

Gastronomy Tourism in Danau Toba, Samosir Regency

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Abstract: Danau Toba is one of the five Super Priority Destinations. The issue of this study is gastronomic tourism and Muslim travelers. Gastronomic tourism can be an alternative tourism to natural attractions. When visiting Danau Toba it is not easy for tourists to find Muslim-friendly restaurants, therefore the issue becomes one of the concerns of the government due to the facts that most tourists are Muslims from neighbouring countries, like Malaysia and Singapore. The research used indepth interview techniques to pentahelix stakeholders namely; Academician, Business, Government, Community, and Media (ABGCM) regarding the food that represent Danau Toba. The findings indicate that there are seven foodies culture from Danau Toba that represent its gastronomy tourism. This study has a high originality by the reasons that when other studies are only identify and inventory the food items, this study include discussions on the complexity of food that correspond to three gastronomy indicators.

1 INTRODUCTION

Danau Toba is one of the 10 National Priority Destinations, now it is one of the five Super Priority Destinations. As evidence of the government's seriousness in the development of the region, the Lake Toba Tourism Zone Management Authority (Badan Otorita Pengelola Kawasan Pariwisata Danau Toba) was established. The authority function is to accelerate the development of tourist areas in 7 Regions around Lake Toba Tourism Area.

The issues considered to have a high urgency are related to *gastronomic tourism* and *Muslim travelers*. Gastronomy is considered as a determining factor in tourist attraction when tourists choose a destination. Gastronomic tourism can be an alternative tourism in addition to natural attractions related to the sun and sea. At the beginning of the development of tourism in the Lake Toba region tourists do not easily find many Muslim-friendly restaurants so that gastronomic issues related to Muslim travelers began to grab attention. This issue then becomes one of the concerns of the Samosir Regency Tourism Office. So far, one of the policies made is by listing restaurants that are friendly to Muslim travelers.

Gastronomy Tourism and *Muslim Travelers* will go hand in hand where Muslim travelers are the current trend of tourism development, and gastronomy has aspects to address the problems of Muslim-friendly restaurants. Gastronomy does not only see food as limited to eating and drinking, but there is also relationships with various branches of knowledge and arts.

Therefore, the purpose of this research is to photograph the culinary existence in every traditional event in the Samosir Regency as an effort in planning and developing gastronomic tourism. Following are the research questions:

1. How is the history of culinary existence in the Samosir Regency?
2. How is the technology used in the culinary world in Samosir Regency?
3. What are the philosophical values found in the culinary world in the Samosir Regency?
4. How is the planning of gastronomy tourism in Samosir Regency which associated with Muslim travelers?

2 LITERATURE REVIEW

2.1 Food, Foodies, and Foodscapes

2.1.1 Food

The changing from "gastro-turn" was seen in the academic field during the 1990s (Bessière, 1998; Fognini, 1995; Gilbert, 1992). Until now, gastronomy was considered a part of cultural tourism (Richards, 1996). Mallon (1995) also talks about the "difficult to identify" relationship between food and gastronomy. But, closer look at food showing it as the subject of "total experience" gained by tourists in eating and drinking activities (Pine and Gilmore, 1999). The basic form of providing this experience was later dubbed "first-generation experiences." Boswijk, Thijssen, and Peelen (2005).

2.1.2 The Rise of Foodie Culture

Foodie Culture is the creation of new tourism motivations, including restaurants, bars, wine and food producers (Carmichael, 2005). The growing link between food and travel is exemplified by guidebooks (such as the Terroir Guides series published by Little Book Room) and websites such as Foodtourist.com, which combines "food, wine, travel, and opinions / preferences" to guide potential tourists who have preference for foods, commonly referred to as *foodie hotspots*.

2.1.3 "foodiescapes"

This concept is dedicated to capturing and serving the needs of culinary lovers. In a similar way to that proposed by Florida (2002) that the key to creative is creativity, it seems that food does not become a supplementary but becomes one of the attractions and motivations of new tourism, not just to enjoy food but to learn about the food.

2.2 Gastronomy Tourism

Gastronomy as a new branch in the tourism sector depict the connection that is not limited to eating and drinking, but there are links with various branches of knowledge and arts. For this reason, Zahari et al. (2009) described gastronomy as revealed in the following figure.



Figure 1: Multidisciplinary of Gastronomy Tourism

Source: Gastronomy and Tourism

Based on several concepts gastronomy tourism:

- Gastronomy tourism is dynamic;
- Maximize the opportunities of sustainable tourism management;
- Reduce seasonality in destinations through gastronomy tourism;
- Encourage territorial decentralization of tourism, boosting local economies;
- Promote social inclusion and redistribution of income;
- Strengthen coordination between sectors to address the phenomenon of tourism globally;
- Promote public-private partnerships at different levels and across the value chain;
- Encourage the active participation of local communities;
- Promote an authentic experience based on cultural identity.

2.3 Planning on Gastronomy Tourism

The application of planning requires a comprehensive analysis, as evidence in planning gastronomy tourism, the steps are explained in the following chart:

Planning and management	Public institutions		Private or mix institutions	
	Producers	Traders	Food and beverages services (F&B)	Gastronomy activities
Gastronomic tourism value chain	1	2	3	4
	Experiences design for tourists			
Support for the value chain operation and development	Academy	Financial sector	ICT	Logistics, distribution and marketing

Figure 2: Planning for Gastronomy Tourism

Source: Gastronomy and Tourism

2.4 Moslem Travellers

2.4.1 Moslem Traveller Behaviour

Wilson and Liu (2011) addressed their halal concerns among the consumer where they realised the challenges in branding the Islamic product and services. In their research, decision-making paradigm was proposed as a basis for constructing salient and engaging brands to the Muslim customers.

Since the late 20th century, traveling and tourism have been common activities among Muslims considering that modernization has diffused into their societies (Jafari, 2014). However, the first choice of Muslims is to travel to Muslim countries because the tourism industry in these countries satisfies the distinctive requirements of Muslims in terms of food, daily prayers, and travel patterns (Bhuiyan, Siwar, Ismail, Islam, & Ehsan, 2011). The importance of Muslim travel concerns have encouraged researchers to provide tourism guidelines on how to comply with Islamic requirements and how to accommodate the increasing numbers of Muslim tourists (Henderson, 2010; Ozdemir& Met, 2012; Zulkharnain & Jamal, 2012). Religious beliefs influence Muslims' preferences to travel to a particular site, with specific attitudes and behaviours (Schänzel & Yeoman, 2015), and perceptions (Asbollah, Michael, & Lade, 2012). Moreover, Muslims travel for historical, social, and cultural encounters, obtain knowledge, communicate with other citizens, spread God's word, and enjoy and appreciate God's creations (Musa & Thirumoorthi, 2016).

Another group of independents variable are travel characteristics which comprise of family status, decision maker in a family, length of stay, travel arrangement, and type of accommodation

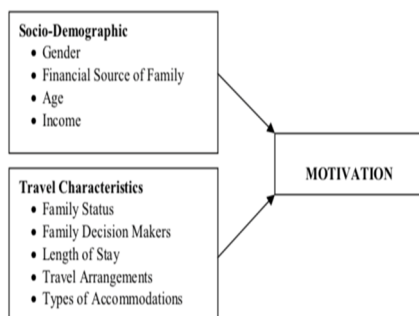


Figure 3 Moslem Travellers Behaviour

Source: Gastronomy and Tourism

2.4.2 Preference Halal Food for Moslem Traveller

To understand Muslim tourists' behaviour, destination marketers need to understand the demand side, the needs of Muslim travellers in the context of Halal tourism. The following needs are Muslim-friendly attributes that cater for Muslim tourists when travelling abroad. Muslim-friendly attributes which are applied in some destinations could be a benchmark for other destinations that target Muslim tourists and/or to market the destination as 'Muslim-friendly destination'.

Availability of Halal food and beverages is vital for destinations that target Muslim travellers. It is now common for Muslim tourists to request Halal food and beverages when they visit non-Muslim destinations. According to Islamic law, it is not allowed for Muslim followers to eat pork or pork by-products, animals that were dead prior to slaughtering, animals not slaughtered properly or not slaughtered with pronouncing the name of Allah, blood and blood by-products, alcohol, carnivorous animals and birds of prey.

3 METHODS AND MATERIALS

3.1 Research Design

This research was designed using a qualitative approach. This approach is chosen because it is considered important to obtain holistic data regarding the existence of culinary in Gastronomic-based tourism planning in Samosir Regency.

Meanwhile, the research method is descriptive. The descriptive method is chosen in order to obtain description of the existence of culinary in a traditional event in Samosir Regency, North Sumatra Province.

3.2 Research Objects

This research is located in Samosir Regency, North Sumatra Province. The object of this research is the existence and role of culinary in traditional events held at the site.

3.3 Research Subjects

The research subjects in this study are the population and sample based on a qualitative research perspective. Population or "social situation" consists

of three elements namely place, actors, and activities.

- a. Place, is a site that is located in the Samosir Regency, North Sumatra Province.
- b. Actors, are traditional and traditional actors in the Samosir Regency area site, North Sumatra Province, who play the role as informant and is considered to know the existence of culinary in the scope of traditional events.
- c. Activities, are all activities in the form of traditional event involving culinary elements in it and held in the area of the site located in the Samosir Regency, North Sumatra Province.

3.4 Data Collecting Techniques

Data collection techniques include: (1) Observation, by directly observing the existence of culinary and traditional events in the Samosir Regency area using tools such as documentation tools, namely cameras and videos; (2) Documentation, by recording secondary data from various related institutions (such as National and Regional Libraries) concerning various aspects of culinary and a number of traditional events on the Samosir Regency area, North Sumatra Province using tools such as checklist; (3) Interview, by conducting in-depth interviews with a number of community leaders (elders or kuncen / chief of community) as site managers to obtain clarity and suitability of the data related to culinary existence in a traditional event at the site of the Samosir Regency, North Sumatra Province using interview guidelines.

4 DATA AND RESULTS

4.1 Data

Samosir Regency is one of the regencies in North Sumatra Province on the east coast that has a variety of natural resources and culture as an object and tourist attraction that is able to foster the interest of tourists both domestic and foreign.

Geographically, Samosir Regency is located at coordinates $2^{\circ} 24' - 2^{\circ} 45'$ North Latitude and $98^{\circ} 21' - 99^{\circ} 55'$ East Longitude, with elevations above sea level between 904 - 2,157 m². The total area of $\pm 2,069.05$ km², consisting of $\pm 1,444.25$ km² (69.80%) of land area, namely the entire Samosir Island surrounded by Lake Toba and some parts of the land area outside Samosir Island. While the area of the lake ranges from 624.80 km² (30.20%).

Samosir Regency is an area where most of its territory is in the middle of Lake Toba waters and Bukit Barisan mountains. This causes Samosir Regency to have the potential of Maritime Tourism, Nature Tourism, Agro Tourism, Art and Culture Tourism. The development of the Samosir Regency is focused on efforts to develop it as an ecology-based tourist destination.

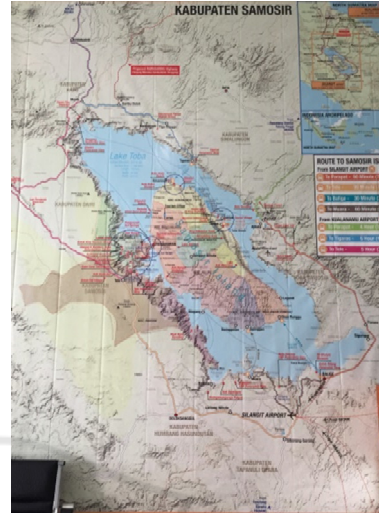


Figure 4: Map of Samosir Regency

All activities arranged above the Regency space, both on the mainland of Sumatra and on Samosir Island, must consider the environmental system. There is no single activity has been organized by changing existing native landscapes. Samosir Regency's natural landscape must be maintained so that the vision of Samosir Regency as a tourist destination based on natural resources and the environment can be achieved.

Samosir Regency's tourist attractions consist of tangible attractions, such as marine tourism attractions; beaches, lakes, museums and sites, natural panorama, agrofoetry (sports tourism). Intangible tourist attraction such as arts and culture. The wealth of attractions in Samosir Regency can still be developed, especially in agro tourism, ecotourism, sports tourism, and spiritual tourism.

Samosir District Tourism Office has made statistical data on the Number of Tourist Visits from 2014 – 2018.

BULAN	2014	2015	2016	2017	2018
JANUARI	23,356	19,096	23,806	38,321	46,734
FEBRUARI	7,448	8,822	11,930	10,936	24,969
MARET	9,727	10,776	10,552	13,362	30,717
APRIL	10,714	11,899	11,265	26,621	36,414
MEI	13,778	10,448	17,435	16,230	27,716
JUNI	10,848	14,256	9,080	51,964	73,986
JULI	20,662	25,845	42,107	20,958	23,680
AGUSTUS	17,887	10,968	11,122	13,072	22,997
SEPTEMBER	10,281	9,291	10,807	17,193	15,508
OKTOBER	12,045	9,076	6,870	16,243	10,645
NOPEMBER	13,810	11,698	9,276	13,134	20,333
DESEMBER	24,389	33,288	26,478	40,025	44,950
TOTAL	174,945	175,463	190,728	278,059	378,649

Figure 5: Number of Tourist Visit to Samosir Regency

In accordance with the graph tourists visiting Samosir are divided into foreign tourists and domestic tourists. The majority of tourists are domestic tourists, and data shows that there is an increase in the number of visits each year from both domestic and foreign tourists. Here is the graph:



Figure 6: Graphic of Tourist Visit to Samosir Regency

From the chart, the Tourism Office has classified 10 leading tourism attractions in Samosir. The leading tourism attraction will produce priority and pioneer tourism attractions that mostly classified into natural and cultural tourism. The following is the classification of Tourism Attractions in Samosir Regency:



Figure 7: Classification of Tourism Attraction Featured, Priority and Pioneering

Tourism Office of Samosir Regency also has made a summary in terms of products and markets, so that long-term policies and plans can be seen from the data that has been presented. The following are conclusions from the product and market match in Samosir Regency:



Figure 8: Product Market Match

4.1.1 History of Batak and Culinary Culture

Toba Batak culture as an agrarian society contains many elements that come from Hinduism. Hindu culture and Hindu literature enter and influence the Toba Batak culture. Alphabet and many vocabularies such as the names of days and months in the Toba Batak community are influenced by Hindu literature. While social and religious structures as well as government systems are influenced by Hindu culture. Hindu culture in that era, and also the intellectual culture of Hinduism, influenced the Southeast Asian world.

In the case of the state and government, for example, all groups of community oriented upward to the king, who is considered a descendant of gods, who are sacred, who is the culmination of all things in the state and government and which is the center of the universe. The conception of the king in Indonesia was taken by region and rural communities whose economy was based on a system of rice farming with irrigation in rice fields.

Of the many institutions or government agencies that have been visited, it can be said that none can provide specific data on the history of culinary existence in Samosir Regency. The explanation obtained is mostly pragmatic, namely discussing directly the existing culinary variety, which is popular among enthusiasts because the same information has been spread on various other media both based on the internet as can be found on the Google search page or on other social media.

In an effort to dig up information related to the culinary history of Samosir Regency, the research team has visited at least more than 10 government institutions or agencies, including the North Sumatra Province Bakesbangpol, North Sumatra Provincial Museum, TB Silalahi Museum, North Sumatra Regional Library, Samosir District Government, Regency Culture Office Samosir, Samosir Regency Tourism Office, Samosir Regency Industry and Trade Office.

In addition to visiting government agencies or institutions the research team also tried to dig up data from community leaders and non-governmental organizations and indigenous peoples in areas such as Tuk-tuk, Tomok, Pangururan, Pardosi or Parapat, Dolog, Samosir.

Most of the sources of information that have been mapped above apparently have not been able to specifically provide data and information on culinary history of Samosir Regency. Most of the information submitted to the research team is pragmatic, for example by referring to the 2019 Calendar of Events which turns out to only contain short or fleeting information and does not contain depth of discussion including the inclusion of historical aspects in it. So, it is not qualified as a source of information to parse the phenomenon and answer the culinary history research questions of Samosir Regency.

4.1.2 Technology Used in the Culinary World

The technology in question is very closely related to the culinary existence itself. Culinary is not only a form of food and drink, but also a chain from the procurement of materials, processing, until the presentation. For this reason, the authors convey a number of findings including goods related to culinary technology in the form of containers and tools ranging from agriculture, plantations, hunting, fisheries, to the process of cooking, serving, and post-drinking (tradition of betel-nut eating).

Based on data findings reported as archaeological remains in the North Sumatra Province state museum there are 6,462 pieces which are grouped into the following 10 groups.

Table 1: Number of Achaeological Remains of the State Museum of North Sumatera Province

No.	Group	Number	Unit
1.	Geologic	105	Unit
2.	Biology	70	Unit
3.	Etnogrphic	3.055	Unit
4.	Archeologic	349	Unit
5.	Historical	278	Unit
6.	Numismatic/ Heraldika	1.962	Unit
7.	Philology	261	Unit
8.	Ceramics	376	Unit
9.	Art	4	Unit
10.	Modern tecnology	-	Unit

In the ethnographic group, in particular there is 292 traditional containers of raw materials made of clay (pottery) 90 pieces, made from plants 165 pieces, made from animal horns 3 pieces, and from metal 34 pieces. The collection represents ethnics Batak include Toba, Karo, Simalungun, Angkola / Mandailing and Pakpak / Dairi) and Malay (North Sumatra Museum Development Project Section, 2000a: 2-3).

The container data based on the records of the Department of Regional Development's Regional Office of the Department of Education, Ministry of Education and Culture of North Sumatra Province and the North Sumatra State Museum (1991) revealed that there were 82 types of traditional North Sumatran containers in which there were food and drink utensils and made of various types of materials such as bamboo, rattan, leaves pandanus, bark, wood, pottery, brass, silver, pumpkin, ivory, and horn.

Types of containers made of bamboo include: *gumbar, kole-kole, chitang, parborasan, solunagole, tambe, kiong, atolu, simba-simba, kandi-abal, abal, busan kuran, tagan, tingan ingan, paromasan, perminaken, perminaken* and *container of medicine*.

Various containers made of rattan include: *holanden deli, sago, sindika, rakke, udea, recursors, jewelery, knuckles, hauling, jokes, bururu, nurung clay, sikkup, geang-geang, kating, haronduk, nahazondro, laka, bustle ni sport, and bou-bou*.

Variety of containers made of pandan leaves include: *kudai (bohul), pernaken, sensory chopsticks, mbago balls, helu balls, ucang, hams, cigarette holder tubes, nafa balls, haronduk, transplants, lengadung chopsticks, panuhuan, bako*

balls, and balls, ucang, hams, cigarette holder tubes, nafo balls, haronduk, transplants, penengen lengadung, panuhuhan, ballballs, bako balls, and tungkal.

Containers made of wood bark include: hopuk, kepek, kafu-kafu, and towa-towa.

Types of containers made of wood include: sago, hombing, bangking, mini hombang, bakhole, and caulking. Other tools made from earthenware include: pasu, jug, jug, and paromasan. Various containers made of brass include: vanity, kettles, bentan, cerana, pimples, and ladder gado. While traditional containers made of silver metal include: celepa, dongsi, salapa, culapah riar, and embat.

In addition, there are other containers made of pumpkin, including: taboos and taboos. Another container is a container made of ivory and horn. The people of North Sumatra know him: sahan, jewelry and guava fence. (Project Section for Building Guidance on Regional Office of Ministry of Education and Culture of North Sumatra Province and State Museum⁸ of North Sumatra, 1991: 1-5).

4.1.3 The Value of Culinary Philosophy

The philosophical values of an area will not be separated from the background of religious life or beliefs held by the community in addressing and acting on each of their behavior and efforts. Starting from there, the content of philosophical values in culinary culture in various traditional ceremonies that are usually performed can be seen. Usually the position of food and drinks will have an important meaning in a ceremony to be interpreted by all the supporting audiences.

The people of Samosir Regency, as the Batak ethnic community, also have a unique traditional ceremony style as illustrated in the following description. Based on the results of the Regional Cultural Inventory and Documentation Project study (1984: 43) in general the traditional ceremonies that still take place in the Toba Batak community include: (1) various birth ceremonies, (2) marriage ceremonies, (3) ceremonies entering new homes, (4) the ceremony of death, and (5) the ceremony of chopping the holi (digging bones).

4.2 Result

In accordance with the field findings the level of food as a tourist attraction in the Lake Toba Region is the Foodie Culture. Foodie Culture is equated to the creation of new tourism motivations, including restaurants, bars, wine, and food producers

(Carmichael, 2005). The link that grows between food and travel.

Actualization in the field is that there are some foods that have become icons in the Lake Toba Tourism Area, among others: *Dali Ni Horbo, Lappet, Nani Arsik* and *Naniura*.

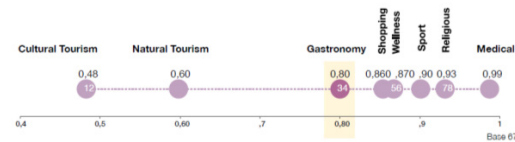


Figure 9 The Level of Food as a Tourist Attraction in The Lake Toba Region

The assessment regarding the importance of Gastronomy Tourism in Lake Toba Tourism Area can be seen from the results of interviews with stakeholders, namely:

- Academician: USU Lecturers
- Business: Business Actors
- Government : Tourism Office, Cooperative Office, MSME Office, Youth and Sport Office
- Community : Community Figures

Seeing tourists' preferences, many of tourists visited Lake Toba with natural tourism motivation. It is marked by 65,138 tourists visit to Pasir Putih Parbaba, followed by Menara Pandang of 48,809 tourists, and to Efrata Water Falls of 34,156 tourists. The three biggest destinations are still natural tourism, whereas for cultural tourism, one of them is culinary tourism has not become a mainstay in Samosir Regency. So that when it is applied to the importance of gastronomy tourism chart it has not yet appeared, only 0.60 of the total value of 0.99 (total experience).

But seeing the results of interviews from several stakeholders revealed from the program and the policies made, it is sure that later gastronomy will become one of the trends in Lake Toba area and will make the total tourist experience increase.

4.2.1 History of Culinary Existence in Samosir Regency

According to Prof. Bungaran Antonius Simanjuntak, who quoted Islamic sociologist Ibnu Khaldun in his social theory, that the geographical location, type of food, and daily work patterns also influence people's behavior. Geographically, the Batak Land in Tapanuli, North Sumatra, is located in a mountainous region, the climate is cool, and the distance between residents' homes is far apart. That is why the tradition of speaking of the Batak

community is loudly like shouting. If you don't scream, people won't hear. (silaban.net)

In addition, some Bataks are accustomed to drinking wine, a type of liquor that heats the body. So, their nature was also impressed hard. In the work, they are accustomed to working thoroughly and if necessary to overtime. "This is different from Javanese people whose food is tofu and tempeh. Soybean alone was treated for months. So, their nature is smooth. The way Javanese works is called 'alon-alon waton kelakon' or slowly but surely, but they are diligent and has a target," said Mr. Bungaran, adding, Javanese perseverance is clearly different from Batak hard work.

In the Batak tradition, there are three words that existentially support each other: *hamoraon* (wealth), *hagabeon* (ancestry), and *hasangapon* (honor). The method of achievement is regulated in the social structure of the *dalihan na tolu* or stove with three stones, the symbol of the social structure of the Batak community: *hula-hula* (wife-giving group), *boru* (wife-receiving group), and *dongan sabutuha* (one clan group). The relations of these elements determine the social life of many Batak people. (silaban.net)

Culinary treasures in Samosir Regency cannot be separated from Batak cuisine in general. Batak cuisine is a type of cuisine that is influenced by the arts and cooking traditions of the Batak tribe, who inhabit the North Sumatra region, Indonesia. Batak cuisine is one type of Nusantara cuisine. One of the characteristics of Batak cuisine is its fondness of using Andaliman (*Zanthoxylum acanthopodium*) as the main spice. That's why Andaliman is sometimes dubbed the "Batak pepper".

Batak culinary arts centers are found in cities in the Batak highlands, for example in the Tanah Karo region of Kabanjahe and Berastagi. While some places around Lake Toba offer a lot of freshwater fish dishes such as arsik style of golden fish ([arsik ikan mas](#)).

In contrast to the closest neighboring communities in the region such as Aceh and Minangkabau which are influenced by Islamic traditions, namely the existence of halal food rules, the Batak people who are mostly Christians have many of the best foods from this area made from pork, blood, and other unusual ingredients. (id.wikipedia.org)

If Sumatran cuisine in other regions shows a lot of influence on foreign cooking, such as the Minangkabau, Malay, and Acehese dishes, featuring curry dishes that are heavily influenced by Indian and Arabic cooking arts, then Batak cuisine

shows more the original cooking traditions of Austronesian peoples. For example, cooking pork with its blood, can also be found in the Filipino cuisine tradition, *dinuguan*. Meanwhile, since many of the Nusantara's ethnic groups converted to Islam, the art of cooking that is not halal, such as using pork, dogs, or blood, has been abandoned and disappeared, and now only survives in non-Muslim cultural areas such as in the Batak Land.

Regional differences in the influence of the Batak and Aceh culinary areas are characterized by the use of spices; choose curry or *andaliman*. Acehese on the coast use curry leaves (*Murraya koenigii*) as their main spices, while Bataks tend to like *andaliman*. The aroma of *andaliman* began to be felt starting from the Gayo plateau in Central Aceh and continuing Southeast to Berastagi in Tanah Karo.

There are many typical Batak dishes and use a variety of herbs or unique recipes. The most widely used spice in Batak cuisine is *andaliman*, and for all types of *arsik* Batak onions are used. Sambal Tuktuk for example uses a mixture of *andaliman*.

According to the Indonesian Minister of Tourism, Arif Yahya, "Culinary is a part of cultural work that is derived from a long tradition of community life. Culinary is also a valuable treasure for the Indonesian people that can bring prosperity to the community through the Cultural Industry." (travel.detik.com)

In Batak communities the naming of typical foods is largely based on the cooking process. *Na Niarsik* means to be 'arsik' or dried. In other words, *Dekke Na Niarsik*, a fish that is cooked continuously until the broth is dry, the marinade absorbs into the carp. If the cooking process is correct, *Na Niarsik* can last two days without stale. This was said by Vita Datau Messakh, Chair of the Indonesian Gastronomy Academy. Besides *Na Niarsik*, other Batak specialties named based on the cooking process include *Na Tinombur*, *Na Niura*, and *Na Nigota*. (travel.detik.com)

Cultural history has shown that *Na Niarsik* is a food that is part of the Batak adat which is closely related to the life stories of the Batak people themselves from birth, marriage to death. *Na Niarsik* is an important dish in Batak traditional ceremonies related to the life cycle. In addition, in terms of the presentation of *Na Niarsik*, the odd number has its own meaning in the traditional event of the delivery of *arsik* fish where the number of fish has meaning.

"One is intended for newly married couples. Three are for newlyweds. Five are intended for new

couples who have grandchildren. Seven are for Batak leaders." (Vita Datau in travel.detik.com)

Besides, in the preparation process *Na Niarsik* has certain rules that need to be obeyed. Only *hulahula* or relatives on the part of the wife can give, be it the biological parents, brothers of the wife, or the clan community of the wife. Include the selection of ingredients, it is only the best goldfish or Dekke is chosen, the red carp.

There are 16 kinds of seasonings in this culinary dish. From *andaliman*, *kecombrang* flowers and batak onions make *Na Niarsik* special. The way to process it like fish dishes in general. After cleaning and washing, the fresh fish smeared with orange to remove the fishy smell. After cleaning the belly of the fish, fill with Chives or Batak Onions and long beans. The cooking process is by combining the fish with all the spices until it cooks and becomes a little dry. Therefore, the term is dry-cooked fish.

Although the appearance of *Arsik* looks like yellow-seasoning cooked fish in in general, but in term of texture and taste is different. "There is the influence of *andaliman*, *kecombrang*, and batak onion which gives a distinctive taste and is only found in Batak land. The story behind *Na Niarsik* is a culinary cultural wealth that can be said to be the richness of Indonesian gastronomy.

4.2.2 The Technology Used in the Culinary World in the Samosir Regency

Based on the collected data, the technology related to packaging, hosting, culinary, hunting poetry, fishing, and agriculture is not less than 266 tools for five sub-tribes in North Sumatra. While the number of technologies that are closely related to and including typical Samosir Regency reaches 49 units or 5.4%. The forty-nine of these basic materials for making these technological tools that are directly related to culinary are metal 26.5%, bamboo 22.45%, wood 16.3%, others 16.3%, rattan 10.2%, leaves pandanus 3.4%, palm fiber 2.04%, and coconut shell 2.04%. In general, this is the original natural-based technology that is there.

In addition to a number of technological tools from the eight types of materials, there are also various containers or tools and technology made from pottery or ceramics which, according to previous researchers, are more commonly found in coastal areas. Gradually the equipment entered the area. The tools that can be recognized include: jars, jars (water containers for washing feet), steaming, jugs, calling (thread dyeing), *guri-guri* (oil or medicine containers), earthen pots (cooking fish and

curry), earthen pots (boil water, sweet potatoes, etc.), *parsharga* (salt container), plates, vases, *parasols* (incense burns).

In the present condition, based on observations in a number of traditional villages and traditional markets, equipment related to the culinary world has experienced many major changes both in terms of materials, form, and function. Various electronic equipment has influenced the lifestyle of the Samosir people including magic jar (rice cooker), refrigerator, mixer, juicer, huler, as well as various other technological equipment made from various synthetic materials such as: plastic, melamine, latex, silicon, etc.

4.2.3 Gastronomy Tourism Planning in Samosir Regency Associated with Muslim traveler

In accordance with the results of the analysis of Gastronomy from the aspects of history, philosophy, and technology use, the analysis used to make Gastronomy planning is divided into several stages, namely recognizing food related to three aspects of gastronomy, so the model is adopted from the Gastronomy case study in Indonesia. We give a name for food that can be used as a Gastronomy Tourism attraction, which is 7 foodies cultures from Samosir, including:

- *Andaliman*
- *Lappet*
- *Dali Ni Horbo*
- *Ayam Napinadar*
- *Itak Gorgon*
- *Naniura*
- *Ikan Arsik*

5 DISCUSSION

These seven foods were selected from the results of previous analyzes by looking at three aspects of gastronomy. With the identification of Food as culture, the next stage is how to plan from various stakeholders based on the responses that have been given, the following is an analysis of Gastronomy Tourism planning in Samosir Regency:

The culinary treasures in Samosir Regency are inseparable from the Batak cuisine in general. Batak cuisine is a type of cuisine that is influenced by the arts and cooking traditions of the Batak tribe, who inhabit the North Sumatra region, Indonesia. Batak cuisine is one type of Nusantara cuisine. One of the

characteristics of Batak cuisine is its fondness of using Andaliman (*Zanthoxylum acanthopodium*) as the main spice. That's why Andaliman is sometimes dubbed the "Batak pepper". In Batak communities the naming of typical foods is largely based on the cooking process. Na Niarsik means to be marinated or dried.

In other words, *Dekke Na Niarsik*, a fish that is cooked continuously until the broth is dry, the marinade absorbs into the carp. If the cooking process is correct, Na Niarsik can last two days without stale. This was said by Vita Datau Messakh, Chair of the Indonesian Gastronomy Academy. Besides Na Niarsik, other Batak specialties named based on the cooking process include *Na Tinombur*, *Na Niura*, and *Na Nigota*.

Cultural history shows that Na Niarsik is a food that is part of the Batak customs which are closely related to the life stories of the Batak people themselves from birth, marriage to death. Na Niarsik is an important dish in Batak traditional ceremonies related to the life cycle. In addition, in terms of the presentation of *Na Niarsik*, the odd number has its own meaning in the traditional event of the delivery of arsic fish where the number of fish has meaning.

The technology used in the culinary world in the Samosir Regency area Based on the data we have collected, the technology related to packaging, hosting, culinary, hunting poetry, fishing, and agriculture is not less than 266 tools for five sub-tribes in North Sumatra. While the number of technologies that are closely related to and including typical Samosir Regency reaches 49 units or 5.4%. The forty-nine of these basic materials for making these technological tools that are directly related to culinary are metal 26.5%, bamboo 22.45%, wood 16.3%, others 16.3%, rattan 10.2%, leaves pandanus 3.4%, palm fiber 2.04%, and coconut shell 2.04%. In general, this is the original natural-based technology that is there.

Philosophical values contained in the culinary world in the Samosir Regency area As stated in the data section related to the value of culinary philosophy in the Samosir Regency community as a Batak ethnic community, in general, they still carry out the following traditional ceremonies: (1) various birth ceremonies, (2) marriage ceremonies, (3) ceremonies entering a new home, (4) death ceremonies, and (5) ceremonial chopping holi (digging bones).

Gastronomy tourism planning in Samosir Regency which is associated with Muslim traveler Based on the results of the analysis above, it can be concluded that the current actual condition of

Samosir Regency already has 7 Foodies Culture from Samosir, but when viewed from a combination of several stakeholders now seen from the demand side not many see food as one of the tourist attractions, although in terms of providers can already share foods that contain historical value, philosophy, and are unique in technology.

So that Gastronomy Tourism planning in Samosir Regency is not suitable at this time, but can be used for future planning by looking at the issues of concern now and in the future, namely Muslim Travelers. Suggestions of this research include: (1) Further research is needed to examine 11 aspects of gastronomy others, so that Gastronomy planning in Samosir Regency will be analyzed objectively and holistically; (2) By conducting further research, and holistically analyzed this research can be used as a benchmarking for other studies that will take Gastronomy as a research topic.

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