

ISSN 3031-5034



**IFSR**

**2023** INTERNATIONAL  
FORUM ON  
SPICE ROUTE

**PROCEEDINGS**

**#JalurRempah**



# IFSR 2023 PROCEEDINGS

International Forum on Spice Route  
Volume 1, 2025

*Held at The Research Center for Communities and  
Culture National Research and Innovation Agency  
19-24, September 2023*

## EDITORIAL BOARD

**Editor** : *Gemala Putri, Uus Faizal; Widya Safitri; and Dewi Kumoratih*

Reviewer:

**a. BRIN**

*Widya Safitri  
Lilis Mulyani  
Uus Faizal Firdausy  
Dedi Adhuri  
Agus Heri  
Retna Indrawasih  
Retno Widi Hastuti*

**b. Negeri Rempah Foundation**

*Dewi Kumoratih  
Sari Wulandari  
Wawan Sujarwo  
Maulana Ibrahim*

**Published by:**

Negeri Rempah Foundation.

Jl. Garuda III. Blok D No. 9 Kelurahan Rempoa Kecamatan Ciputat Timur Kota Tangerang Selatan 15412, Banten. Indonesia.

Published Year: 2025

Volume: Volume 1, 2025

ISSN: 3031-5034

Printed in Jakarta, Indonesia by Publish Partner

**©The National Research and Innovation Agency and Negeri Rempah Foundation**

The copyright in these proceedings belongs to The National Research and Innovation Agency and Negeri Rempah Foundation. Copyright of the papers contained in these proceedings remains the property of the authors. Apart from fair dealing for the purpose of private study, research or review, as permitted under the Copyright Act, no part of this book may be reproduced by any process without the prior permission of the publishers and authors. Copyright of images in this publication are the property of the authors or appear with permissions granted to those authors. The editors and publisher accept no responsibility where authors have not obtained the appropriate permissions.

# CONFERENCE COMMITTEE

## **Conveners of IFSR 2023**

*Dedi Adhuri, Lilis Mulyani, Dewi Kumoratih, Maulana Ibrahim, and  
Bram Kushardjanto*

## **Steering Committee**

*Dewi Kumoratih  
Dedi Adhuri  
Widya Safitri  
Budi Lestari  
Halimatussa'diah  
Uus Faizal Firdausy*

## **Open Conference System Manager**

*Uus Faizal Firdausy  
Gemala Putri  
Andri Agus Rahman  
Utami Dwi Astuti*

## **Cover Designer**

*Yong Kushandiono*

## **Proceedings Editor & Designer**

*Uus Faizal Firdausy, Widya Safitri, Dewi Kumoratih and Gemala Putri*

## **Volunteers**

*Yong Kushandiono; Gemala Putri; Irma Zahrotunnisa Wijaya; Raymizard Alifian Firmansyah;  
Irvan Maulana; Sapta Izmin Dhini Prasasti Irawati; Nouvna Nore Susimah; Aldi Giovano,  
Jeane Prisilia Pombaella; Nailah Pujiati; Sylvia Fulan Tania; Dharma Yuda; Saka Triutama;  
Tania Angelica; and Suparman.*

## **FULL SCIENTIFIC COMMITTEE**

### **BRIN**

Widya Safitri

Dedi Adhuri

Agus Heri Purnomo

### **Negeri Rempah Foundation**

Tukul Rameyo Adi

Jajang Gunawijaya

Irfan Nugraha

Dewi Kumoratih

Maulana Ibrahim

## **GUEST SPEAKER**

Prof. Dr. Xu Liping

China Academy of Social Sciences

Prof. Dr. Lynette Russell AM

Dr. Leonie Stevens

Dr. Leigh Panman

Global Encounters, Monash University

Prof. Dr. Fridus Steijlen

KITLV/ Vrije Universiteit Van Amsterdam

Dr. Itje Chodidjah

Indonesian National Commission for UNESCO

Dr. Tukul Rameyo Adi

Negeri Rempah Foundation

Prof. Dr. Agus H. Purnomo

Research Center for Society and Culture, BRIN

## INTRODUCTION

This proceeding represents a testament to the vibrant tapestry of collaborative knowledge weaving together the Research Center for Society and Culture at the National Research and Innovation Agency (BRIN), PMB BRIN, and the Negeri Rempah Foundation. We stand at the intersection of diverse intellectual landscapes, bringing together a rich mosaic of academic scholars, practitioners, diplomats, business innovators, non-governmental organizations, community leaders, artists, and historians from Indonesia, Australia, China, Singapore, and the Netherlands.

The International Forum on Spice Route (IFSR) 2023, themed "Reconnecting the Spice Routes: The Contribution of Maritime Southeast Asia towards Global Transformation," marks a significant milestone in our ongoing exploration of historical maritime networks. This year's forum transcends conventional academic boundaries, offering a profound examination of the spice routes not merely as historical trade pathways, but as complex systems of cultural, economic, and social interactions that continue to shape our understanding of global connectivity.

We received approximately 69 abstract submissions, reflecting the growing global interest in understanding the nuanced narratives of the Spice Route. Through a rigorous review process, we have curated 26 papers spanning six dynamic panels: Natural Diversity and Commodities, Creativity in Human Adaptation, Cultural Heritage Management, Geopolitical Considerations, Maritime Communities, and Global Encounters and Cultural Exchanges.

The papers presented explore multiple dimensions of the spice routes, delving deep into a comprehensive exploration of these historical networks. Scholars investigate the natural diversity and commodities that were pivotal to these routes, examining how specific spices and trade goods shaped global interactions. The research also explores human creativity and adaptation, revealing how communities developed innovative strategies for survival and exchange along these maritime pathways. Cultural heritage management emerges as a crucial theme, with papers analyzing how these routes have been preserved, interpreted, and understood through time. Geopolitical considerations provide insights into the complex political landscapes that emerged from and were shaped by spice trade networks. Maritime communities take center stage, highlighting the lived experiences of those who navigated and sustained these routes. Finally, the proceedings offer rich examinations of global encounters and cultural exchanges, demonstrating how these routes were far more than mere economic pathways, but were instead vibrant conduits of human interaction, knowledge transfer, and cultural transformation.

Our collective endeavor goes beyond historical documentation. We seek to reconstruct the spice routes as living, evolving narratives that remain relevant to contemporary global challenges. These routes are not static historical artifacts but dynamic networks that continue to offer critical perspectives on trade, cultural exchange, sustainable development, and intercultural dialogue.

The forum highlights the pivotal role of Maritime Southeast Asia in global transformation. We examine how these ancient routes facilitated not just the exchange of spices and goods, but also the transmission of technologies, philosophies, artistic expressions, and cultural practices. From the maritime kingdoms of Srivijaya to the contemporary geopolitical landscape of the Indo-Pacific region, our discussions reveal the enduring significance of these historical connections.

More than an academic exercise, this proceeding represents a critical endeavor in global cultural diplomacy. By meticulously documenting and analyzing the Spice Route's multifaceted legacy, we contribute to a broader understanding of how maritime networks have shaped—and continue to shape—human societies. Our research serves not just as historical documentation but provides a living, breathing narrative of cultural exchange that resonates in the present and offers insights for future generations.

We are committed to expanding our exploration of the Spice Route, viewing it not merely as a historical trade path but as a complex system of cultural, economic, and social interactions. Our goal extends beyond academic discourse; we seek to support global recognition of the Spice Route as a profound world heritage that demands scholarly attention and public appreciation.

This proceeding is more than a collection of papers—it is a collaborative journey, a meeting point of diverse perspectives, and a bridge connecting different knowledge traditions. We hope these pages inspire continued exploration, dialogue, and understanding of the rich, interconnected human story embodied by the Spice Route.

Let this collection serve as a beacon, illuminating the enduring significance of cultural connections that transcend geographical boundaries and temporal limitations.

**Dr Lilis Mulyani**

*Head of Research Center for Society and Culture,*

*National Research and Innovation Agency of Indonesia (PMB BRIN)*



## FOREWORD

Greetings from Jakarta, Indonesia

First of all, on behalf of the Organizing Committee, I would like to welcome all attendees to the International Forum on Spice Route (IFSR) 2023. The 5th International Forum on Spice Route is held as a collaboration between the Negeri Rempah Foundation and the Research Center for Society and Culture, National Research and Innovation Agency. The International Forum on Spice Route is also supported by the network of communities of Negeri Rempah throughout Indonesia, as well as the support from national and international institutions. IFSR welcomes participants from many parts of Indonesia and abroad to share ideas, knowledge, and experiences about the Spice Route from multiple dimensions.

This is the second year that IFSR invited public participation through a call for papers, to contribute to enriching knowledge about the Spice Route. With the theme “Reconnecting the Spice Route: The Contribution of Maritime Southeast Asia towards Global Transformation”, IFSR would like to underline the importance of responding to the various global challenges we face today. Thus, the context of the Spice Route transcends beyond space and time. Reconstructing spice routes cannot be separated from the way current people and communities make use and live on this historical global connectivity. Many still think and argue that the routes are history, however, many researchers have proven that these routes maintain important maritime connections that have changed their forms and nature. To discuss and advocate the topic of spice routes in contemporary society, it is time for us to start looking at the Spice Route from a contextual perspective so that it is relevant in responding to contemporary challenges such as climate change, disaster relief and reconstruction, maritime affairs, food security, poverty alleviation, equality, and various other global challenges.

IFSR 2023 invites the willingness of experts/resource persons from various disciplinary backgrounds to share. Besides Indonesia, participants come over from Australia, China, Singapore, and the Netherlands. Therefore, I would like to express my highest appreciation to all the contributors who are willing to share their knowledge and experience with us in this forum. Last but not least, this annual community-based forum is held independently, driven by volunteers with the spirit of collaboration or what we call “*gotong-royong*” which puts forward the principle of volunteerism to foster learning traditions in Indonesian society. Therefore, on behalf of the Negeri Rempah Foundation and IFSR organizing committee, I would like to once again express our great gratitude to our partner, the Research Center for Society and Culture, National Research and Innovation Agency. I would also like to thank the Institute of Social Science and Humanities National Research and Innovation Agency, the Directorate General of Culture - Ministry of Education, Culture, Research, and Technology, the Embassy of the Republic of Indonesia in Beijing, China Academy of Social Science, the Embassy of the Republic of Indonesia in The Hague, KITLV Vrije Universiteit Amsterdam, Indonesian National Commission for UNESCO, Monash University, Lee Kuan Yew School of Public Policy, National University of Singapore, and Museum Kebaharian Jakarta. Our appreciation to all the speakers, community partners and supporting organizations, and all of the volunteers for their

enthusiasm in supporting this program. Without your support, this forum would not be made possible.

**Dewi Kumoratih**

*Organizing Committee - International Forum on Spice Route (IFSR) 2023*

*Chair of the Executive Board, Negeri Rempah Foundation*

## THE KEYNOTE SPEAKERS



### NOER HASSAN WIRAJUDA

Chairman of the Board of Trustees  
Negeri Rempah Foundation

*Assalamualaikum warahmatullahi wabarakatuh, shalom om shanti shanti om, namo budaya, rahayu.*

Good morning to you all. Allow me in my role as the co-founder and head of Patron of the Negeri Rempah Foundation to extend my heartfelt appreciations to the Research Center for Society and Culture of the National Research and Innovation Agency of BRIN. Their generous support, cooperation, and co-sponsorship have been instrumental in bringing the 2023 International Forum of Spice Routes to fruition. This marks a significant milestone in the history of IFSR, which was established in 2019. I would also like to express my gratitude to Dr. Hilman Farid for gracing this year's IFSR with his presence and delivering an insightful keynote speech. To our international participants, our warmest welcome to this inspiring gathering.

The Spice Routes, known as *Jalur Rempah*, were primarily international trade networks that for over 16 centuries intricately connected the regions of East Asia, East Africa, and the Middle East. Furthermore, since the late 16th century, these routes extended their reach to Europe. This maritime address originally linked the Pacific Oceans and the Indian Oceans, with the islands, straits, and sea lanes of Nusantara playing a capital role. Between the 6th to 13th centuries, the illustrious maritime kingdom of Srivijaya, which controlled over two critical straits—the Straits of Malacca and Sunda—emerged as the fulcrum joining two oceans and

two continents, offering not only trade and regional economics but also rich cultural exchanges.

Recent discoveries of artifacts and inscriptions from Srivijaya in the Karawang Regency of West Java underscore the significance of controlling estuaries and its hinterland in historical terms. Goods ranging from ceramics, silk, and the first spices like nutmeg, *cengkeh* (cloves), to cottons and exquisite carpets were traded along these maritime routes. Undoubtedly, spices stood as the most coveted and precious of all commodities. European awareness of these spices dates back to the Crusades when they acquired them from Arab traders at considerable expense. This prompted European exploration of the Nusantara in the late 16th and early 17th centuries.

For over a millennium, this era marks the dominance of the Asia-Pacific and Indian Oceans, truly reminiscent of the medieval Mediterranean which, in essence, translates to "the center of the world." For centuries, the maritime trade routes known today as spice routes were remarkably peaceful. These routes were not merely conduits for trading goods but also served as meeting points for languages, cultures, religions, and technological knowledge.

Nusantara's geographic significance embraced and accommodated different civilizations: East Asians (China and India), Persians, Islamic, and Russian, offering co-existence marked by peace and tolerance. As a significant center for Buddhism in Southeast Asia, with its cultural diplomacy well documented in history, it made substantial contributions to the establishment of the ancient Nalanda University in Northeast India, home to 15 nations, making it the world's first university.

Moreover, its cultural ties with the Chola Kingdom of Southeastern India, Ceylon, and Song-Tang Dynasty of China enriched the tapestry of our shared heritage. The written works of a Chinese Buddhist scholar named I-Ching during the early 7th century were testament to this grand history. I-Ching journeyed from Beijing to Nalanda and returned via a sojourn in Srivijaya. Similarly, an Indian Buddhist scholar named Atisa Dipamkara, a graduate of Nalanda, spent years in Srivijaya to complete his studies, akin to a modern virtual program.

Thus, in addition to being a global trade hub, the flourishing Srivijaya also earned recognition as a cultural center, actively engaging in cultural diplomacy, dialogue, and the pursuit of peace. The clash of civilizations did not manifest until Europeans arrived with their superior firepower, monopolizing trade and eventually colonizing the wider regions of Asia and Africa. Colonialism, racism, slavery, and slave trade represent some of Europe's darkest contributions to world civilizations, ultimately disrupting the once peaceful maritime spice routes.

History has an uncanny tendency to echo itself. Recent geopolitical and geo-economic shifts from Europe/Transatlantic to Asia, more commonly termed the Indo-Pacific, over the past decade has thrust our region back into the global spotlight. The Indo-Pacific is no longer at the periphery but occupies a central role, much like its historical significance. Indonesia and Southeast Asia, represented by ASEAN, find themselves as the fulcrum of this new chapter.

While it offers abundant opportunities, it also presents potential tensions and possible conflicts. In this context, there must be valuable lessons from our own history, particularly the maritime spice routes, emphasizing the importance of direct communication, dialogue, and the imperative of reinvention, innovation, and technological development.

In conclusion, I extend my best wishes for productive and insightful dialogue during this year's International Forum of Spice Routes. Thank you sincerely for your kind attention.

Thank you for your attention.

*Wassalamualaikum warahmatullahi wabarakatuh.*

**NOER HASSAN WIRAJUDA**

Hassan Wirajuda is formerly the Minister of Foreign Affairs of the Republic of Indonesia (2001–2009). He served during the presidencies of Megawati Sukarnoputri and Susilo Bambang Yudhoyono. Wirajuda earned a Doctor of Juridical Science in International Law from the University of Virginia School of Law (1981), a Master of Law (LL.M) from Harvard University School of Law (1985), and a Master of Arts in Law and Diplomacy (MALD) from the Fletcher School of Law and Diplomacy at Tufts University (1984). In 1971, he graduated from the Faculty of Law of the University of Indonesia, and in 1976, he spent a year at Oxford University in the United Kingdom earning a Certificate in Diplomacy. A lawyer by training and a diplomat by choice, Wirajuda has held several important posts including Director-General of Political Affairs of the Ministry of Foreign Affairs (July 2000 - August 2001), Ambassador and Permanent Representative to the United Nations and other international organizations in Geneva (December 1998 - July 2000), Ambassador Extraordinary and Plenipotentiary to Egypt (October 1997 - December 1998), and Director of International Organizations of the Department of Foreign Affairs (1993-1997). During his diplomatic career, Wirajuda also assisted in the establishment of the Indonesian National Commission on Human Rights (Komnas HAM).



## HILMAR FARID

Director General of Culture, Ministry of Education, Culture,  
Research, and Technology RI

*Selamat pagi bapak ibu semua, assalammualaikum wr. wb. salam sejahtera, om swastiastu namo budaya salam kebajikan, rahayu.*

First of all, I would like to apologize for not being able to attend the conference in person, but I'm really honored to address this event where we convene to explore the intricate web that makes the spice routes not just a tale of the past but a living, evolving narrative that continues to shape our world in multiple dimensions. I've been following the International Forum on Spice Routes for several years now, and I can tell that this is more than just a gathering of intellectual minds. It is a confluence of histories, cultures, and ambitions. At this event, we see not just the faces of academics, policy makers, and practitioners, but also the embodiment of centuries-old traditions of communities that have been built on the spine of these ancient routes, and the future generations who will inherit a world influenced by them.

The spice routes have been more than just pathways for trading precious commodities like nutmeg, cloves, and pepper. They have been the arteries of civilization, facilitating the flow of cultures, technologies, philosophies, and even religions. From antiquity to the Middle Ages, the spice routes spread an inter-networked, tangible, navigable network that connected societies and formed the backbone of ancient globalizations. But let us dispel the notion that the spice routes are merely historical artifacts. While they may have started as trade routes, they have evolved into an intricate network of relationships and systems that still hold relevance in the modern context. The spice routes could be seen as a precursor of today's ever-evolving global trade systems, which now include digital economies, information technology, and knowledge exchange. While the form and nature of these connections may have transformed, the fundamental aspect of trade – mutual benefit through the exchange of goods, services, or values – remains the same.

Today, this forum sets an ambitious agenda that transcends conventional disciplinary boundaries. Our understanding of the spice routes has to be holistic, weaving through the rich tapestry of natural diversity, human adaptation, cultural heritage, maritime communities, and the far-reaching implications of global encounters and exchanges. We are not merely engaged in historical study, but we are involved in constructing an interdisciplinary narrative that recognizes the multi-faceted contributions of Maritime Southeast Asia to global transformation.

Natural diversity and commodities along the spice routes, for example, are not just about the spices or goods exchanged, but also about sustainable utilization of maritime resources, local wisdom, and folklore through the concept of aesthetics and material culture. The spice routes go beyond trade to touch upon human adaptation to various social, cultural, and environmental contexts. This includes the forms of art and creative expressions that have evolved as a response to the unique challenges and opportunities presented by life along these ancient routes.

Similarly, cultural heritage management is not a parochial concept. It is a complex endeavor that requires global cooperation. As the routes connect diverse lands, the preservation of cultural heritage along these pathways is not the sole responsibility of a single state or community, but it is a collective human endeavor. In an era threatened by climate change and cultural homogenization, such cooperative initiatives gain an added layer of urgency.

The health of our maritime communities and their sustainable development is another crucial aspect. While these communities may appear to be localized and isolated, they are very much a part of the global ecosystem. Their well-being is inherently tied to the sustainable management of fisheries and oceans, a challenge that is global in its scope and implications.

Let's also consider the immense value of spices themselves – not just as commodities but also as cultural and even geopolitical assets. Spices traded along these routes were the backdrop of regional international cuisines, traditional medicines, and rituals. In a sense, they were the original global products, long before that term existed. As we move forward, there's a growing need to protect the genetic diversity of these plants and ensure that their cultivation remains sustainable. That includes respecting and compensating the communities that have been the custodians of this botanical heritage for generations.

But as we know, it's not just about spices. It is also about the ship builders, the sailors, the traders, and the countless others who made these routes function. Their expertise, often passed down through generations, is a form of intangible heritage that deserves recognition and preservation. Imagine harnessing that collective wisdom to tackle modern-day challenges like climate change, piracy, or geopolitical conflict.

In a world still grappling with inequality, social unrest, and environmental degradation, the mission to rejuvenate the spice routes is not just a cultural or economic endeavor. It is a commitment to a more inclusive and sustainable model of globalization. This means that it's not only about trade agreements, shipping lanes, or digital platforms – important as they are. It's about creating a system where trade is just, where cultures are respected, and where nature is valued and protected.

This is what I have to convey, and I wish you good luck with the conference. May it contribute to our continuous conversation about the spice routes. Thank you very much.

That's all I can convey, and once again, thank you for the invitation.

*Wassalamualaikum warahmatullahi wabarakatuh, om shanti shanti om, rahayu.*

#### **HILMAR FARID**

Hilmar Farid is a historian, activist, and humanist. He currently serves as the Director General of Culture who was inaugurated in 2015. In 1994, Hilmar together with several artists, researchers, activists, and cultural workers in Jakarta established the Cultural Working Network and published periodical printed literature, and conducted critical cultural studies. In 2002 Hilmar was involved in the establishment of the Indonesian Institute of Social History (ISSI) and was its leader until 2007 to collaborate in developing history teaching materials. Hilmar is also the first person to occupy the position of Director General from the non-employment level of the ministry.





## **AHMAD NAJIB BURHANI**

Chairman of the Institute of Social Sciences and Humanities (ISSH),  
National Research and Innovation Agency (BRIN)

*Assalammualaikum warahmatullahi wabarakatuh*  
Good morning,

It is my honor and pleasure to welcome you all to the International Forum on Spice Route 2023: "Reconnecting the Spice Routes: The Contribution of Maritime Southeast Asia to Global Transformation," organized by Indonesia's National Research and Innovation Agency (BRIN).

Looking at our forum's theme, we can see that it offers a fascinating exploration of the past, present, and future of one of history's most influential trade networks. I believe this gathering will take us on an extraordinary journey through time as we trace the footprints of the ancient spice trade and its profound impact on our world today.

In recent years, India has been actively promoting the Cotton Route, while other historically significant routes such as the Cinnamon Route, the Kemenyan (Incense) Route, and China's Silk Road have already been recognized as UNESCO World Heritage sites. These developments make our discussions particularly timely and relevant, especially when connected to Indonesia's identity as a maritime nation and our vision to become a global Maritime Fulcrum.

I would like to express my sincere appreciation to everyone who has contributed to making this event possible, particularly our colleagues from the Research Center for Society and Culture under Dr. Lilis, and our partners at Negeri Rempah Foundation. I'm pleased that we are now in our second year of fruitful collaboration.

Ladies and gentlemen, as we embark on this intellectual voyage along the Spice Route, we will explore the rich history of Maritime Southeast Asia – a region that has played a pivotal role in shaping global trade networks. The spice route was never merely a commercial pathway; it served as a bridge connecting diverse cultures, civilizations, and dreams.

Among the many communities that have shaped this historic route, two examples stand out: the Bajau and Sangihe Talaud peoples.

The Bajau people, widely known as Sea Nomads or Sea Gypsies, truly embody the spirit of Maritime Southeast Asia. For centuries, they have lived in harmony with the ocean, mastering navigation and trade. Their legacy is defined by extraordinary courage, resourcefulness, and adaptability – qualities that have not only sustained their communities but have significantly enriched the cultural tapestry of the spice route. Their profound relationship with the sea has facilitated the exchange of spices and cultural knowledge across distant shores.

Recently, we analyzed population data for the Bajau community. According to Indonesia's 2000 census, they numbered around 150,000 people. By the 2010 census, this figure had doubled to approximately 250,000. One might ask: is this growth a positive development? Unfortunately, I see it as rather concerning. The increase reflects that many Bajau have moved to coastal settlements and no longer maintain their traditional sea-dwelling lifestyle. Consequently, despite their growing numbers, we're witnessing a decline in authentic maritime cultural practices.

The Sangihe Talaud people represent another vital thread in the diverse fabric of the Spice Route's history. From their home in the northern reaches of Southeast Asia, their distinctive cultural traditions, trading networks, and historical contributions have significantly shaped the complex narrative of the spice trade. These communities have functioned as both guardians and catalysts of the spice route, serving as crucial intermediaries in the intercontinental spice trade and enriching the stories that unfold along these ancient pathways.

In discussing these maritime communities, I'm reminded of the important work of Dr. Dedi Adhuri, one of our leading researchers in maritime studies. He identifies the Bajau and Sangihe Talaud as the first two of Indonesia's four key maritime communities – whom we might rightfully call the true custodians of our maritime heritage. The remaining two custodians are the Melayu fishing communities and the traditional indigenous shipping and coastal communities.

At BRIN, we believe that strengthening Indonesia's maritime culture requires empowering these four stakeholder groups. This approach differs fundamentally from viewing the sea merely as a source of commodities or approaching maritime development through technocratic or high-technology solutions that often increase our dependency on external parties.

Distinguished guests, throughout our time together at this forum, we will embark on a profound journey of discovery. Our discussions will cover maritime communities, the natural diversity and commodities of the spice routes, cultural heritage management, geopolitical considerations, global encounters, and cultural exchanges. Together, we will uncover hidden stories, rediscover forgotten treasures, and explore the enduring legacies of the spice route. This journey will not only connect us with our past but also illuminate pathways toward a more interconnected and culturally enriched future.

As we set forth on this exciting exploration through time and culture, I extend my warmest welcome to all of you. Let us share our knowledge and celebrate the enduring legacy of the spice route as we examine how Maritime Southeast Asia has contributed to global transformation.

May our discussions be enlightening and our connections as enduring as the spice routes themselves. Thank you for joining us today, both in person and virtually – we have approximately 80 participants online. I wish you all productive and engaging discussions.

Thank you.

*Wassalamualaikum warrahmatullahi wabarrahkatuh.*

#### **AHMAD NAJIB BURHANI**

Ahmad Najib Burhani is a research professor and Chairman of the Institute of Social Sciences and Humanities (ISSH) at the National Research and Innovation Agency (BRIN). Previously, he was the director of the Research Center for Society and Culture (PMB) at the Indonesian Institute of Sciences (LIPI), Jakarta. He received his Ph.D. in Religious Studies from the University of California-Santa Barbara, USA in 2013. During the last year of his study, he won the Professor Charles Wendell Memorial Award from UCSB for academic achievement in the field of Islamic and Middle Eastern Studies. He received his Master's degrees from the University of Manchester, United Kingdom (MSc in Social Research Methods & Statistics) and Universiteit Leiden, the Netherlands (MA in Islamic Studies). Not long after returning to Indonesia, Najib Burhani was selected as a member of the elite group Indonesian Young Scientists (ALMI) of the Indonesian Academy of Sciences (API). In addition to the Professor Charles Wendell Memorial Award from UCSB, Najib was selected as the 100 Notable Alumni of UIN Syarif Hidayatullah Jakarta (2020) and the Best Researcher at LIPI in the Field of Social Sciences and Humanities (2020). He then becomes an Icon of Pancasila in the Field of Science and Innovation (2020) and received Muhammadiyah Award for his contribution in science and technology (2021).



## TABLE OF CONTENTS

<b>EDITORIAL BOARD.....</b>	<b>iv</b>
<b>CONFERENCE COMMITTEE.....</b>	<b>v</b>
<b>FULL SCIENTIFIC COMMITTEE.....</b>	<b>vi</b>
<b>GUEST SPEAKER.....</b>	<b>vi</b>
<b>INTRODUCTION.....</b>	<b>vii</b>
<b>FOREWORD.....</b>	<b>ix</b>
<b>THE KEYNOTE SPEAKER.....</b>	<b>xi</b>
<b>PANEL 1 Natural Diversity and commodities of the spice route .....</b>	<b>3</b>
The Cultural Impact of the Loss of Clove Plantation Activities in North Maluku After the Hongi Expedition.....	4
Forecasting Production of Ginger in Indonesia: Increase or Decrease? .....	15
The Possible Roles of Spice in Improving the Gut Microbiota in Menopause.....	22
Roasting Coffee with Azadirachta indica Firewood: A Method for Reducing Acidity and Caffeine.....	27
The Idea of Mollucas Spices Trades: From Early Metal Ages to Globalization.....	41
<b>Panel 2 Creativity In Human Adaptation And The Concept Of Aesthtics Through Material And Non-Material Culture.....</b>	<b>55</b>
Toko Oen Semarang: An Archipelago Spice Artifact on The North Coast of Java .....	56
Development of Coconut Fiber the Voice Killer as a Sound Absorbing Material from the Utilization of Coconut Coir Waste .....	62
Syi'ir Gheblug, Literature Heritage from Pesantren in Women's Community .....	75
Wanar Dance: Reminiscing the Collective Trauma of the Banda Ely Society Through Traditional Art .....	86
<b>Panel 3 Cultural Heritage Management and The Geopolitics Of Heritage .....</b>	<b>97</b>
Mataram Political Crisis and the Decline of Spice Trade in North Java XVII-XVIII Century .....	98
The Attempts of Indonesia in Rebuilding the Spice Routes: Comparison to the Chinese Government on the BRI Route .....	112
Reviving the Ancient Route: Exploring Indonesia's Power in Health Tourism.....	115

Reconnecting The Masterpieces of Spice Route Evidences to Public: Case Study of Salvaged Artifacts from Historic Shipwreck Finds at The National Shipwreck Management Unit's Warehouse .....	124
Reconnecting the Masterpieces of Spice Route Evidence to the Public: Propose a Better Utilization of Underwater Cultural Heritage Assets.....	133
Respecting Occult Creatures and Their Eeriness Through Drawing: A Means of Preserving the Mystical Cultural Heritage of The Indonesian Archipelago.....	142
Museum Fansuri Situs Bongal: Preserving Spice Route Heritaga Site on the West Coast of Sumatra .....	154
Adaptive Reuse of Historic Sugar Mills in Java Exploring Aesthetic Values of Material and Non-Material Culture for Sustainable Preservation .....	168
The Importance of Preserving Traditional Forts in Wakatobi Islands as Maritime Cultural Heritage .....	178
Exploration of the spice trade on the composition of dishes in the Yogyakarta region and the influence of the spice route on the development of the era.....	188
<b>Panel 4 Maritime Communities.....</b>	<b>205</b>
Reconstruction of the Leadership of the Bajo and Bugis Tribes as Maritime Nation Identity Through the Scenario Planning Method .....	206
Maslow's Theory: Maritime Community Sustainability in Bajo Bahari Village, Wabula, Southeast Celebes .....	224
The Spread of Tobelo Maritime Community and Their Linguistic IDENTITY .....	240
Global Transformation of the City and Society of the Metropolitan Coastal of the Ampenan-Lombok Spice Route into a World Heritage City.....	245
Batik Lamandau: The Maritime Legacy of Dayak Tomun.....	283
<b>Panel 5 Global Encounters And Cultural Exchange.....</b>	<b>292</b>
Historical Traces of The Aceh Spice Route Trade Routes, Cultural Exchange, and Dynamics of Cosmopolitanism.....	293
The Patterns of Maritime Relationships of The Belitung Island Community in The Early 20th Century .....	304
Contemporary Indonesian Spice Routes in North Globe Market and The Existence of Traditional Food .....	317

# Contemporary Indonesian Spice Routes in North Globe Market and The Existence of Traditional Food

Melati Mediana Tobing<sup>1</sup>, Lestari Octavia<sup>2</sup>, Leonard Hutabarat<sup>3</sup>

<sup>1</sup>Universitas Kristen Indonesia, Jakarta

Email address: melati.tobing@uki.ac.id; melatimedianatobing@gmail.com

<sup>2</sup>Gunadarma University, Depok, Jawa Barat

Email address: lestari\_octavia@staff.gunadarma.ac.id; lestarioctavia@gmail.com

<sup>3</sup>Universitas Kristen Indonesia, Jakarta

Email address: leonard.hutabarat@uki.ac.id; leonard.hutabarat@gmail.com

## Abstract

Indonesia's spices have been featured commodities in the modern market for centuries. The contemporary market has changed significantly since maritime trade was introduced. People living in the northern hemisphere can quickly obtain spices from the southern hemisphere. The availability of those spices makes the serving of Indonesian and other Asian dishes easier because of the similar spices. Every traditional cuisine with the right spice will present an authentic flavor, which can become a cultural symbol. This research design uses a qualitative approach by involving northern trade experts such as Canada, along with interviewing local users about the existence of Indonesia and Southeast Asia countries related to the spices used, such as pepper, cloves and others. The results of this research will give a contemporary perspective about spice routes: how the hustle and bustle of the spice trade in the 15<sup>th</sup>-century in the ports of The Archipelago still continues with huge market potential in North America.

keyword: Cultural exchange; Contemporary; Gastro diplomacy; Global encounters; Natural diversities; Seafaring and trading routes; Spice routes.

## Introduction

Melati Mediana Tobing is a lecturer at Christian University of Indonesia, Cawang, East Jakarta. She graduated from the Doctoral Study Program of the Department of Communication, Faculty of Social and Political Sciences, University of Indonesia. She is interested in intercultural communication research and the socio-cultural diversity of Indonesian society.

Lestari Octavia is a lecturer at Gunadarma University, Depok, West Java. She graduated from the Doctoral Study Program of the Department of Nutrition, Faculty of Medicine, University of Indonesia. She is interested in nutrition research on mother-child health, adolescent health, epigenetics, nutrient-gene interactions, and supplementation programs in Indonesia. Involving local food programs to eradicate malnutrition is a challenging and exciting new field to study.

Leonard Felix Hutabarat, a respected lecturer at Universitas Kristen Indonesia, Cawang, East Jakarta, is a product of prestigious academic institutions. He graduated from the International Relations Study Program, Faculty of Social and Political Science, Gadjah Mada University, Yogyakarta, and doctoral program at Ecole des Hautes Etudes Internationales, Paris, France. He is interested in Indonesian gastro- and economic diplomacy.

## Preface

The variety of local foods this country owns cannot be separated from the array of spices used to produce a cuisine with its characteristics. Director General of the Ministry of Education and Culture, Republic of Indonesia, Hilmar Farid, said that spices have an essential role not only in Indonesian cuisine but also in the history of our country. Looking back at history, Indonesia was rich in spices but was colonized, therefore creating a deep trauma and meaningless grudge. Nonetheless, we should know that spices existed before colonialism existed. Although the colonizers left a disadvantage, they also left behind pieces of knowledge, experience, feelings and thoughts, which can be a turning point for this dark history.

Indonesians use spices for seasoning, medicine, and even in religious activities. Some factors influence the presence of spices in Indonesia, such as their impact, which will be important in the initial blending of diverse national cultures. Furthermore, spices became the wealth sources of The Archipelago. It can result from the presence of spice routes connecting islands around the world. The last factor is that spices can be a source of research on the marine history of the archipelago (Ahmadi, 2020). The presence of international traders in Indonesia to obtain real spices also causes cultural acculturation that can affect many things. According to Tobing, Hutabarat, & Sirait (2024), acculturation is a process of a person (or groups) being able to learn a culture that is different from his native culture and then absorbed with a long filtering process so that other cultures can be well accepted. The trade also positively correlated with Wijaya (2019) is understanding, which explains that several traders in the archipelago greatly influenced food acculturation in Indonesia.

Discussing spice routes in the archipelago is prominent, especially in Maluku Islands, where the history is related to the voyages and migrants of the Buton people in the Maluku islands. These people were important in the evolution of The Archipelago because they were the ones who worked hard in exploring the trail of spices and became the distributors of spice for hundreds of years through the tradition of cross-ocean voyages to various parts of the Archipelago (Kanumoyoso, 2016). Since the first century, the Archipelago people slowly built international trade relations. There were trade routes from China through the Archipelago to India, Persia, Egypt and Europe. According to Terminology Nusantara, which is addressed in a journal entitled *"Jalur Rempah dalam Konstruksi Media Online Kompas Tahun 2017-2021: Perspektif Sejarah"* the spices owned by Indonesians were traded to

Mediterranean region and also anchored in Malabar (India) at first. In the beginning, the Indian traders brought the spices to Rome and Venice and then branched out to the Arab traders with their sailboat vehicles, bringing spices across the Red Sea and the Persian Gulf (Putra, 2022).

The vast amount of historical information shows that spices were initially found in Maluku island and have been rapidly traded with the Portuguese, Indians, and Arabs. This can be proven by the Portuguese conquest of Goa and Melaka, which resulted in changes in the spice trade routes. However, this monopolized system does not gradually occur: the Archipelago peoples use the advantages of spice to boost Indonesia's economic growth. Finally, sea trade networks were established in the Archipelago and other regions, such as India, the Middle East, Europe, and the west, and China, the east.

Indonesia, nicknamed the maritime country, is quite famous for its various spices, such as clove, nutmeg, ginger, cinnamon, and many more. These various spices are made into local cuisine, giving it an authentic taste and even becoming a cultural symbol. Each of the spices has its advantages, which is why they are highly desired worldwide. Because of its fame, the regions that produce abundant spices have several names, such as the Spice Route and the



Maritime Silk Road. Thus, Indonesia aims to have both routes considered as a world heritage sites for UNESCO as they boost Indonesia's tourism.

The tourism industry has been rapidly increasing, as proven by a UNWTO (United Nations World Tourism Organization) survey, which showed that tourists have been visiting several destinations ever since January 2017. According to Baiquni (2009), a tourism trip is not only a physical journey from one place to another but can be packaged with a journey of imagination through time and space. A journey of traveling from one place to another will never be separated from the food that was consumed during the trip. Food is quite important if you are on vacation somewhere. This is proved by the perception of many people who often look for information before tasting local foods.

It is an open secret that Indonesia holds the title of the largest archipelagic country in the world; this title gives Indonesia a big potential to become the world's maritime axis. Looking at the geographical aspect, The Archipelago existed in an equator area between the two continents of Asia and Australia, as well as between the Pacific and Indian Oceans and the countries of Southeast Asia (Yamin, et al, 2022). Therefore, Indonesia has a significant opportunity to develop the spice route.

Throughout the years, the spice route had its own position, whereas, in the past, archaeologists only thought of spices as herbs. Until the era of colonialism, the political sector was focused on spices. The existence of this spice route is also one of the factors in the establishing cooperation between countries because, by the existence of this spice route, countries in the northern region can quickly receive spices from the southern region.

Not only that but data on non-spice commodities was also gathered from the existing spice routes. So, the discussion about spices is not outdated but still realistic in the recent era (Adhuri, 2021). Initially, spices in the archipelago were exported to the Mediterranean region before BC, anchored in Malabar (India). Then, Indian traders carried them to Venice and Rome. After that, the Arab traders took the spices across the Red Sea and the Persian Gulf on sailing ships (Turner, 2011: 47, 57–63).

In terms of history, Indonesia once experienced glory during the Majapahit Kingdom. Still, in the end, it suffered a setback because of the defeat in a negotiation to fight for the sovereignty of the privilege of the sea route commodity line (Kumoratih, 2021). Indonesia had provided an excellent opportunity for Europe to dominate trade affairs, at the pre-colonial era. Behind the economic situation that time, Indonesia was a center for advancing the value of cultural arts, because of its diverse cultural background along with the experience of cultivating multicultural values that have characterized Indonesia from an international perspective.

The spice trade route, a historical symbol of cultural exchange, is making a comeback. Indonesian cuisine, with its deep philosophies, rich legends, and unique methods of serving and eating food, is a treasure waiting to be discovered. Indonesian traditional cuisine is part of Indonesia's cultural identity which was created as part of art, tradition, values, and even local customary law (Tobing, Hutabarat, & Sirait, 2024). Maintaining the sustainability of cuisine rich in native Indonesian spices is the same as maintaining its cultural identity. Although local Indonesian cuisine is not as famous as other types of cuisine from other cultures - such as Sushi from Japan or Ramyun from Korea, however, the prospect of the popularity of Indonesian cuisine will be increasingly progressive along with the popularity of native Indonesian spices. Besides, the management of the traditional food industry made from Indonesian spices which is now part of the national policy strategy (Salim, 2023).

According to Mari Handono and Kanumayoso (2015) spices are all types of plants that can be used as seasoning and medicines, thus making their existence invaluable for human life. Indonesia is well known for its tropical climate, which supports the growth of a variety of flora that are generally classified as spices, and because of that, Indonesia is known as "The Mother of Spices". Therefore, people are willing to travel to Indonesia to get the original spices (Fitriani, A. et al 2023). Many different types of spices have enabled the development of many unique Indonesian foods. These food items are also present due to the influence of other countries' recipes. For example, the recipes influenced by Europe (Portuguese, French, Dutch, English and Italian) created rissoles (rissole), kroket (croquette), bolu (bolo), and many more. There's also the nickname "Mustika Rasa", which represents the character of people's taste in each region in Indonesia when selecting and processing the food ingredients (Rahman, 2018).

The spice trade's influence has led to the integration of Indonesian spices into the cuisines of many countries, contributing to the diversification and richness of global culinary traditions. Despite Indonesia's historical dominance in the spice trade, the government has faced challenges recently. Trade liberalization has resulted in a decline in Indonesia's market share of spice exports as other countries have increased their production and trade capabilities (Pakpahan et al., 2020) (Box, 1989) (Anggasari et al., 2023) (Office, 2006). This led to a need for greater synergy between Indonesian government, researchers, and other stakeholders to maintain its competitiveness in the global spice market.

### **Purpose and Problem Analysis**

Culture has its standards, according to Prof. Dr. Semiarto Aji Purwanto from the Faculty of Social and Political Sciences, University of Indonesia. However, when a culture is reformed would it still have its authentic value? For example, temples and shrines with authentic value as religious and worship places then become popular tourist destinations that can provide economic growth. The reform here is meant in commodities, a reform that is immediately associated with economic reasons.

The spice route has shaped civilization in the archipelago with various cultural exchanges; this trade route was able to provide a positive value from good communication and interaction between countries, cultivating a tolerance and respect attitude to impact the country's greater contribution at a global level. This writing aims to help readers understand that the spice route is still prominent both in the past and present. However, it is a challenge the current generation must take to highlight the importance of the spice route and reintroduce Indonesia's traditional food abroad.

This article aims to elaborate on spices that still exist worldwide. The authors seek to study the spice routes that are still operating, regardless of the challenges that need to be overcome; using existing data and facts will at least create a new perspective on Indonesian traditional cuisine and spices after the modern era. Besides that, the author also encourages and increases the public's awareness of spices that aim to create a legendary traditional food.

### **Methods**

The method used in this study is qualitative research. Qualitative research focuses on the perceptions and experiences of participants, and how they are understood in their lives, so that the reality described is not singular but plural (Creswell, 2018). Meaning and interpretation are important in qualitative data, which are negotiated with other data sources, including the researcher's reconstruction (Lincoln & Guba, 1985). Through this qualitative method, researchers try to understand certain situations, events, groups, and social

interactions of Indonesian cuisine in Canada, which are written systematically and objectively. This research begins with assumptions that arise and are developed using a literature review as well as conducting direct interviews with trusted sources of trade experts in the Northern region, Canada. One interviewee is an international student from University of Alberta, Jane, that focuses on studying food nutrition, and also a trade expert, Leonard Felix Hutabarat, who had hands-on-experience with sharing Indonesian cuisine abroad. The techniques used in data collection for this research are documentation, interviews and triangulation (Kartika, 2021). The approach used in this research is the Phenomenology Approach, where the author seeks to expose a contemporary phenomenon regarding the presence of spice trails and various traditional foods that still exist appropriate to the interpretative paradigm (Burkholder, 2021).

This research begins by reading a number of literature and observing the spice route, which turns out to be massive, thus making it easier for other countries to use the spices exported from Indonesia. The next step would be finding the appropriate data and drawing a significant conclusion regarding the importance of the spice route and its impact toward spices in general and the Indonesian cuisine globally.

## Result And Discussion

Assuming the status of a major local commodity, spices can occupy an important role in determining the course of history and culture. From the beginning, maritime trade commodities have always served as a convenient gate for trading and a tool for exchanging values and cultures in Indonesia (Kanumoyoso, 2016). Many local Indonesian dishes have become a culture for this spice-rich country. According to the records, more than 5,300 dishes are recorded as authentic Indonesian food. Even the 44<sup>th</sup> President of the United States, Barack Hussein Obama, acknowledged the taste of Indonesian local cuisine very well. When he lived in Indonesia, specifically in Menteng (Central Jakarta), the President, who received the nickname "*Si Anak Menteng*", had a good memory of Indonesian cuisine. He even said, "Indonesia is a part of me", and crowned *sate ayam* (chicken satay), *bakso* (meatball), and *ikan pepes* (a kind of fish wrapped in a banana leaf and roasted), as his favorite dish.

Not only the case described previously can revive the fame of Indonesian cuisine, but the innovation and development of each region that owns traditional food has been able to make Indonesia's culture survive until now. Moreover, the existence of the spice route that facilitates the trade of local ingredients could be distributed quickly to various countries, especially the northern region, Canada.

Although the spice trade route has been restored, according to data received from the interviews with one of the observers of the trade route, Leonard Felix Hutabarat, said that Indonesian spices are in high demand, especially in the Toronto area, Canada. There are several obstacles involved in establishing Indonesian spices to Canada, such as: (1) the inability of Indonesia's Small and Medium Enterprise to acquire international certifications and export large amounts of items, which results in stagnation of exports of local ingredients, (2) Lack of demand over supply, which is frequently not attempted in advance, (3) The high cost of export financing due to the difficulty of cooperation with export-import Banks. Also, the understanding of Indonesian spices in North America is not well exposed; they are not aware of the benefits of spices for the health of their bodies.

For example, a local Indonesian restaurant in Canada has been unable to keep up with fusion, especially since the number of Indonesians in the North is not much higher compared to Vietnam, Thailand & the Philippines, which have quickly introduced their local cuisine and have been well received by Canadians. Mainly because the raw materials for local Indonesian

dishes are expensive and difficult to obtain, Indonesian spices are less noticeable in northern countries. The opportunities that Indonesian people in Canada have to introduce local spices need to be adjusted or developed to make dishes that use Indonesian spices acceptable to Canadian tastes.

An active 4th-year student majoring in Nutrition and Food Science from the University of Alberta (Canada), Jane, revealed that the existence of local Indonesian food in Canada is not as noticeable as Thailand's "Thai Express" which is a Thai fast food brand that is well known in Canada. Also, Indonesian cuisine is often sold under the concept of fine dining, which makes it less popular and more expensive. Jane also added that the reason why there are not many Indonesian restaurants is that there is not much market share, it 'doesn't fit' with the local consumer's taste and the lack of "storytelling" about Indonesia's History of Spice Trails, so the understanding of spices in traditional Indonesian cuisine is widely recognized. "Indonesian definition of delicious is different compared to other countries," this statement is the main reason why contemporary perspectives of Indonesian spices in foreign countries still exist, even though in a small scope; the important thing is the trade route of local spices is still operating. However, the government needs to improve the local spice trade routes to ensure that the spice export trade can return to its glory.

What is the meaning of contemporary in this issue? According to Cambridge Dictionary, contemporary (adjective) is an "existing or happening now, and therefore seeming modern". Synonyms with contemporary is modern which refers to "ideas and thoughts as well as physical things", opposite to old-fashioned. Another view of contemporary life is living, acting, or happening at the same time, synonyms with "temporary" (adjective) as continuing for a time only or "temporarily" (adverb) as continuing for a time only (Collins, 2016). The contemporary view of local Indonesian spices in increasing trade routes in this 21<sup>st</sup> century is certainly different from the sea trade routes in the 15<sup>th</sup> to 17<sup>th</sup>-centuries around the waters of the Archipelago. Rahman Fadly (2019) in a journal titled "The Land of Spices: From the Rise to the Fall of the Spices's Glory", tried to explain that the nickname "*Negeri Rempah-Rempah*" (the Land of Spices) was for Indonesia with its season: from the existence of the Spring of Spices, the massive exploration of spices by Europe (Rahman, 2019).

Therefore, it can be concluded that the spice route owned by Indonesia has its advantages, especially in this globalization era. Indonesia is now being highlighted by the international market due to the diversity of its spices that many countries desire for. To maintain the existence of the spice route, it requires assistance from many sectors that could affect it, such as export-import banks, which could be more flexible in providing trade budgets for the spice route, as well as in fulfilling international certifications so Indonesia will be able to compete in the world culinary realm and dominate the international market, specifically focusing on the Canadian markets. The Indonesian mission in the North American Region carried out cultural as well as culinary festivals as part of multitrack diplomacy. The Indonesian Consulate General in Toronto, Canada, held the Indonesian Street Festival (ISF) regularly in the city center of Toronto, as one of Indonesian Gastrodiploamacy undertakings. These kinds of activities will lead to Indonesian economic diplomacy not only in Canada, but also in the American continent (Hutabarat, 2018).

### **The Cultural Exchange Along the Spice Route: The Role of Culinary Traditions**

The spice trade has long been a crucial driver of cultural exchange and globalization, with the exchange of spices and other culinary ingredients playing a central role in this process. Traditionally, the flow of spices, from the East to the West, was facilitated by Arab merchants who controlled the vast desert trade routes connecting Asia to Europe. However, as demands

for spices and spice products have increased, traditional trading methods have been disrupted, necessitating greater cooperation between traders, researchers, and nations to meet the needs of the future.

The introduction of spices to new regions, and their subsequent integration into local cuisines, has had a profound impact on the culinary landscape worldwide. As noted, spices can impart aroma, color, and taste to food preparations, and can even mask undesirable odors, making them a valuable addition to many dishes (Office, 2006). Moreover, the antioxidant properties of certain spices, such as their impact on the oxidative modification of low-density lipoprotein cholesterol, have garnered increased scientific interest (Office, 2006).

The global spice market has been growing steadily in recent years, with an annual growth rate of 5% and an expected value exceeding \$10 billion by 2020 (Silvis et al., 2019). This growth has been driven in part by a shift away from artificial flavours and a renewed interest in natural compounds (Silvis et al., 2019). The use of spices and herbs is also seen as a potential intervention for reducing salt intake in human diets, further contributing to their growing popularity (Silvis et al., 2019).

In addition to their culinary and health benefits, spices have also played a significant role in the development of traditional medicinal practices. Herbs and spices have been used for centuries to cure various ailments, and recent studies have focused on the biological activities and chemical structures of their active compounds (Prince & Singh, 2020).

### **The role of Indonesia's spice in world trade and cultural exchange**

Indonesia, located at the heart of the historic spice trade routes, has long been a significant player in the global spice market. The country's diverse climate and geography have enabled the cultivation of a wide range of spices, including ginger, lemongrass, and turmeric (Prince & Singh, 2020).

These spices, and the culinary traditions associated with them, have played a crucial role in shaping the cultural exchange along the spice routes. As the trade of Indonesian spices expanded, the exchange of culinary knowledge and techniques also facilitated the spread of unique flavors and cooking methods to new regions (Box, 1989).

This cultural exchange has resulted in the integration of Indonesian spices into the cuisines of many countries, contributing to the diversification and richness of global culinary traditions. The unique flavors and preparation methods associated with Indonesian spices have become an integral part of the culinary heritage of many nations, further highlighting the significant role of the spice trade in promoting cultural exchange and globalization.

### **The history of spice route in cultural assimilation**

The spice trade routes, which connected Asia to Europe, facilitated the exchange of not only spices but also ideas, technologies, and cultural practices. The history of the spice trade routes with Indonesia at the heart of this network facilitated the exchange of not only spices but also ideas, technologies, and cultural practices between Asia and Europe. The transmission of exotic cuisines, such as curry, from South Asia to Southeast Asia during the Iron Age, provides evidence of the cultural exchange that occurred along these trade routes.

Archaeological evidence has also revealed the presence of spices, such as black pepper, mustard, clove, nutmeg, and cardamom, in South Asia during this period, indicating the widespread use of these ingredients in local cuisines (Wang et al., 2023). The integration of these spices into the culinary traditions of various regions has had a lasting impact on global food culture.

The development of Indonesian cuisine, in particular, has been greatly influenced by the influx of foreign culinary traditions brought by migrants and traders (Santosa & Irawan, 2023). This process of acculturation has resulted in a rich and diverse food culture that blends traditional Indonesian ingredients and techniques with those of India, China, and Europe. The spice trade has played a crucial role in shaping the culinary and cultural landscape of the world, with the exchange of spices and other ingredients facilitating the integration of diverse culinary traditions. As the global demand for spices continues to grow, it is important to recognize the historical significance of this trade and the cultural exchange it has fostered, and the cultural exchange it has fostered, which was greatly enabled by the socioeconomic conditions of the spice route era. The control of these valuable trade routes by merchants and empires created economic prosperity and social opportunities that further drove the integration of diverse culinary traditions across regions.

## Conclusion

The contemporary perspective on the spice routes can be concluded by looking at the loss of the hustle and bustle of the 15<sup>th</sup>-century spice trade in Indonesian ports, where nowadays the digital system of direct sales allows producers to sell directly to consumers without a third party (traders from India, China, the Netherlands, etc.). Trade volume in the North Globe Market can be increased up to threefold with internal improvements within the country, such as conducting international certification, creating a collection center for superior products, long-term loan policies, and promoting food through the story of the Spice Route that can increase tourism interest to Indonesia. Indonesian gastrodiploamacy has been carried out as part of economic diplomacy as well as multi track diplomacy overseas. Until now, the Archipelago heavily relies on the spice route for paving the access for Indonesia's traditional cuisine into the international market. Even today, the spice route continues to be discussed and still exists. Nevertheless, there are still many things to improve to ensure that Indonesia's traditional cuisine and spice routes can dominate the international market, especially in the northern hemisphere market.

## References

- Adhuri, D. S. (2021). The Spice Routes : A Contemporary Perspective. Retrieved from kapal-indonesia-jepang.net:  
[https://kapal-indonesia-jepang.net/wp-content/uploads/2022/10/C3\\_Dedi-S.-A dhuri.pdf](https://kapal-indonesia-jepang.net/wp-content/uploads/2022/10/C3_Dedi-S.-A%20dhuri.pdf)
- Ahmadi, D. (2021). Banten: Entrepôt Perdagangan Rempah, Interaksi, & Peninggalan Sejarah.  
[https://jalurrempah.kemdikbud.go.id/artikel/banten-entrepot-perdagangan rempahinteraksi-peninggalan-sejarah](https://jalurrempah.kemdikbud.go.id/artikel/banten-entrepot-perdagangan-rempahinteraksi-peninggalan-sejarah)
- Baiquni, M. (2009). Forum Geografi, Vol 23 No 1: Belajar Dari Pasang Surut Peradaban Borobudur Dan Konsep Pengembangan Pariwisata Borobudur
- Box, H. (1989, June 1). Developments in the Spices Trade: A Review. Emerald Publishing Limited, 91(6), 15-18. <https://doi.org/10.1108/eum000000002302>
- Burkholder, G. J., Cox, A. K., Crawford, M. L., & Hitchcock, JH (2021). *Desain dan Metode Penelitian: Panduan Terapan untuk Sarjana-Praktisi*. California: Sage Publications.
- Collins. (2016). *Collins' Etymological Dictionary*. London and Glasgow: www.forgottenbooks.com.

- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mix Methods Approaches*. (5 ed.). California: Sage Publications.
- Fitriani, A., Dari, R. W., Siregar, I., Purnomo, B., & Jambi, U. (2023). Jejak Historis dan Peran Indonesia dalam Jalur. 2(2), 9–18. <https://doi.org/10.22437/krinok.v2i2.18495>
- Hutabarat, L. F. (2018). Diplomasi ekonomi Indonesia dan pasar prospektif di kawasan Pacific Alliance: Studi kasus Meksiko dan Chile. *Asia Pacific Studies*, 2(2), 161-179. <https://doi.org/10.33541/japs.v2i2.806>
- Kartika, D. I., Kartika, Y. (2021). Jalur Rempah dari Arab, Eropa, dan Cina ke Jayakarta menuju Masakan Batavia: Revitalisasi Nilai Kearifan Lokal Batavia melalui Gastronomi Kuliner Batavia. *Kemajuan dalam Penelitian Ilmu Sosial, Pendidikan dan Humaniora*, 660, 722-732.
- Kanumoyoso, B. (2016). Arti penting rempah dalam sejarah Indonesia. *Jurnal Sejarah Jejak Nusantara*, 4(3), 17-33.
- Kumoratih, D. (2021). "Spice Route" Authority and Legitimacy in Reconstructing National History through Cultural-Historical Narrative. *International Conference on Arts and Culture*, 1(1), 188–200.
- Lincoln, Y. S., & Guba, E. G. (1985). But Is It Rigorous? Trustworthiness and Authenticity in Naturalistic Evaluation. *Naturalistic Evaluation*.
- Marihandono, (2016). Rempah, Jalur Rempah, Dan Dinamika Masyarakat Nusantara. 242.
- Office, C H. (2006, January 1). CABI is a trading name of CAB International. <http://endcap.eu/wp-content/uploads/2015/06/Chubb-editor-2006StereotypicAnimal-Behaviour.pdf>
- Octavia, L., & Tobing, M. M. (2023). Reinvigorating the Spice Route and the Existence of Traditional Food in Indonesia. *IFSR 2022*. 2, hal. 346-355. Jakarta: BRIN Publishing.
- Pakpahan, A P., Bermawie, N., & Wiratno, W. (2020, January 1). Indonesia's nutmeg for the world, synergizing consumers' needs while increasing farmer's welfare. IOP Publishing, 418(1), 012007-012007. <https://doi.org/10.1088/1755-1315/418/1/012007>
- Prince & Singh, B R. (2020, September 1). Physicochemical properties of ginger (*Zingiber officinale*), lemon grass (*Cymbopogon citratus*) and tulsi (*Ocimum gratissimum*). *AkiNik Publications*, 8(5), 2187-2190. <https://doi.org/10.22271/chemi.2020.v8.i5ad.10629>
- Putra, Benny. (2022). Jalur Rempah Dalam Konstruksi Media Online Kompas Tahun 2017-2021 : Perspektif Sejarah. *Tsaqofah & Tarikh*, 7, 1–23.
- Rahman, F. (2018). Kuliner sebagai Identitas Keindonesiaan. *Jurnal Sejarah*, 2(1), 43–63. <https://doi.org/10.26639/js.v>
- Rahman, F. (2019). “Negeri Rempah-Rempah” Dari Masa Bersemi Hingga Gugurnya Kejayaan Rempah-Rempah. *Patanjala : Jurnal Penelitian Sejarah Dan Budaya*, 11(3), 347. <https://doi.org/10.30959/patanjala.v11i3.527>.
- Salim, Z. (2023). *Policy Paper: Skema dan Mekanisme Pembiayaan Program Indonesia Spice Up the World*. Jakarta: BRIN.

- Santosa, Y B P., & Irawan, H. (2023, June 1). SEJARAH PERKEMBANGAN MAKANAN INDONESIA DARI ABAD KE 10 HINGGA MASA PENDUDUKAN JEPANG. , 9(1), 113-136. <https://doi.org/10.36424/jpsb.v9i1.364>
- Silvis, I C., Luning, P A., Klose, N R N., Jansen, M., & Ruth, S M V. (2019, January 1). Similarities and differences of the volatile profiles of six spices explored by Proton Transfer Reaction Mass Spectrometry. Elsevier BV, 271, 318-327. <https://doi.org/10.1016/j.foodchem.2018.07.021>
- Tahara, T. (2016). Melacak Jalur Rempah: Pelayaran dan Migrasi Orang Buton di Kepulauan Maluku. Abad: Jurnal Sejarah. P-ISSN 2580-6653, 4(1), 70–80.
- Tobing, M. M., Hutabarat, L., & Sirait, A. J. (2024). Cultural Improvement of the Gen-Z Digital Media User in Pingge Village Bali. *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia*, 64-71. <https://doi.org/10.25008/jkiski.v9i1.1049>
- Turner, J. (2011). The History of a Temptation. New York: Vintage Books.
- Wang, W., Nguyen, K T K., Zhao, C., & Hung, H. (2023, July 21). Earliest curry in Southeast Asia and the global spice trade 2000 years ago. American Association for the Advancement of Science, 9(29). <https://doi.org/10.1126/sciadv.adh5517>
- Wijaya, S. (2019). Pemetaan budaya pangan Indonesia: kontribusi awal untuk mempromosikan wisata kuliner Indonesia. Jurnal Makanan Etnis, 6(1). <https://doi.org/10.31004/jptam.v7i1.5824>
- Yamin, M., Firmansah, Subhan, & Fadlin. (2022). Bumi Rempah Nusantara untuk Dunia: Rekonstruksi dan Revitalisasi Jalur Rempah. Pendidikan Olahraga, 1(1), 9–13.





HERITAGE MANAGEMENT

COLLABORATIONS

SEAFARING

SUSTAINABILITY

TRANS