

# Psychological Factors That Influence The Level Of Liking To LocalFood "Tinutuan Instant" In Pregnant And Breastfeeding Mothers In Disaster Locations

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## Psychological Factors That Influence The Level Of Liking To Local Food "Tinutuan Instant" In Pregnant And Breastfeeding Mothers In Disaster Locations

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### ABSTRACT

This paper aims to explore the psychological factors that play a role in the preference for local instant tinutuan food among pregnant and lactating mothers in disaster-prone locations. The researcher used a qualitative approach to achieve the research objectives. Researchers collected data through observation, analysis, and semi-structured interviews. The results show that the traditional tinutuan (Manado porridge) cuisine has undergone innovation. For some time the traditional tinutuan recipe consisted of porridge and one kind of vegetable. The pandemic period has made writers interested in innovating traditional tinutuan into instant tinutuan. Although in instant tinutuan the matter of taste and shape is not much different from traditional tinutuan, psychological factors still play a role in choosing the favorite taste.

**Keywords:** instant tinutuan, traditional tinutuan, psychological factors

### Background

The area of North Sulawesi Province not only consists of safe areas but some areas are prone to disasters such as volcanic eruptions, including the Southeast Kinshasa Regency and the Tomohon City Region. This situation requires local food that is practical for consumption, especially for pregnant and lactating mothers for the health of mothers and children. Arisman (2008) said that what is consumed by pregnant and lactating women not only affects the health of pregnant and lactating women but also affects the growth and development of the fetus or baby.

Pregnant and lactating women in the North Sulawesi Province generally know tinutuan because tinutuan is a local food from Manado people known as 'Manado porridge'. Tinutuan is not only a porridge-type food mixed with various types of vegetables but is a nutritious food for all ages. In addition, it is a culinary characteristic of the identity and regional icon of Manado City, North Sulawesi

Province.

Research conducted by Yenny Supplement (2015) stated that 100 grams of tinutuan ingredients contained 869 cal of nutrients, 199.2 carbohydrates, 21.9 proteins, and 18.387 vitamins A. The research shows that tinutuan can serve as a nutritious breakfast food for school

children. Likewise, the results of research from Purba R et al, (2017) show that tinutuan culinary is a contemporary social reality, although generally a mixture of vegetable ingredients, including pumpkin, kale, spinach, and gedi as mandatory leaf vegetables. In fact, at first tinutuan cuisine only consisted of one type of vegetable, with various versions of naming according to the language of the area where you live in the Minahasa area (Langi G, 2017).

A person's vegetable culinary diet is formed from his cultural background with various socio-cultural changes that occur (lifestyle, biotechnology engineering, symbolic expression, the entry of ideology), and will not easily change even in conditions of natural disasters (Notoatmodjo, S. 2010). Likewise, in this study, the author feels the need to explore the factors that influence consumer preferences for instant tinutuan cuisine which is an innovation from traditional tinutuan cuisine.

## Method

This type of research is qualitative research. This qualitative method is based on the considerations that (1) qualitative methods are easier to adapt when dealing with multiple realities; (2) this method presents a direct relationship between the researcher and the informant;

(3) this method is more sensitive and more adaptable to the many sharpening of mutual influences and the patterns of values encountered (Moleong, 2018); and (4) this method was taken because it is closely related to the unique nature of social reality and human behavior itself in the pattern of eating tinutuan culinary habits (Faisal, 2001).

Considering the vastness of the research area and the large number of residents as informants in the disaster-prone areas of Mount Lokon, Tomohon City, and Mount Soputan, Southeast Minahasa Regency as research locations, informants were determined by purposive sampling. In addition, it is carried out with a rolling or rolling information gathering

technique like a snowball (snowball).

Based on the view of Koentjaraningrat (2015) it can be said that in qualitative research there is no absolute measure of determining the number of informants, but always based on data needs and developments in the field. This means that if you experience data saturation, the interview will end.

## Results and Discussion

Manado is known for its spicy food or (spicy) spices, such as chicken spicy, fried fish in spicy sauce, grilled fish dabu-dabu lemon, and rw (dog meat food with chili seasoning, which according to their custom is not permitted). good if not spicy). In fact, in serving drinks there is an unconscious difference based on gender. Male guests will be given coffee without being asked in advance and female guests will be given tea. However, it becomes different when pregnant and breastfeeding mothers as informants determine the most appropriate consumption preferences, whether instant tinutuan or traditional tinutuan.

The decision to like instant tinutuan is a consumer activity that can not be separated from the psychological encouragement that can be obtained from ourselves and others in the form of beliefs and attitudes. The belief here is directly related to belief in a particular product and attitude is related to one's actions and feelings towards an object. Every society applies myths, taboos, and food beliefs, with various cultural explanations, it can be said as a form of cultural restrictions on healthy food, not just taste (Banudi & Imanuddin, 2017).

Appendino (2007) says that anthropologically recognized 'taste' does not only depend on the sense of taste and abilities acquired from birth but is also something that is obtained from the socialization process. That is, interactions in society concerning eating habits will affect the psychological aspects of society toward these foods.

For example, the culinary tinutuan which has become an icon of the city of Manado does not come from the local wisdom of the city of Manado. However, when tinutuan culinary is present in the social life of the local community and is introduced continuously with coaching through the promotion of the positive benefits of tinutuan cuisine, positive psychological insights will arise to adapt to culinary (Grant & Atad, 2022).

This is in line with research conducted by Proyer., Gander., Wellenzohn., & Ruch (2013) which states that emotional strength is positively correlated with self-evaluation of healthy feelings so that there is a positive relationship between character strength and health behavior; for example eating healthy and paying attention to one's food consumption is associated with self-regulation and intellectual power. Finally, traditional tinutuan cuisine is accepted by the taste of most people in Manado City and becomes the identity of the Manadonese eating habits.

Acceptance of this traditional tinutuan culinary, there is a role of taste, which of course

is related to eating and hunger. Likewise with instant tinutuan culinary. These two things are related phenomena, but different. The taste of food and what it takes to satisfy it is a concept of acultural character that differs greatly from one culture to another. In contrast, hunger describes a lack of basic food needs and is a physiological concept. When this hunger is satisfied, there is a feeling of fullness. These three elements, namely the feeling of eating, hunger, and satiety are controlled by the hypothalamic nerve.

The taste of eating is often triggered by psychological aspects that are regulated by culture. The consumption culture that prevails among young people or adolescents will be different from that of adults. Teenagers choose the consumption of new foods in terms of popularity, appearance, and taste. The selection of instant foods that apply in the market also uses a model like the one above. Similarly, the status of pregnant and lactating mothers in the adolescent age category. Although the results of research from Shubert., Ratchford., Houlberg & Schnitker (2020) concluded that as they age, adolescents become more realistic in assessing themselves.

In contrast to teenagers, adults, especially pregnant and lactating mothers in disaster-prone locations see instant tinutuan as something ideal for consumption in the COVID-19 pandemic situation. Instant tinutuan is felt as a solution that makes it easier for pregnant and breastfeeding mothers. The introduction of instant tinutuan products evokes mental strength and positive psychology that the local tinutuan food they know can be present in products such as instant noodles and contain the nutritional value they need. Waters., Algae., Dutton., Emmons., Fredrickson., Heaphy (2020) say that positive psychological factors strengthen mental health during COVID-19, and build positive processes and capacities that can help strengthen mental health in the future.

The taste of food will appear when you see or smell familiar foods, which have had an impact on taste, or taste when eating these foods. For those who are accustomed to eating the fish menu of woku pot, beach or sea fish dishes, it can also be meat (usually chicken) with yellow sauce and the appearance of green spiced vegetables accompanied by a fragrant aroma, surely their appetite will rise when they see the food. However, for those who have never seen and tasted it, the first reaction may be fear to try, even nausea or disgust, especially when they find out that the meat used is snake meat.

It is undeniable that the same treatment occurs in instant tinutuan culinary because there are differences in appetite which are influenced by likes and dislikes in the acceptance process of people's eating habits. Similarly, pregnant and lactating mothers feel dislike for the process of receiving instant tinutuan based on taste.

The taste of liking instant tinutuan does not satisfy or fulfill the taste not only depends on social and cultural influences but also depends on the perception of its physical properties even though the reaction of the sense of taste to food is very different from person to person. For example, the physical properties of cassava and corn are hard and require a longer ripening process than vegetables. Imagine if

there is a perception that instant tinutuan consists of cassava and corn whose instant ingredients are not cut into small pieces with vegetables in instant tinutuan culinary processing, of course, it will affect the taste of this culinary form of tinutuan even though the physical appearance of the culinary is beautiful and creates appetite.

The choice of how to consume instant tinutuan also determines the perception of food taste and hunger for consumption as well as the culinary taste. These choices include smell and texture. Uncharacteristic or pungent odors when using instant tinutuan culinary ingredients, including rice, corn, tubers, and gedi indicate that these ingredients cannot be processed anymore. It is said that because usually the stench arises due to the process of decay.

Likewise with texture. If rice, corn, tubers, gedi, and other materials have changed in texture (eg moldy), they should not be selected or processed, even though the perception of smell and texture is different for each respondent. This is in line with Robbins and Judge (2008) who stated that: "perception is a process by which individuals organize and interpret their sensory

impressions to give meaning to their environment." People who get the same stimulus can form different perceptions, because of the three perceptual processes, namely: Selective attention is the tendency of people to filter the information they get.

In addition to perception, the motivation for instant tinutuan culinary consumption is due to hunger or the body feeling a lack of food. Motivation according to Kotler and Armstrong (2008) suggests motive is a need that strongly encourages someone to seek satisfaction from that need. Similarly, Freud assumed motivation that a person is very unaware of the psychological forces that shape their behavior. He saw humans grow and set many drives to try to explain why a person is driven by certain needs at certain times.

Maslow said that human needs are arranged in a hierarchy, from the most urgent to the least urgent. It is argued that people try to satisfy the most important needs first, such as hunger. When these needs are met, those needs will cease to be a motivator and he will fulfill the next most important need. For example, hungry people (physiological needs) will not be interested in what has happened recently in the art world (self-actualization needs), nor will they be interested in whether they are seen or appreciated by others (self-esteem needs), nor will they be interested in whether he breathes fresh air (safety needs) (Maryunani, 2017).

These things are important issues in the selection of instant tinutuan cuisine on what can be consumed and what cannot be consumed. Hunger or the body feels a lack of food, it will motivate people to consume instant tinutuan culinary. The goal is to meet the needs of food, but the taste with good quality ingredients is still taken into account by consumers through personal experience or information. This is selective retention, namely the tendency of people to try to retain information that supports their attitudes and beliefs.

One of the strong motivations for

consuming traditional tinutuan cuisine is its presentation. Therefore, when instant tinutuan cuisine can compete with traditional cuisine, the first thing that plays the most role is the motivation to eat. Serving begins with instant tinutuan culinary put into a porcelain bowl. The cutlery placed on the table is made of porcelain, plus the nuances of the decoration on the tinutuan culinary and additional menus such as fried tofu, Nike cakes, and boiled milu. In addition, it is also accompanied by fried shallots or tofu on top of instant tinutuan cuisine. This will cause motivation to want to eat even though you have eaten, are full, or are not hungry.

The motivation for liking vegetables to eat in children is very difficult even though they have been persuaded in various ways, even assisted by the attitude of parents by using elements of threats. The refusal to consume vegetables occurs because to their taste buds vegetables taste bland and unattractive. Dislike for vegetables makes the nutrients contained in vegetables not met in the body of children. Therefore, do not be surprised if there are many problems with poor nutritional status, undernutrition, and overnutrition in children due to laziness or lack of vegetable consumption.

Since 1997, Bristow et al's writings have suggested that to overcome children's dislike of vegetables, food chemists work hard to mix substances in the form of capsules, tablets, or cereal ingredients that can overcome the lack of substances found in vegetables (Bristow, A. et al., 1997). This substance is made in such a way that it is practical and attractive for children to consume. However, according to Greger (2015), this is not natural, so sometimes it is not safe for the body because it has undergone a chemical process. The appearance of instant tinutuan cuisine can still make children interested in consuming it because there are still various colors.

The presence of instant tinutuan culinary is quickly favored because of the motivation that tinutuan culinary can be eaten by all people who consider the haram and halal of a food culinary. It's like that in small group gatherings or friendships too. When offering food, including drinks, it means that the person offering has a sense of closeness. Likewise, when instant tinutuan culinary is offered, it also offers affection, attention, and friendship. On the other hand, those who accept the instant tinutuan food offered means they acknowledge and accept the feelings that are expressed as well as reciprocated. Here the theory of Jerome, Peltó, and Kandel can be applied. The theory explains the ecological model in the study of nutritional anthropology. This theory explains that human biological and psychobiological needs, such as food needs, are influenced by cultural values, technology, and social organization, including their interaction with the physical and social environment (Foster & Anderson, 2009).

Good endings come from good beginnings. This slogan is often said among parents when motivating themselves to start the first day of work in the current week. The pattern of eating tinutuan culinary habits also begins with good preparation, so the presentation will be good.

Preparation is related to planning,

namely regular methods and procedures to formulate solid decisions about what to prepare, do, and serve about tinutuan culinary eating habits. Instant tinutuan cuisine is presented in conditions that require preparation and served instantaneously when natural disasters occur. Moreover, instant tinutuan in planning from preparation and presentation is more efficient than traditional tinutuan.

Competent and dedicated planners are needed in managing menus, especially in disaster areas. This planner also plays an important role in playing the role of motivation and consumption attitudes in the environment of the disaster victims which will become a habit in small families and develop in the community or region, even becoming the local identity and value of the post-disaster area. As revealed by Khomsan (2012: 33) that the environment that plays a very large role in shaping children's eating habits is the family.

In normal conditions, not in a natural disaster situation, the family, usually the mother acts as a family menu planner. Although in one family there is a father as the head of the family. The most consistent job identification for women in 185 societies worldwide is family menu planning in addition to preparing drinks, dairy production, washing, gathering and providing groceries, and cooking. On the other hand, fathers identify masculine occupations, namely

hunting animals, working metal, mining, carpentry work, and others. (in concluding that the activities consistently reserved for men are those that require greater physical strength, higher levels of risk and danger, frequent going out of the house, higher levels of group cooperation, periods of technical training longer duration, and higher skill levels. In contrast, feminine cooperation is consistently, relatively less dangerous, tends to be more repetitive, does not require intense concentration, is more disjointed, and requires less intensive practice and lowskill (Iantaffi, A., Barker, M., 2017).

The opinion above is by the writing of Weichart (2004) that in the Minahasa ethnic group there is also a gender system, although there are no clear boundaries. This can be seen in the psychology of the local community if eating chili and dog meat/game is considered to represent the nature of the 'male' who is impulsive and brave (related to traditional ancestors about toughness, courage, and heroic patriotism). Therefore, the qualities of 'women', namely endurance and resistance, which are valued by both men and women, in the context of Minahasa history, are underlined when praising the value of tinutuan, which is "gentle".

The presence of the role of women or mothers as planners in preparing, managing, and serving instant tinutuan culinary delights does not occur because of experiencing patriarchal oppression or feeling of injustice here, but realizing the real roles and responsibilities as wives, mothers, and women in feminism thought.

Khomsan (2012) further suggests that the food consumption behavior of a person or family is influenced by the level of education and knowledge about the food itself. In connection with that, instant tinutuan was created to achieve the expected quality so that when someone likes instant tinutuan it is not just a taste but is the result of tofu and this happens after people sense a certain object Notoatmojo (2018).

The preference of pregnant and lactating women for instant tinutuan will not affect some small financial economic actors so that they stop or go bankrupt selling tinutuan cuisine. However, the preference of pregnant and lactating mothers for instant tinutuan culinary has not been able to compete with the global food hegemony, such as Kentucky Fried Chicken, McDonald's, and Pizza Hut in the interest of consumers, especially young people. This is because the development of global television as a fundamental business building has placed the core activity of consumer culture, visual-based advertising, at the forefront of its activities (Morton, 2020). Not only television, but also mobile phones, computers, and all internet-based communication tools have become the central position for the production and reproduction of promotional culture for global capitalism.

These small financial economy actors cannot afford to use visual images of global commodities to create value-added brands or sign commodities. Let alone global commodities, even regional territorial commodities cannot afford them. They are only able to place advertisements in front of their restaurants by handwriting on a piece of cardboard or plywood in



an imaging war arena with symbols as identity. This small financial economy can only use billboards generally measuring one by one and a half meters with hyper-reality information and imaging. According to Baudrillard, delineation of the structure of social meaning comes from external agencies such as advertising and media, while according to Douglas and Isherwood, the production of social meaning is seen as a relatively autonomous form of cultural action (Lee, 2006:50-51).

For pregnant and lactating mothers who are included in the binary segmentation, namely elitism, the upper class, the rich, the bourgeoisie, and the exclusive, of course, the increase in food prices does not affect the consumption of instant tinutuan culinary at locations not in a volcanic disaster. They are free to determine the source of the place to obtain or buy instant tinutuan culinary ingredients. Meanwhile, people who are included in the binary segmentation of popularism, the working class, and the public are mostly looking for the cheapest source of prices, namely traditional markets (Green, 2020).

Modern markets, transportation, and independent foodstuffs in the level of instant tinutuan culinary preference, as signs in positive psychology also have meaning. In this case, the place becomes a marker that signifies a certain symbol, status, or prestige (signifier). Instant tinutuan cuisine is built based on healthy and economic principles because humans are controlled by matter (material humans), are largely determined by the function of objects or objects in building their identity (sign humans), and compete to become images (image humans) (Metzger, 2020).

It is not easy to build a face of instant tinutuan culinary habits that are positive in eating habits. That is, tinutuan cuisine tends to change, grow, transform, and even mutate endlessly to a more complex direction than before, but it does not change in the noble meaning of the existence of instant tinutuan

culinary in eating habits.

## Conclusions and suggestions

Advances in scientific technology with the presence of laboratory tools and materials, supported by competent human resources produce traditional culinary innovations such as traditional tinutuan into instant culinary. Related to the context, the negative chaos of human resource services, place facilities, and eating utensils can affect the psychology of pregnant and lactating women to like instant tinutuan culinary consumption. Furthermore, it is necessary to analyze the difference in the level of preference between instant tinutuan and traditional tinutuan.

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