

Exploring Indonesian Traditional Sticky Rice Based Snacks: A Systematic Review

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Article Information	ABSTRACT
Article History Received : June 16, 2025 Revised : June 27, 2025 Published : July 12, 2025	In Indonesia, glutinous rice is a fundamental ingredient in a wide array of traditional snacks. Despite its cultural importance, there is a notable lack of comprehensive academic reviews specifically addressing traditional Indonesian snacks made from glutinous rice flour. To address this gap, the present study aims to identify and categorize various traditional snacks derived from glutinous rice, while also examining their cultural significance within local communities. A systematic approach was employed, utilizing keyword searches and Boolean phrase logic to gather relevant data. Sources included books, peer-reviewed journals, reputable websites, and other forms of online literature. The study identified 44 food out of 200 papers made from glutinous rice. Beyond their function as consumables, these culinary products are deeply woven into the fabric of Indonesian culture, often playing central roles in religious ceremonies, traditional rituals, and other cultural practices.
Keywords: <i>Food; Indonesia; Sticky Rice.</i>	

INTRODUCTION

Rice stands as one of the most commonly consumed staple foods globally, particularly in Asian countries, with Indonesia serving as a notable example (Qiu et al., 2021). Among the different varieties of rice, glutinous rice (*Oryza sativa*), often referred to as sticky rice or waxy rice, is characterized by its distinctive starch makeup—around 98% amylopectin and just 2% amylose—resulting in its notably sticky texture post-cooking (Rodisi et al., 2006; Schwallier et al., 2015). This unique texture renders it particularly ideal for making traditional snacks and ceremonial dishes throughout various regions in Indonesia.

In Indonesia, glutinous rice serves as a fundamental ingredient in a variety of traditional snacks, including klepon, onde-onde, and lepet. These culinary items are typically consumed between main meals and are appreciated by individuals across all age groups, from children to adolescents and adults. Beyond serving nutritional purposes, these snacks are entrenched in cultural practices and daily traditions, symbolizing values such as togetherness, kinship, and local identity. The sticky nature of glutinous rice is often interpreted in a philosophical context as a reflection of emotional intimacy and social harmony (Achroni, 2017).

Traditional foods, encompassing snacks and beverages, are defined as those prepared using time-honored recipes and methods that have been transmitted through generations and are crafted from locally sourced ingredients (Maryati et al., 2022). These foods are unique to specific locales and have evolved in response to local tastes, available ingredients, and cultural practices. As such, they represent an integral component of Indonesia's cultural heritage and culinary identity.

Nonetheless, in the contemporary landscape of globalization and modernization, traditional snacks confront numerous challenges, such as shifts in consumer lifestyles, the

proliferation of ultra-processed food products, and insufficient scientific documentation pose significant threats to the survival of traditional foods, increasing the risk of their obsolescence or replacement (Pohan et al., 2024; Slavina et al., 2024). While these snacks continue to enjoy popularity in various communities, their sustainability relies on systematic efforts to document, promote, and innovate these culinary products while preserving their essential cultural significance.

Current academic literature lacks comprehensive reviews addressing Indonesian sticky rice based traditional snacks. This gap necessitates a systematic analysis of existing research to identify key themes, uncover knowledge gaps, and explore opportunities for developing and preserving these culturally significant foods. Therefore, this study aims to identify the diverse range of traditional snacks made from sticky rice in Indonesia and analyze their cultural significance within local communities.

RESEARCH METHODS

This systematic review was conducted in accordance with the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. The literature search was carried out from January to May 2025 and aimed to synthesize relevant studies currently available in the field. The review specifically focused on articles published in Bahasa Indonesia between 2005 and 2025. Literature retrieval was performed using the Google Scholar database through the Publish or Perish application. To ensure a comprehensive search strategy, relevant keywords such as “Traditional Snack,” “Sticky Rice,” “Indonesia,” and “Food” were employed. Boolean operators, particularly “OR,” were used to broaden the search and capture a wide range of potentially relevant studies.

The selection criteria were based on the relevance of the articles to the research objectives, the availability of full-text open access, and the completeness of information provided. Studies were excluded if they lacked relevance, were only available as abstracts, originated from repositories, or did not constitute primary research (e.g., books, proceedings, or review articles). The literature identification and screening process adhered strictly to the PRISMA protocol and is presented in Figure 1.

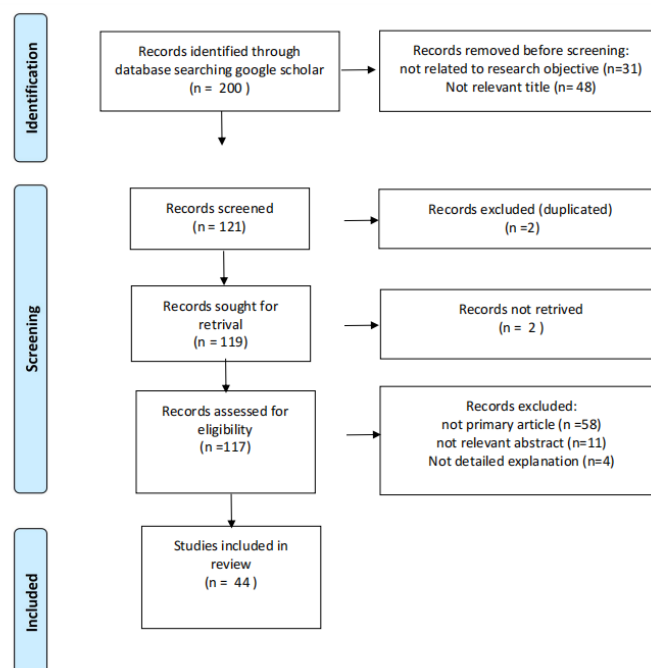


Figure 1. Systematic Review PRISMA Diagram

RESULTS AND DISCUSSION

A total of 200 articles were initially identified. In the identification phase, 79 articles were removed for not meeting the basic criteria—31 for being unrelated to the research objective and 48 for having irrelevant titles. This left 121 articles for further screening. During the screening stage, 2 duplicate records were excluded. Of the remaining 119 articles, 2 could not be retrieved, resulting in 117 full-text articles assessed for eligibility. In the eligibility phase, 73 articles were excluded based on the following criteria: not being a primary research article ($n = 58$), abstract not relevant to the topic ($n = 11$), and lacking detailed explanation ($n = 4$). This process led to the inclusion of 44 articles in the final review. Notably, a study by Cataluna & Wardana (2025) identified 16 types of Indonesian traditional snacks. This difference in number can be attributed to the study's specific focus on aspects such as quality and shelf-life development, nutritional improvement, and bioactive fortification in traditional food products.

Meanwhile, these selected articles provided relevant and in-depth information on traditional Indonesian sticky rice-based snacks, particularly related to ingredients and cultural practices within communities. The summary of the final selected studies is presented in Table 1.

Tabel 1. Traditional Sticky Rice Based Snacks

Name	Origin	Ingredients	Cultural Practices	Reference
Onde-Onde	Mojokerto (East Java), Makassar	glutinous rice flour base, mung bean filling and a coating of sesame seeds	It traditionally served during events like Chinese New Year, Cap Go Meh, and thanksgiving occasions, as well as enjoyed as a daily snack	(Sari et al., 2024).
Baje	South Sulawesi	glutinous rice cooked with brown sugar and coconut milk.	Typically served during wedding ceremonies	(Asis et al., 2019).
Lopis	Java	It composed of glutinous rice that wrapped in banana leaves and shaped into an oval	It is often served during traditional celebrations, Eid, and as a popular iftar dish in Ramadan. In some areas like Krapyak, Pekalongan, it is a special food for the Syawalan celebration	(Anggraeni et al., 2024).
Kue Akar Kelapa/ Unthuk yuyu	Jakarta, Java	It is made from glutinous rice flour, rice flour, granulated sugar, coconut milk, margarine, salt, vanilla, and eggs	It is traditionally served during Eid celebrations or specific ceremonial events	(Sudirman & Eviana, 2019)

Krasikan	Magelang, Central Java	It is made from slightly coarse glutinous rice flour	It often served at family gatherings during Eid and communal celebrations.	(Isnaningrum & Wahab, 2023)
Lepet	Java	It is prepared from glutinous rice cooked with young coconut and salt, then wrapped in janur (young coconut leaves) and boiled until fully cooked	Typically preserve during religious and cultural celebrations, particularly Eid al-Fitr, to commemorate a newborn's, and during the <i>sedekah laut</i> (sea alms) ceremony	(Rochani, 2007)
Temerodok	Lombok, West Nusa Tenggara	It is made from glutinous rice flour as the main ingredient, with additional ingredients such as eggs, salt, and sugar, it has a unique shape resembling a crescent moon.	It is typically served during special occasions such as thanksgiving ceremonies, weddings, or religious events, as well as enjoyed as a casual daily snack	(Azizah et al., 2020)
Beras rendang	West Sumatra	It is made from glutinous rice flour as the main ingredient, combined with a sugary mixture of coconut milk and sugar	It is traditionally served during cultural ceremonies or wedding celebrations	(Habibi et al., 2023)
Jadah ketan/ gemplong ketan	Java	It composed of glutinous rice, grated coconut, salt, and water	It holds cultural significance as a "seserahan" in Javanese marriage traditions, symbolizing the validity of the union	(Amri & Masitho, 2024).
Kue Kipo	Yogyakarta	It is made primarily from glutinous rice flour. It is filled with a mixture of grated coconut and palm sugar.	It is commonly served during the holy month of Ramadan	(Basthomi & Rahmawati, 2022)
Kue Keciput	Kudus, Central Java	Glutinous rice flour, eggs, sesame seeds, salt, granulated sugar,	It is commonly served during Eid Fitri	(Ahmad et al., 2023; Cahyanti et al., 2024)

Lalampa	North Maluku; Sulawesi	water, and coconut milk It made of glutinous rice steamed with pandan leaves and salt, then cooked in coconut milk for a savory taste. It is filled with spiced chopped skipjack tuna and a hint of pandan juice.	It often served at weddings, religious gatherings, communal events, and as an iftar dish	(Wahyudi, 2022)
Yangko	Yogyakarta	It made from coconut milk, corn starch, peanuts, glutinous rice flour, granulated sugar, and margarine	It is served at important occasions such as weddings, traditional ceremonies, and religious events	(Kusumawati et al., 2023)
Kue Seruni	Makassar	It made from glutinous rice flour, filled with banana and coconut, wrapped in banana leaves	It was traditionally served during cultural ceremonies of the Bugis ethnic group	(Nurkhalisah et al., 2019)
Kue Dange	West Kalimantan	It made from white glutinous rice flour mixed with semi-mature grated coconut, sugar, and salt	It is traditionally served during special occasions such as weddings, <i>Naik Dango</i> (harvest festival), Baroah (a thanksgiving celebration after the rice harvest), as well as during Christmas and Easter celebrations.	(Anastasia et al., 2022)
Kue Banjar	Jombang, East Java	It made from glutinous rice, eggs, coconut milk, sugar, butter, and flavorings such as vanilla, cinnamon, or ginger	It often served during traditional celebrations or major Islamic holidays, such as Eid and communal festivities	(Mayasari et al., 2021)
Kue Mendut	Java	It consists of glutinous rice flour moulded into spherical shapes, and filled with	It often served during Javanese traditional ceremonies such as weddings,	(Maulina, 2023).

		grated coconut that has been cooked with sugar	selamatan, bersih desa, and nyadran—a ritual held before Ramadan involving grave visits and communal feasts	
Kue Mayit	West Java	It made from white glutinous rice flour filled with grated coconut and palm sugar.	It is typically offered as a treat to guests during special occasions	(Rosmayanti et al., 2019)
Klepon	Java	It crafted from glutinous rice flour filled with palm sugar and coated with grated coconut	It is often served at various traditional ceremonies and celebrations, such as selamatan or thanksgiving gatherings, symbolizing togetherness and gratitude	(Zenitha & Sukriadi, 2025)
Kue Bugis	Sulawesi	It is typically made from glutinous rice flour, filled with grated coconut and palm sugar	It is typically served at important events such as weddings, circumcision ceremonies, thanksgiving gatherings, and religious holidays	(Santoso & Harmayani, 2023)
Wingko babat	East Java, Central Java	The primary ingredients include glutinous rice flour, grated young coconut, sugar, coconut milk, and water	It commonly served at various traditional ceremonies in Java, especially during weddings and communal celebrations	(Tanpili et al., 2024).
Jaje	Lombok, West Nusa Tenggara	It made of glutinous rice flour, grated coconut, and palm sugar	It served at traditional and religious ceremonies among the Sasak community, including circumcision rites, Eid al-Fitr celebrations, tahlilan (prayer gatherings), weddings, and	(Raudloh et al., 2024; Sumayani et al., 2020).

			Maulid Nabi (the Prophet Muhammad's birthday)	
Sagon kelapa	Java	It primarily made from a mixture of grated coconut, glutinous rice flour, salt, and sugar	It is often served during Eid or other family gatherings	(Sarifudin & Ekafitri, 2015)
Iwel-iwel	Java	It composes of glutinous rice flour, palm sugar, grated coconut, and a pinch of salt.	It serves as complementary food in the baby <i>slametan</i> tradition	(Wulandari, 2024)
Kecipir	Java	It made of glutinous rice flour, starch, vanilla, and salt, mixed with coconut milk	It is often served during celebrations such as Eid or enjoyed as a daily snack	(Andayani, 2013)
Kue Sangko	South Pesisir Regency of West Sumatra	It made of roasted white glutinous rice, grated coconut, sugar dan salt	It is an integral component of various traditional events within the region.	(Maharani, 2016)
Wajik	Java	This steamed rice is then combined with a mixture of coconut milk, pandan leaves, palm sugar, granulated sugar, and salt.	It is commonly served during weddings, thanksgiving gatherings, traditional ceremonies, and other festive events	(Arziyah et al., 2025; Erwin, 2013).
Lemper	Java	It is typically made from glutinous rice and features various fillings, such as shredded beef, chicken, or coconut	It frequently featured at a diverse array of religious and cultural gatherings, including recitations, circumcisions, and wedding receptions.	(Mulyatna et al., 2022; Riana et al., 2019).
Dodol	Dodol Garut (West Java), <i>Dodol Betawi</i> (Jakarta), <i>Dodol Kandungan</i> (South Kalimantan), <i>Dodol Bali / Buleleng</i> (Bali) and <i>Dodol</i>	This food is mixture of glutinous rice flour, coconut sugar, and coconut milk	Dodol is also traditionally served during religious celebrations such as Eid al-Fitr and Eid al-Adha, weddings, and	(Nugraha, 2022; Setiavani et al., 2018)

	<i>Ulama</i> (Tapanuli, North Sumatra)		other major ceremonies	
Madumongso	Java	It is made by fermenting black glutinous rice, which is then cooked together with coconut milk and sugar in a wok until the mixture thickens and achieves a sticky, paste-like consistency similar to dodol.	Historically, madumongso was a delicacy reserved exclusively for the royal family or nobility. In contemporary times, it has become a common treat during festive occasions such as Eid al-Fitr and the fasting month of Ramadan. Additionally, it is often served at traditional Javanese wedding ceremonies as part of the celebratory offerings.	(Kuswanto, 2018).
Sokko	Makassar	It is made from glutinous rice water, salt, pandan leaves	Sokko mostly served during religious events and traditional ceremonies such as <i>mappano</i> , a ritual observed to honor ancestors or wedding ceremony	(Asis et al., 2019).
Serawo	Bengkulu	It is meticulously crafted by combining glutinous rice with brown sugar and coconut.	It considered an essential food item during major communal events, such as traditional ceremonies, village cleansing rituals, weddings, celebrations of childbirth, and harvest festivals	(Yunita & Nur'aini, 2018)
Dokko-Dokko	Bengkulu	This delicacy is crafted from black glutinous rice, filling of grated coconut mixed with palm sugar.	Its preparation is a communal and annual event, exclusively made by the entire community once a year during the traditional <i>Massulo Beppa</i> feast, highlighting its importance as a	(Asis et al., 2019).

				staple of this particular cultural celebration	
Lemang/Benik		Sumatra, Kalimantan, Sulawesi, and the Malay Peninsula (Malaysia).	This food item is primarily composed of glutinous rice, which is combined with coconut milk and salt.	It serve as mandatory dish in various ceremonies, including marriage celebrations, the fasting month of Ramadan, Eid al-Fitr, Eid al-Adha, and rice harvest festivals.	(Resfirul, 2019).
Ogel-ogel		Pemalang, Central Java	This food is composed of glutinous rice flour mixed with eggs, sugar, and salt	It served as a coffee companion or a casual snack, making it suitable for family gatherings	(Susanti et al., 2020)
Kue Monyong	Papais	Cirebon, West Java	It is made from glutinous rice flour filled with coconut and palm sugar, wrapped in banana leaves in a cone shape, then steamed	It is often prepared for weddings, thanksgiving ceremonies, funerals, or other traditional events.	(Arsyalizi & Paryoto, 2019)
Kue galang		West Sumatra	The ingredients include black glutinous rice flour mixed with a small amount of rice flour and a little granulated sugar	It served at community events such as mutual cooperation gatherings or thanksgiving ceremonies	(Sari & Humaira, 2025)
Putu Kambang		West Sumatra	It is made from black glutinous rice as the main ingredient, mixed with grated coconut, and filled with palm sugar and pandan leaves in the center of the dough	It often served at traditional ceremonies such as weddings and cultural celebrations, symbolizing gratitude and togetherness	(Sari & Humaira, 2025)
Ranginang /Rengginang		Java	It made from cooked glutinous sticky rice and seasoned with spices,	It served as a snack during traditional ceremonies, cultural rituals, or as provisions for travel	(Masduki, 2012)

Ulen	West Java	The ingredients include glutinous rice, young coconut (grated), salt, banana leaves for wrapping, and cooking oil.	It often served at various traditional ceremonies, especially during celebrations like weddings, circumcisions, or family gatherings	(Masduki, 2012)
Biji Salak/Kolak candil	Java	It made from glutinous rice flour, sweet potatoes, and salt, with sweeteners added	It commonly served as an iftar dessert during Ramadan and on festive occasions like Eid	(Sabila et al., 2024)
Tapai Hitam/Putih	Java; South Sulawesi	It made of white/black glutinous rice, fermented yeast, granulated sugar and banana leaves	<i>tapai ketan hitam</i> holds particular cultural importance, being an indispensable food item during the celebrations of Eid al-Fitr and Eid al-Adha	(Rahman, 2022).
Solid Brem	East Java; Central Java	It made of fermented white glutinous rice, fermented yeast, and sugar	Brem does not have a specific ceremonial serving time, but it is often found at various events or given as a souvenir	(Kadi et al., 2021).

Traditional foods made from glutinous rice are an inseparable part of the cultural identity of Indonesian society. Various preparations such as *klepon*, *lemper*, *jadah ketan*, and *onde-onde* are not only enjoyed as everyday snacks but also carry deep symbolic and historical values. The sticky nature of glutinous rice is philosophically interpreted as a metaphor for strong social ties, unity, and solidarity within communities (Amri & Masitho, 2024; Apriyanti & Malasari, 2024; Nurhayati et al., 2014). These foods function not merely as sources of nourishment but as carriers of local wisdom passed down through generations.

In the context of traditional ceremonies, glutinous rice-based foods play a critical role as cultural symbols. For instance, *kue mendut* and *jadah ketan* are included in Javanese wedding offerings (*seserahan*), representing the desired strength and harmony of marital bonds (Amri & Masitho, 2024; Maulina, 2023). In South Sulawesi, *baje silele* is included in marriage ceremonies to symbolize a harmonious and sweet life for the newlyweds (Asis et al., 2019). The adhesive texture of *lemper* conveys unity and collective solidarity, while foods like *iwel-iwel* are tied to rituals of gratitude for childbirth (Wulandari, 2024). These examples show how traditional food items are intricately woven into the ceremonial fabric of diverse ethnic groups across Indonesia.

Religious celebrations also prominently feature glutinous rice-based foods. During Islamic holidays such as Eid al-Fitr and Eid al-Adha, foods like *tapai ketan hitam*, *bubur candil*, and *lemang* are frequently served, each carrying distinct meanings and symbolisms (Dewi & Islamiati, 2023; Rahman, 2022). In Javanese *selamatan*, dishes such as *iwel-iwel* and *bubur candil* represent spiritual aspirations and thanksgiving (Puspitasari & Saksono, 2024; Wulandari, 2024).

Certain glutinous rice dishes also reflect historical ties to Indonesia's classical kingdoms. *Onde-onde*, for instance, is believed to have been introduced by Chinese merchants during the Majapahit Kingdom, with Mojokerto—a key center of Majapahit—becoming its regional hallmark (Arisah et al., 2024; Nafisah et al., 2024). Similarly, *madumongso*, made from fermented black glutinous rice, originated during the era of the Mataram Kingdom and was once exclusive to royal households (Kuswanto, 2018). The *ngaru dodol* tradition, associated with the preparation of *dodol*, demonstrates the continuity of culinary customs from ancient courts to modern community rituals (Hariandi et al., 2017). These examples underscore how food serves as a medium of cultural memory and historical continuity.

Based on contextual functions, traditional glutinous rice foods can be classified into three categories: (1) those used in traditional customs and rites, such as *mendut*, *jadah*, and *baje*; (2) foods associated with religious observances, such as *lemang*, *tapai ketan hitam*, and *bubur candil*; and (3) dishes that accompany social or communal events like *serawo*, *doko-doko*, or *sagon*. In some cases, these foods have adapted to modern culinary demands, such as *wingko babat* being marketed as regional souvenirs with multiple flavor innovations (Sarwopeni & Saraswati, 2021). Overall, traditional glutinous rice-based foods remain not only a culinary legacy but also a living representation of Indonesia's cultural, religious, and historical identity.

CONCLUSION

Traditional foods made from glutinous rice flour are deeply embedded in Indonesian culture, serving not only as sustenance but also as symbols in rituals, religious ceremonies, and social gatherings. These foods can be categorized based on their functions: (1) ceremonial and traditional rituals, (2) religious celebrations, and (3) communal or family events. Some, such as *onde-onde* and *madumongso*, also trace historical roots to classical Indonesian kingdoms, highlighting their cultural and historical value. Their persistent presence across regions and generations affirms glutinous rice's role in preserving Indonesia's intangible cultural heritage. The findings offer practical opportunities for heritage-based product development and culinary tourism. Academically, they encourage interdisciplinary studies that integrate food science, cultural studies, and sustainable development, supporting both preservation and innovation of traditional glutinous rice foods.

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