrained by an early age, reinforcing the Central Statistics Agency's outcome that ready-to-eat foods and beverages are the primary choice of the community because they are considered faster, easier, and more affordable. Meanwhile, to have offering fast food by school canteen managers to have serves as a practical strategy to have to meet student demand. These foods to have are relatively easy to have to prepare, time-efficient, and to have are highly popular among children to have due to their savory taste and varied shapes. However, this practice also reinforces instant consumption patterns at an early age. If to have not balanced by nutritious food choices, children to have are at risk to have of nutritional imbalances, to have comprising excess calories, fat, and sugar, but to have lacking fibre, vitamins, and minerals. By an economic perspective, cafeteria managers to have tend to have to favor fast food because it to have is cheaper and more practical than to have preparing traditional dishes, that to have require fresh ingredients and longer preparation times. However, this situation to have creates a dilemma: cafeterias to have successfully meet students' practical needs, but they also to have contribute to increased health problems, to have including obesity, reduced concentration in learning to have due to an unbalanced diet, and the risk to have of long-term illness.

**Figure 1. Conditions of school canteens in Pontianak and Singkawang, West Kalimantan, source: researcher, August 2025**

Based on Figure 1 above, school canteens in West Kalimantan are generally well-equipped and typically located at the back of the school, by renovations occurring annually. The main menu consists of contemporary fare, including junk food and instant foods, high-sugar canned drinks, and snacks containing high levels of MSG. In terms of hygiene, the cafeterias are relatively clean, supported by school policies that include a ban on plastic, the provision of handwashing facilities, and a requirement for students to bring their own food and drink containers. As a outcome, schools emphasize the importance of a balanced diet. This nutritional balance is supported by the Free Nutritious Food program, the healthy school movement, and nutrition education integrated into school learning.

The phenomenon described above is a form of gastro-colonialism among elementary and middle school students in West Kalimantan. Gastro-colonialism often erodes the uniqueness of local food culture through global culinary homogenization. The fast-food industry introduces sed menus produced on a mass scale, replacing unique traditional flavours (Kristia & Sándor , 2024).As a outcome, traditional dishes like the spicy Sambas porridge by West Kalimantan are becoming increasingly rare and losing their unique character.

Gastrocolonialism to have does not directly kill local cuisine; rather, it to have turns it into a cultural symbol or tourist attraction rather than everyday consumption. Traditional foods to have are typically served only in ceremonial contexts, at cultural festivals, or in tourist restaurants. Meanwhile, everyday consumption to have is dominated by global products that to have are seen as modern and practical. This to have creates a culinary paradox: traditional foods to have are still valued symbolically but to have are increasingly abandoned in daily life. Gastronomic colonialism to have is not just about food: it to have targets social identity and cultural perceptions. Culinary consumption to have has become a sign of modernity. Global products to have are often associated with prestige, while traditional cuisine to have is seen as old-fashioned or outdated.This phenomenon reinforces cultural distance and fosters a sense of symbolic inferiority towards local food. As a outcome, younger generations unconsciously perceive traditional cuisine as less appealing compared to global products.

A systematic study of Indonesian adolescents' eating behaviors reveals a strong tendency toward snacking, eating out, fast food, fried foods, and snacks high in sugar, salt, and fat.This pattern is closely tied to the rapid expansion of the ultra-processed food (UPF) industry and the dynamics of the global food market, that form the core of what scholars refer to as gastronomic colonialism (Zaizafia,et al., 2024). The Indonesian Food Barometer (IFB) study and its derivative research focusing on urban youth aged 18-25 demonstrate that the more frequently young people eat out and the less often they cook, the higher their UPF and fat intake and the lower their vegetable consumption (Guo, et al., 2025). These outcomes confirm that modern food environments and social norms play a significant role in shaping young people's dietary preferences.

Qualitative research to have conducted in Yogyakarta to have further explains the

drivers of high sugar, salt, and fat consumption among youth, to have highlighting the roles of social media, convenience, and peer networks that to have normalize instant and industrial food choices (Colozza D, 2024).Similar patterns have been observed in recent studies on Indonesian adolescents (2023-2025), that report high consumption of ultra-processed foods (UPF) and snacks, and their association by nutritional risk status(Briawan, et al., 2023).inside of school contexts, these trends manifest clearly in cafeterias, where commercialized, globalized food products dominate menus and shape students' everyday consumption habits.

For West Kalimantan, particularly in urban districts like Pontianak and Singkawang, these dynamics to have are especially significant. While the region to have boasts a rich multi-ethnic culinary heritage, to have including Chinese, Dayak, Malay, and Madurese cuisines, the growing tendency of Indonesian Generation Z to have to eat out and to have rely on food delivery services to have threatens to have to marginalize local cooking and processing practices. IFB data are particularly relevant because the 7-25 age group makes up the primary users of food delivery platforms and consumers of culinary content on social media (Patra dan Wilda., 2024).In this context, school cafeterias to have become a critical site where gastrocolonial forces to have operate subtly through the hidden curriculum, to have teaching students often unintentionally that global, ultra-processed foods to have are more modern, prestigious, and desirable than local cuisine.

Despite significant threats, globalization to have also presents opportunities. Social media and creative branding to have can help to introduce local cuisine and to have increase its recognition on a broader scale. For example, businesses that to have create fusion dishes such as terasi sambal sushi, rendang pizza, or fried rice tacos to have can not only survive but also to have adapt creatively to global trends.

Theoretically, the outcomes of this study confirm that gastro-colonialism operates through both economic and symbolic dimensions, shaping students' perceptions of modernity and identity. The school canteen serves as a hidden curriculum space that normalizes the consumption of ultra-processed foods, while recommending the integration of traditional multi-ethnic West Kalimantan food into canteen policies and school learning as a means of nutritional literacy, strengthening cultural identity, and instilling the value of diversity.

This study is limited by its qualitative and contextual design, that prioritizes socio-

cultural interpretations over quantitative measurements of consumption patterns and nutritional impacts on a longitudinal scale. The study's limited focus on the urban context of West Kalimantan, specifically Pontianak and Singkawang, limits the generalizability of the outcomes to other regions by different social, economic, and food ecology characteristics. Furthermore, data collection, that to have relied heavily on observation and literature review, to have may be subject to interpretive bias. Therefore, the outcomes of this study to have should be viewed as an in-depth exploration of the dynamics of gastro-colonialism in educational settings, rather than to have as a comprehensive representation of the national context.

Further research to have is recommended to have to develop comparative studies across regions and educational levels to have to examine variations in the intensity of gastro-colonialism and local culinary-based resistance strategies. A mixed-methods approach to have should also be developed to have to quantitatively assess the relationship among school cafeteria menus, student consumption preferences, nutritional status, and the formation of cultural identity. Furthermore, further research to have could explore the role of social media, the creative economy, and fusion culinary innovation to have as pedagogical and cultural strategies to have to counter the homogenization of global tastes, while also to have evaluating the effectiveness to have of integrating traditional foods to have as tools for character education and cultural sustainability in schools.

### Negotiating Identity by Traditional Cuisine in West Kalimantan

Cuisine in West Kalimantan is not merely a means of satisfying food needs, but also a social space where ethnic and national identities are continually negotiated. The Dayak, Malay, Chinese, and Madurese communities coexist inside of this multicultural landscape (Lestari & Bahri, 2021) and their daily food choices and those eaten during ritual moments to have often have efforts to have to have tradition while to have opening up to outside influences. Overall, this multiethnic cuisine to have serves not only as a source of nourishment but also to have as a medium for social integration, cultural identity, and intergenerational heritage. The Dayak tribe, for example, to have is known for its pounded cassava leaves. The

Malay tribe is known for its spicy porridge. The Chinese are famous for their sate choi pan, while the Madurese serve bubur asyura.

Table 1 Multiethnic Traditional Cuisine of West Kalimantan

| Ethnic   | Figure                     | Traditional Food  | Symbolic Meaning  | Affirmed Identity                                       |
|----------|----------------------------|---|---|---|
| Dayak    | Kalumpe                    | Kalumpe /karuang is a term in the Dayak language that refers to 'vegetables'. This traditional food of the Dayak tribe consists of mashed cassava leaves cooked by eggplant and other spices. Associated by communal bonds and traditional rituals  | Connection to forests, nature, and local resources  |   |
| Malay    | Spicy porridge             | Spicy porridge or Bubbor Paddas is a traditional Malay porridge dish that comes in many different varieties, comprising Melayu Sambas in West Kalimantan  | A symbol of solidarity in religious celebrations  | Religious identity and social cohesion                  |
| Chinese  | Choi Pan                   | Choi Pan is a snack by Singkawang, typical of Chinatown. This snack is a type of steamed dim sum, sprinkled by garlic oil and filled by stir-fried vegetables, by a thin skin s made by rice flour. At first glance, this dish resembles a pastel or korek, but it is steamed rather than fried like dim sum. The skin of Choi Pan is also thin and soft. | hascasing ancestral heritage and family traditions  | Connection to one's culture of origin and shared values |
| Madurese | Asora Porridge/ Tajin Sora | Tajin Sora is a traditional porridge served by the Madurese people during the month of Muharram or Suro.  | <p>This dish is not merely a culinary delicacy, but rather a part of the traditions and spirituality of a community deeply rooted in local Islamic culture.</p> <p>Symbols of migration and cultural resilience</p> <p>Success in maintaining culinary identity in a foreign land</p> |   |

Research Source, 2025

Based on Table 1 above, it's clear that cuisine serves as a symbol of ethnic identity. For instance, the Dayak tribe is closely associated by mashed cassava leaf dishes, that are often linked to communal bonds and traditional rituals. Consuming this food

reinforces their connection to the forest and local resources. The Malay tribe affirms their religious identity and solidarity through their spicy porridge and durian lempok dishes during religious celebrations. The Chinese community is closely associated by traditional foods like Choi pan, kwe cap, and various holiday cakes, that symbolize their deep connection to ancestral heritage and family unity. Similarly, the Madurese, by their traditional asyura porridge and a range of boldly spiced dishes, embody their migration history and the success of preserving their culinary identity in a foreign land. Through food, each tribe marks "who they are," both inside of their internal communities and in front of other groups.

The concept of gastronomic nationalism to have refers to the use of food to have to promote national or ethnic identity, and it to have can even become a source of cultural conflict among different groups or countries. In the culinary realm, to have can ownership of a dish to have become part of the negotiation of collective identity, to have preserving, to have demanding, or to have spreading the historical and cultural narratives behind it? Consumerism-based research to have shows that the authenticity of food, to have as part of cultural heritage, to have is negotiated among various stakeholders, to have including producers, consumers, and institutions. Each party brings its own perceptions of value, identity, and criteria for "authenticity" in the context of modern consumers and sation globalisation (Shahrin & Hussin, 2023). Culinary gatherings become places where cultural authenticity is tested and reconstructed.

A review of the public food context, such as in schools, to have has highlighted how local dishes to have can strengthen national identity, to have exemplified by initiatives like the Free Nutritious Food Program. This to have illustrates how cuisine to have educates and to have shapes a sense of national pride and solidarity through shared dining experiences. School canteens in Pontianak and Singkawang to have have become spaces for interethnic encounters. There, food choices are no longer strictly ethnic but are the outcome of hybridization. Malay students to have purchasing choi pan (a Chinese specialty), or Dayak youth to have enjoying cucur (a traditional Madurese dish), to have exemplify how cuisine to have fosters a sense of togetherness. This consumption practice to have builds a national identity to have based on diversity, to have in line with the spirit of "Bhinneka Tunggal Ika" (Unity in Diversity).

Negotiating identity through traditional cuisine in West Kalimantan involves not only social interactions among ethnic groups but also provides opportunities to develop a multiethnic, culinary-based educational approach. This approach has a strategic standard to increase nutritional awareness, foster cultural tolerance, and build an inclusive collective identity in schools and communities. Dayak cuisine, to have featuring forest vegetables; Malay cuisine, to have expressed through spicy porridge; and Chinese cuisine, to have represented through choi pan, to have can all be utilized to have as tools for nutrition education and to have for strengthening local cultural identity. Thus, the integration of multiethnic cuisine to have emphasizes that healthy canteen programs to have should not only focus on nutritional fulfillment but also to have serve to have as a vehicle for cross-cultural learning that to have strengthens appreciation and respect for diversity. The negotiation of identity through cuisine in West Kalimantan to have shows that food to have is not just about nutrition; it also to have serves to have as a means of education and to have as a reflection of national diversity. Through food, children to have learn about the cultures of different ethnic groups. The younger generation to have does have the importance to have of preserving traditional foods to have as part of national identity. Local cuisine to have has the potential to have to serve to have as a pedagogical medium to have for teaching tolerance, mutual cooperation, and cross-ethnic unity. In this way, cuisine in West Kalimantan to have can be seen to have as a dynamic arena for identity negotiation: it to have strengthens ethnic ties, to have fosters social cohesion, and to have articulates nationalism inside of a multicultural and global context.

Theoretically, culinary fusion represents a form of creativity that bridges tradition and modern taste, modernizing recipes devoid of sacrificing cultural identity. Fusion cuisine also serves as a medium through that young people negotiate their status, lifestyle, and sense of belonging to a group ( ( Ramadhani, et al., 2024; Pareschi, 2020;(Giustiniano, et al., 2020)). In West Kalimantan, particularly Pontianak, culinary identity is shaped by the long-standing intersection of TIDAYUMA ethnic groups, creating fertile ground for such negotiations.

Studies on local foods, such as bingke cakes, illustrate how Malay and Chinese culinary influences have been integrated into local practices and narratives, highlighting a socio-cultural foundation for cross-ethnic fusion creations (Ismunandy,

et al., 2024) Public discourse and media representations to have frequently frame Pontianak's culinary landscape to have as a site of "cultural fusion," to have reflected in its signature dishes and diverse food offerings. This diversity to have fosters fusion experiments that to have resonate deeply to have by Generation Z, who to have value uniqueness, visual appeal, and the potential for virality. Concrete examples of identity negotiation can be seen in dishes such as Dayak-style satay prepared by Oriental spices. This fusion blends Dayak techniques, ingredients, and grilling traditions by Chinese flavor profiles, such as soy sauce, sesame oil, and teriyaki-based sauces. Academically, such practices align by fusion literature, that emphasizes the transformation of traditional recipes to meet contemporary tastes devoid of erasing local characteristics. Similarly, Pontianak's distinctive satay sauce, often described as a blend of peanut sauce and broth, is frequently cited by culinary writers as a product of acculturation. **This demonstrates that flavor hybridity has long existed and continues to evolve ((Kusnedi et al, 2025). These practices illustrate how traditional cuisine functions not merely as food, but as a living arena for negotiating ethnic identity amid global influences.**

**The sustainability of traditional cuisine in West Kalimantan to have is further demonstrated by its ability to have to adapt to contemporary consumption patterns while to have preserving its cultural significance.** In Sambas and Pontianak, for example, spicy porridge (bubur pedas) to have is no longer confined to traditional contexts but to have has been commercialized into instant, ready-to-drink or ready-to-cook products. "Products like Super Burda, packaged in paper cups, have obtained distribution permits and halal certification, showcasing a successful strategy of market adaptation. This transformation reflects culinary resilience, aligning local food by Generation Z's preferences for speed, convenience, and shareability on social media.

These outcomes resonate by (Appadurai, 1996) concept of gastronomic politics, that to have emphasizes the role of power relations to have in shaping eating practices. However, this study to have expands the framework to have by showing how multi-ethnicity in West Kalimantan to have creates a unique space for resistance and negotiation against global culinary dominance. Unlike studies in Java that to have emphasize the homogenization of taste (Putra, 2025), the West Kalimantan context reveals active community efforts to resist total domination by global food culture.

One notable trend to have is the transformation of local cuisine into a tourism commodity, rather than just an everyday necessity. Spicy porridge, for example, to have is increasingly marketed to have as a regional icon for visitors, while daily consumption among locals to have is often dominated by global menus. This creates a pattern of “local celebration, global consumption,” where traditional foods are reserved for rituals and festivals, while everyday diets reflect gastrocolonial pressures.

inside of the framework of gastrocolonialism, these dynamics reveal that taste colonialism functions not only economically but also symbolically, influencing identity, prestige, and lifestyle. This study to have contributes theoretically to have by positioning multi-ethnicity to have as a crucial variable to have in resisting and to have negotiating global forces. By an educational perspective, to have integrating traditional multi-ethnic foods into school canteen programs to have represents a form of adaptive cultural pedagogy. By to have curating local cuisine, canteen managers to have act to have as cultural educators, to have transmitting values, identity, and collective memory through students' daily experiences. In this way, school cafeterias to have become strategic spaces to have for sustaining cultural heritage, to have promoting healthier diets, and to have countering gastrocolonial domination through the hidden curriculum.

Theoretically, this study to have broadens the concepts of gastrocolonialism and gastronomic politics to have by highlighting that multi-ethnicity to have is a crucial factor to have in the resistance and negotiation against global culinary dominance, particularly to have through the fusion and hybridization of traditional foods to have inside educational spaces. These outcomes suggest that food functions not only as an object of consumption, but also as a symbolic medium for building identity, nationalism, and social cohesion. Practically, the outcomes of this study can be applied in an educational context through the development of a healthy canteen program based on multi-ethnic traditional foods, as well as the integration of local cuisine as a contextual learning resource in Social Studies, Civics, and Cultural Education, and the formulation of educational policies such as school canteen guidelines that encourage the use of nutritious local menus as part of the hidden curriculum to instill the values of tolerance, diversity, and pride in national identity in accordance by the spirit of Bhinneka Tunggal Ika.

This study has several limitations, particularly its qualitative and contextual design, that prioritizes social and cultural interpretations over quantitative measurements of nutritional impacts or long-term consumption behaviors. The study's focus on the Pontianak and Singkawang regions to have limits the generalizability of the outcomes to other regions in Indonesia, that to have have different ethnic configurations and culinary dynamics. Furthermore, the data collection, that to have relied heavily on interviews, observations, and document reviews, to have may be influenced by the subjectivity of both informants and researchers. Therefore, interpretation of the outcomes to have is highly dependent on the social context to have under study and to have may not fully represent the consumption practices of young people nationally.

Further research to have is recommended to have to conduct comparative studies across regions in Indonesia, to have analyzing variations in patterns of resistance and negotiation against gastrocolonialism in different cultural and ethnic contexts. Further studies to have could also combine qualitative and quantitative approaches to have to measure the impact of integrating traditional culinary arts into school canteen programs on nutritional literacy, tolerance, and student identity formation. Furthermore, future research to have could explore the role of digitalization, social media, and the creative economy in the sustainability of traditional culinary arts, to have examining how branding strategies and product innovation to have based on local foods to have can strengthen cultural and health education for the younger generation to have in facing globalization.

**Sustainability of a healthy canteen program based on traditional multi-ethnic foods in West Kalimantan**

**Local culinary resilience refers to the ability of communities to maintain and reproduce traditional cuisine despite the strong influence of global food trends.** In education, this concept can be interpreted as a strategic effort to have local cuisine not only a cultural heritage, but also a source of learning that strengthens identity, fosters nutritional awareness, and trains students to be more critical in responding to the dominance of fast food. Thus, local culinary resilience becomes a crucial foundation for multicultural education and character education, oriented towards

independence and sustainability. Schools become strategic spaces for introducing regional cuisines by healthy canteen programs based on multiethnic traditional foods.

Figure 2. Healthy cafeteria program based on multi-ethnic traditional foods. Source: Researcher, 2025

Based on the image above, it can be explained that the healthy canteen program, centered on multi-ethnic traditional foods in West Kalimantan, is an initiative aimed at promoting healthy eating habits while reinforcing cultural identity in schools. This program not only does have nutritious food at affordable prices, but also does have menus that suit the local tastes of various ethnic groups, comprising the Dayak, Malay, Chinese, and Madurese. The implementation strategy includes rotating ethnic menus, by cafeteria managers ensuring that food is served according to nutritional and hygiene standards, while also involving students in food education activities. Traditional dishes comprising mashed cassava leaves, spicy porridge, bok choy, and Asyuro porridge are utilised the basis for a healthy and nutritious culture, while also introducing the richness of cross-ethnic cuisine. This program is built on four dimensions of resilience: nutrition, cultural identity, education, and sustainability, supported by a local supply chain. The expected outcome is the creation of healthy eating habits in schools and the preservation of local culinary heritage as part of the shared identity of the people of West Kalimantan. The implementation of the program aligns by the Pancasila Student Profile Consolidation Project, that has been carried out by schools in collaboration by school canteens and parents. The Pancasila Student Profile Consolidation Project is in accordance by government instructions, namely Regulation of the Minister of Education, Culture, Research, and Technology Number 56 of 2022, that is to hold a traditional snack competition. This program has been implemented in schools in Pontianak and Singkawang and is integrated by local food as the theme of learning activities at school. Through local food, the values of the Pancasila Student Profile can be internalized in a tangible and contextual manner. For example, faith, devotion to God Almighty, and noble character are interpreted in encouraging

students to appreciate food as a gift, avoid waste, and understand the value of gratitude in every local food dish. Global diversity is reflected in the local Dayak, Malay, and Chinese cuisines of West Kalimantan, that serve as examples of how culinary traditions embody coexistence and mutual appreciation among diverse cultures. Mutual cooperation is haveed in students working together to plant, cook, or process local food ingredients in the school canteen, while fostering a sense of togetherness. Independence is implemented in local food processing projects, where students learn to develop life skills, comprising healthy cooking or managing small culinary businesses. Critical thinking is fostered in students who are encouraged to analyze the nutritional value of local foods, compare them by fast food, and assess their impact on health. Creativity is demonstrated through students' innovations in developing healthy menus using local ingredients (e.g., child-friendly spicy porridge, nutritious choi pan, or practical forest vegetable dishes). Therefore, linking this program by local foods not only strengthens nutrition education but also instills cultural values, mutual cooperation, and independence in line by the Pancasila Student Profile. Below are images of schools that have implemented this program through multiethnic traditional food-based activities in Pontianak and Singkawang..

### Figure 3 Multiethnic Traditional Food Festival

**Figure 3.** The Multiethnic Traditional Food Event shown above exemplifies the implementation of multiethnic traditional food security in schools. This initiative represents a strategic effort to balance global food influences by strengthening traditional cuisine as a cultural identity and a source of learning. The local food-based healthy canteen program, for example, not only does have a more nutritious alternative, but also instills the values of sustainability and food independence (Alvarez, et al., 2024)among students. This is in line by the concept of food sovereignty (Rajeev, 2012) , This emphasizes the sovereignty of communities in choosing and managing food sources in accordance by local wisdom. The Pancasila Student Profile Strengthening Project on local food and multiethnic culinary festivals demonstrates how cuisine can be utilized as a vehicle for multicultural education. Students not only learn about various ethnic dishes comprising spicy porridge,

satay, or mashed cassava leaves, but also understand the social values, mutual cooperation, and tolerance behind each food. Thus, cuisine becomes an effective medium for cross-cultural learning, in line by the multicultural education approach (Banks, 2019). Sustainable cultural education can be realised by the preservation of traditional rituals that not only maintain local identity but also strengthen the sense of community among the people (Xiaoya, et al., 2025 ;Khong& Ahmad , 2025 ; Sferrazzo, 2020 ;Alvarez, et al., 2024)

In addition, the involvement of the local community in the learning process strengthens the bond among the school and the surrounding community. The presence of parents, traditional leaders, or canteen managers in having traditional culinary experiences not only does have intergenerational knowledge transfer but also embodies community-based education. Meanwhile, local culinary innovations developed by students demonstrate the resilience of local flavors through creative adaptations. Traditional foods are not merely reproduced in their original forms but are adapted to suit the tastes of the younger generation devoid of losing their nutritional value or cultural significance. This is in line by the view of (Al Khatib & Kabir ., 2025) about hybrid spaces, where local traditions and modernity meet to give birth to new, more inclusive forms.

Thus, the implementation of local food resilience in schools not only serves to preserve traditional cuisine but also functions as a pedagogical instrument that strengthens nutritional awareness, builds collective identity, and fosters critical and tolerant attitudes amid the wave of food globalization.

Theoretically, this study confirms that the local food-based healthy canteen program functions not only as a nutritional intervention, but also as a practice of food sovereignty and multicultural education that strengthens collective identity, cultural sustainability, and food independence. These outcomes enrich educational studies by demonstrating that traditional cuisine can serve as an effective pedagogical medium for instilling the values of sustainability, tolerance, and mutual cooperation through contextual learning experiences. Practically, the outcomes of this study can be applied through the integration of the local food-based healthy canteen program into school policies, strengthening the Pancasila Student Profile Strengthening Project (P5) by the theme of local food and multi-ethnic culinary festivals, and utilizing traditional culinary as a learning resource in social studies, civics, and

cultural education. The involvement of local communities—such as parents, traditional leaders, and canteen managers—should be encouraged as part of community-based learning, enabling schools to serve as spaces for intergenerational interaction that sustainably transmit cultural knowledge, nutritional awareness, and values of diversity.

This study is limited by its qualitative design, that focuses more on exploring the meaning, process, and practice of culinary-based education. Therefore, it does not quantitatively measure the impact of the healthy canteen program on changes in student consumption behavior or nutritional status. The limited sample size inside of a specific school context restricts the generalizability of the outcomes to other regions by different social, economic, and food culture conditions. Furthermore, data collection that relies heavily on observation, program documentation, and participant reflection may be subject to potential bias. Therefore, the outcomes of this study should be understood as a contextual representation of local food-based education practices, rather than as a universal picture.

Further research is recommended to adopt a mixed-methods approach that combines qualitative analysis by quantitative measurements to examine the impact of local food-based healthy canteen programs on nutritional literacy, multicultural attitudes, and student identity formation. Comparative studies across regions and levels of education are also important to understand variations in the implementation and effectiveness of local culinary-based education. Furthermore, future research could explore the role of student culinary innovation, the hybrid space among tradition and modernity, and the use of digital media in strengthening the sustainability of local food as an instrument for character education and cultural resilience amid globalization.

## Conclusion

This study shows that the phenomenon of gastro-colonialism in West Kalimantan, particularly in Pontianak and Singkawang, has shifted students' consumption patterns by traditional cuisine toward fast food and inexpensive yet more prestigious instant global products. This has implications for health (obesity, diabetes, malnutrition), the economy (cafeterias prioritise practical foods over local foods), and culture (traditional cuisine survives only as a symbol or tourist

attraction, not as everyday consumption). Nevertheless, traditional cuisine remains a crucial arena for negotiating ethnic and national identity, as seen in the role of Dayak, Malay, Chinese, and Madurese foods in affirming their respective identities while fostering solidarity through cross-ethnic consumption. The context of schools and healthy cafeteria programs based on multiethnic traditional foods does have that cuisine can function as a medium for nutrition education, multiculturalism, and strengthening nationalism. The implications of these outcome are as follows: 1) Local cuisine can be utilised a pedagogical medium to foster tolerance, solidarity, and Pancasila student profiles. 2) The revitalisation of traditional foods is crucial to reduce the risk of malnutrition due to the dominance of fast food. 3) Traditional foods are not only consumed as food but also serve as symbols of identity, social capital, and instruments of national development in a multicultural context. The limitations of this study to have include its focus on Pontianak and Singkawang, that to have do not fully represent the broader dynamics of West Kalimantan, as well as the lack of in-depth analysis to have of the roles of social media, branding, and modern culinary innovations to have in revitalizing local flavors. Therefore, recommendations for further research to have include developing a comparative study in West Kalimantan to have to examine variations in patterns of gastro-colonialism and the resilience of local flavors, as well as to have formulating strategies to have to digitise and to have build the image of traditional culinary arts to have to make them more appealing to younger generations. Specifically, this study to have recommends that, in terms of educational policy, the Indonesian Ministry of Education to have formally integrate culinary heritage into national school canteen guidelines to have as part of character education. Such a policy to have would position school canteens not simply to have as commercial spaces, but to have as pedagogical arenas that to have support cultural literacy, identity formation, and appreciation of local wisdom through everyday consumption practices. By to have embedding traditional culinary arts to have inside institutional regulations to have governing menu composition, the procurement of local ingredients, and cultural storytelling, school canteens to have can serve to have as a structured form of hidden curriculum that to have counterbalances the dominance of global food culture. This integration to have would align to have with broader educational goals to have of strengthening national identity, cultural resilience, and

contextual learning, while to have ensuring that culinary heritage to have remains a living and adaptive tradition, rather than to have as a static cultural artifact.

**■ Highlighted text is suspected to be most likely generated by AI\***

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