

# Dishes in Wuku Taun Traditional Ceremony as Gastronomic Tourist Attraction in Lamajang Village

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**Abstract:** Traditional food is part of a cultural heritage that has no material form is also part of the identity of a society. Food has various functions other than as the fulfillment of physical needs. But along with the influence of globalization society began to abandon traditional food because it is considered ancient, and difficult to make. If this is left then the future of the food will be extinct along with the local wisdom and the story contained therein. The focus of this research is to discuss the gastronomic value contained in foods served in the implementation of Wuku Taun Traditional Ceremony at kampung Cikondang, Lamajang village. The food served is made up of twenty (20) sorts of food, consist by main food, six (6) kind of side dishes, twelve (12) kind of snacks, and one kind of Rujak. The purpose of this study was to perform a written documentation in order to preserve the served dish and then use it as a tourist attraction. This research is a descriptive qualitative study with ethnographic approach, this method is used to describe a cultural phenomenon in comprehensive. Data was collected through participated observation, documentation studies and indept interview. The results showed the gastronomic values contained in each food served in Wuku Taun Traditional Ceremony, and the application of gastronomic routes by making the food served in Wuku Taun Traditional Ceremony as the main attraction.

## 1 INTRODUCTION

Culture is a self-esteem of a nation other than the national identity, which is the values inherited in a community that covers all the manners in public unit. The specificity of a culture can be seen through expressions that are poured in the form of material and not objects (Sedyawati 2014). The cultural heritage consist of tangible inheritance in the form of physical objects and intangible inheritance is an object that has no material form and one of that includes the traditional food (Md Ramli, Mohd Zahari, Suhaimi, & Abdul Talib, 2016). Traditional food has its own uniqueness that makes it interesting to serve as a tourist attraction (Sudono, Ningsih, & Miftah, 2016).

Tourism can be used as a container to collect and introduce traditional food to be sustainable and keep its sustainability. The tourism industry has become one of twelve sectors prioritized to accelerate Indonesia's economic growth (Ningsih & Sudono, 2016). Currently, there is not a lot of research discussing the gastronomic values contained in the

food in Indonesia, likewise with food utilization as a tourist attraction (Turgarini, 2014).

Case in this study were conducted in kampung Cikondang, Lamajang Village, Pangalengan Sub-district, Bandung Regency. The people of kampung Cikondang still maintain the habits or traditions inherited by their ancestors, both in the view of life, religious traditions, values of life and others. One of the traditions implemented by the community Cikondang is Wuku Taun traditional ceremony.

In the implementation of the ceremony community makes various types of food consisting of the main food, side dishes, and snacks as a complement to the ceremony. The food served, as well as the rituals that led to it have their own meaning and philosophy reflecting each value of life held by the people of Cikondang. The values and philosophy of the food that makes it interesting to be examined and made a tourist attraction because from the food we can know more about the values of life and local wisdom of indigenous peoples Cikondang because food is a reflection and the identity of a region.

## 2 LITERATURE REVIEW

### 2.1 Tourism

The term tourism was first compiled in the years 1960-an taken from Sanskrit which is 'pari', 'wis (man)', and 'ata' which translates as "those who leave home to travel without making a living in places that been visited while enjoying their visit" (Pendit, 2003). According to Undang-undang Republik Indonesia Nomor 10 Tahun 2009 Tentang Kepariwisataaan, the development of tourism in Indonesia basically use the concept of cultural tourism. This includes the artistic and cultural potential owned by the form of buildings, souvenirs, promotional materials, food and beverage including its presentation; To build an image about Indonesian tourism that has its own characteristic or identity (Oka A. et al, 2006).

The elements of art and culture serve as tourist attraction 'objects' as one of the efforts in the utilization of cultural potential. The elements are packed more interestingly to be presented to tourists. However, in packaging this culture is necessary to avoid harassment of religious practice done by the community as the owner. Therefore, there is what is called a "special interest tourism" where tourists come to a specific object in particular. Tourists can enjoy the 'servings' of an amazing natural environment, convince the unique cultural expressions, or engage in cultural activities to get a distinctive experience (Sedyawati dalam Oka A. et al, 2006).

(Yoeti, 1991) and (Marbun, 2002) classify things that become objects and attractions and can attract people to come visit a destination, namely:

- Objects that exist and are available in nature (*Natural Aime*), everything that is a natural resource.
- Human creation (*man-made supply*), all that relate to cultural outcomes and human copyrighted works.
- The ordinance of community life (*The way of life*), Includes the life cycle of human birth until the man dies.

Shaw and William (1997) in (Syarifuddin & Nurlatipah, 2015), mentioning cultural elements that can be a tourist attraction, that is.: (1)Craft, (2)Tradition, (3) The history of an area or place, (4) Architecture, (5)Local or traditional food, (6)Art and music, (7) How to live a society, (8)Religion, (9)language, and (10)Traditional clothing.

### 2.2 Traditional Ceremonies

Traditional ceremonies are a medium used to preserve the cultural values of the generations as well as the media to introduce the culture and traditions of the existing community from generation to generation. Traditional ceremonies contain local wisdom that is interpreted through the stages and symbols used in the process of implementing the ceremony. Through the process of implementation, traditional ceremonies will strengthen the emotional bonds among the members of the community involved, through traditional ceremonies can also be seen how the community maintains and preserves its culture and identity (Prasetyo, 2011). In the implementation of rituals or traditional ceremonies, people usually prepare offerings in the form of objects and food.

### 2.3 Food and Culture

Food and drink is a symbol that grows and evokes pride and prestige, and also has an economic strength that is not only a 'commodity' for sale in both local and global markets, but also as a symbol of the region and country that attracting visitors (Beer, 2015). In the Indonesian culture, food has various functions that are beside for the fulfillment of physical needs, food is used as a medium 'offerings' or commonly referred to as *sajen*, also as a marker of status from those who eat the food (Sedyawati, 2014).

The foods in the Indonesian culture cannot be removed from the environmental influences in the area. People create food with various minds, knowledge and local wisdom to defend their lives by utilizing resources from the surrounding environment. The type of food consumed by a community is based on the knowledge of the Society of Food. The knowledge system of society is transformed through the process of learning in generations so that it becomes a tradition in the lives of people concerned. According to the function of food can be classified as a staple food, snacks, food, for special occasions, and for ceremonial purposes (Sunyata, Sumarno, & Mumfangati, 2014).

Local or traditional food signifies a specificity that can only be found in the food of the area, both seen from the nature of the food and the story that complementing it. Local food can provide additional value and contribution to tourism destinations to contribute to the competitiveness of the area (Perez, Granda, Lopez-Guzman, & Coronel, 2017). Local food can play an important role for sustainable tourism because it provides an experience that attracts tourists through the uniqueness offered by the food.

Local food is conceptualized as a 'authentic' product that symbolizes the character and culture of the destination or the Roar visited. Through local food, visitors can enrich their experience and knowledge about the culture inherited in the area through the food he consumed (Sims, 2009). The authentic Word refers to the satisfaction of travelers to the experience gained. Authenticity of a destination is an important component and motivation from a tourist (Avieli, 2013).

## 2.4 Gastronomy

The word of "Gastronomy" derived from the Greek language "gaster" meaning stomach and "nomas" meaning the rule. Archesthundred in the 4th century before A.D. wrote the "Gastronomia" which literally translates to "rules for the stomach" which contained a meal guide, Santich in (Turgarini, 2018). (Kivela & Crotts, 2006) defines gastronomy as a cooking art and good eating ordinances. On the other hand, gastronomic is interpreted as a science that learns the relationship between food and culture and usually involves tasting, preparing, experimenting, searching for experiences, researching, discovering, understanding, and writing about food.

Soeroso (2014) in (Turgarini, 2018) defining gastronomy as a science and art is also an appreciation of ethnicity, nation, group, religion, gender, and culture in learning about food and beverages used in several situations and conditions. Based on cultural perspective, gastronomic is a mixture of tangible and intangible elements. Therefore, food can be used as a cultural identity because authenticity a food describing the identity of the region (Perez, Granda, Lopez-Guzman, & Coronel, 2017).

Turgarini (2018) gather existing components in gastronomic sciences into a single unit that can be used in learning gastronomic. These components include nine elements that connect not only to the food-generated process but also the relationship between food and culture owned by the community. These components include:

- Philosophy, history, traditions and social
- Ethics and etiquette
- Cook cooking
- Raw materials
- Tasting
- Serving
- Learn, research and write food
- Looking for a unique experience
- Nutritional value.

Gastronomy is a part of the social, cultural, economic and historical of a region and its inhabitants that reflects the ordinances of the people's life and preserve culture because gastronomic involves the transfer of knowledge and information about Community, culture, traditions and identity of the region because the creation of a food is not separated from the traditions and cultures in the area (López-Guzmán & Sánchez-Cañizares, 2012).

## 2.5 Gastronomic Tourism

Gastronomic tourism is a means of tourists to learn and appreciate the different cultures; The scope is more than just studying cooking (Turgarini, 2018) because gastronomic tours allow tourists to get in touch with the culture of an area and know the relationship of the past, traditions, history, and cultural heritage manifested in agriculture, environment, social patterns and traditions in the processing of natural resources (Corigliano 2001).

Gastronomic tourism supports the development of the region as a liaison between food, beverages and tourism; strengthen the public identity; To revive and maintain the community's contemplation. Gastronomic tourism also plays a role in preserving the cultural and historical heritage and passing it on to the next generation and ensuring its sustainability Hall et al (2003) in (Sormaz, Akmese, Gunes, & Aras, 2016).

According to (Sedyawati, 2014) Preservation is a process that includes the efforts of protection, development and utilization. One of the ways to preserve a gastronomic object is to manage and utilize the potential belonging to the object into a tourist attraction A top priority in tourism development is eco-culture-based tourism attraction that combines the cultural landscape, also directed to an environmentally friendly ecosystem-based economy and maintains the sustainability of its surrounding life. However, tourism development strategies are a merger of the preservation of cultural landscapes, the revitalization of local cuisine, and the arts (Turgarini, 2012).

## 2.6 Gastronomic Route

Gastronomic route becomes the most widely used product in order to manage gastronomic objects as tourist attractions. In general, this tourist route can be interpreted as designing a number of activities and attractions related to the food production process that becomes a tourist attraction in order to represent the identity and culture of the area visited.

The design of the gastronomic route involves several components as an identity and something unique to the traveller and used to facilitate access and facilitate in enjoying and learning the gastronomic and providing a whole experience for tourists (Murgado, 2013). A gastronomic route will succeed if the route utilize its gastronomic heritage as a tourist attraction (Gheorghe, Tudorache, & Nistoreanu, 2014).

Based on several studies conducted on the application of gastronomic routes (Bruwer, 2003; Ferreira & Hunter, 2017; Gatti, Incerti, & Gatti, 1997; Murgado, 2013), the components used as reference in making the gastronomic route are as follows:

- Visit the plantation area, farm or ranch
- Visit production area or product processing place
- Visit the museum or places that provide information about the product
- Tasting local specialities food and regional products
- Buy products from local residents
- Visit the exhibition or festival
- Live in an area related to the route.

The gastronomic route is based on local attraction, therefore the arrangement should be able to accommodate some features that become a brand identity or uniqueness of the area so it can display the distinctive character owned by a route Gastronomic, so tourists will be able to see and recognize the difference in the gastronomic appeal of one area with the other (Bruwer, 2003). (Bruwer, 2003).

### 3 METHODOLOGY

This research is a qualitative descriptive form using ethnographic approaches. The ethnographic approach is used to understand a cultural phenomenon of the community in its natural environment. Ethnography aims to describe a culture thoroughly in discovering the hidden knowledge of a culture or community (Emzir, 2011; Mulyana, 2010).

Data collection techniques are conducted through observation, literature study, in-depth interviews, documentary studies, and triangulation to analyze the data obtained. This data collection technique involves researchers as a research instrument that functions not only to describe what is happening but also to explain how it can happen (Emzir, 2011).

## 4 RESULTS AND DISCUSSION

One of the traditions performed by the Cikondang community is the traditional ceremony of Wuku Taun. This traditional ceremony was done to commemorate the Islamic New Year and was held on 15 Muharam. In the implementation of the community presents various kinds of food for ceremonial purposes and to be distributed to the communities involved and to invited guests.

### 4.1 Dishes in Wuku Taun Traditional Ceremony

The food served in the traditional ceremony of Wuku Taun consists of the main dish that is Nasi Tumpeng consisting of three Tumpeng is called by *Tilu Tumpeng Lulugu* which is made of three different types of rice, there are white rice, glutinous rice, and red rice. Each tumpeng is filled with one whole chicken which has different fur colors symbolizes the philosophy of Cikondang community i.e *Ucap, Tekad, Lampah*.

The Tumpeng that is made to be distributed to the community is called *Tumpeng Pangiring*; made of white rice and stuffed with four pieces of chicken meat. Side dish consisting of *tumis kentang, tumis cabe gendot, gorengan oncom, gorengan asin pepetek, rempeyek, kerupuk kemplang bereum* Snack consisting of two types of opaque yaitu *opak bodas* dan *opak bereum, kolontong, ampeang, borondong, pupuntir, angleng, wajit, dodol, peyeum ketan, tiwu, pisang*; and one type of rujak that is called *rujak suro*.

Each type of food served has a philosophy and story behind its use. Like the use of a snack that has a sweet flavor containing philosophy that is hope that our life always feel a sweet or good thing. Then the use of vegetable resources as a side dish because of economic politics conducted by the Dutch in the 15th century that focuses West Java region as a producer of commodity crops and form a diet of Sundanese people who do not Oriented to animal resource (Rahman, 2018).

Most of the ingredients is obtained from the surrounding community which gives it to the traditional house from generation to generation (*ngiring*). The implementation of traditional ceremonies is a form of gratitude to Almighty God for wealth and previous life, and look forward to a better life in the future.

Preparation of food making starts from 1 Muharam to 14 Muharam. Preparations include the process of rice harvesting, snack making, the taking of firewood and banana leaves into the forest, making packaging

from banana leaves, and preparing all the needs needed for the implementation of traditional ceremonies. On the date of 10-12 Muharam usually people flock to give the accompaniment of rice, seasoning, salt, crackers and others as ingredients to make food. On the date of 15 Muharam carried out the process of making *tilu tumpeng lulugu*, *tumpeng pangiring*, *tumis kentang* and *tumis cabe gendot*. During preparation and implementation there are provisions that must be complied by all parties involved. The procedure of processing and knowledge of food is inherited by the ancestors to the people from generations from ancestors to their descendants, so that the division of tasks in preparation until the implementation of ceremonial procession is based on descent.

The type of food made is a typical food that is commonly made by the community Cikondang good for ceremonial purposes, *hajatan*, as a daily food, as a food to entertain and serve as a souvenir to the guest.

In the making of food, the ancestors of the people slipped various meanings and philosophies related to the food, because the food is used as a media of learning and reflection of life for the community. The selection of food types served and the material used is a little much influenced by natural conditions, socio-cultural and the history of the community Cikondang especially and Sundanese people generally in the past. Likewise the tools used are still using traditional cookware and packaging.

#### 4.2 The Design of Gastronomic Route

Activities conducted in the gastronomic route include visits to farms and ranch, production place, tasting food, and seeing the traditional rituals carried out. This route can be used as a guide for tourists who come to Kampung Cikondang at the time of Muharam. This gastronomic route can also be used as a research material for local governments to develop and manage gastronomic tourism in Lamajang village.

Through this route is expected that tourists can get an authentic experience and get the value of the food served through activities performed and stories delivered in gastronomic tourism activities.

## 5 CONCLUSION

The food served at the traditional ceremony of Wuku Taun has a philosophy of values and good teachings for people in life. The type of food served at the traditional ceremony of Wuku Taun can not be removed from the geographical and socio-cultural

conditions of the people of ancient times, because the food served is a representation of the potential natural resources and local wisdom and Community-owned culture.

In the process of making the food, people still hold and implement the provisions and rules taught by his ancestors. Recipes used are still using recipes and traditional way of processing and using traditional tools to cook, serve, eat and pack those foods.

The gastronomic route can be used as one way to utilize the uniqueness and gastronomic values of the food served in the traditional ceremony of Wuku Taun as a gastronomic attraction.

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