

THE UNIQUENESS OF TRADITIONAL FOOD AT THE DUKUTAN CEREMONY AS CULINARY TOURISM

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Article Info

Article history:

Received Sept 23, 2024

Revised Oct 11, 2024

Accepted Nov 20, 2024

Keywords:

Uniqueness, Traditional Food,
Dukutan Ceremony, Tourism

ABSTRACT

Tourist visits in Central Java have increased, especially in 2022. One of the efforts is to conduct tourism performances. Performances and culture as part of tourism that needs to be preserved for the sustainability and continuity of future generations to be enjoyed. Nglurah village with its special event, Dukutan, is a ritual village cleanup event in the Menggung temple area using traditional Javanese clothing that serves traditional food called Gandik. From the results of previous research, that Gandik is only as a dish. In addition, a more in-depth discussion is only on the ritual of the ceremony so that it is not found specifically about the selling value of Gandik which has a unique value as a selling point to attract tourist visits. This research uses a qualitative method through observation and in-depth interviews with the caretaker of the dukutan event and directly related stakeholders. . The results of this study show that the uniqueness of Gandik is in terms of naming this food served using unique Javanese language with various meanings and purposes. The processing of this food is also not arbitrarily made without any rituals or the implementation of special conditions. The presentation must also use banana leaves in the form of a takir on a tampah

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1. INTRODUCTION

The Covid-19 pandemic has hit Indonesia's tourism and creative industries. The author found that in the Indonesian Central Bureau of Statistics data during the Covid-19 Pandemic event, the level of visits to Indonesia has decreased since January 2020. There has been almost no movement throughout 2021, but the number has started to increase after the opening of visit orders in 2022, and an increase has started to appear. The number of visits until October 2022(Badan Pusat Statistik, 2020). As presented in the table that the author displays in table 1 below.

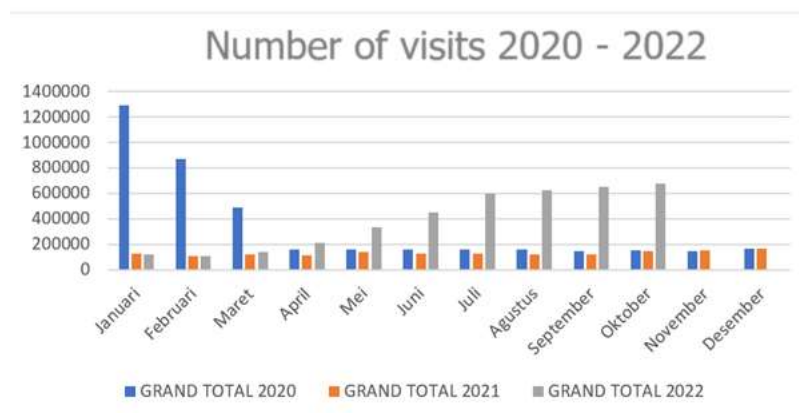


Figure 1. Number of Visits in 2021

Source: Indonesian Central Bureau of Statistics 2020

The author admits that this has greatly affected the government's income in the tourism sector. Increasing the number of tourist visits in Indonesia is hoped to revive regional traditions that have been stopped, one of which is by sharing tourism stories. (Kemenparekraf/Baparekraf RI, 2021). Indonesia has lots of interesting tourism stories in every province, one of which is on the island of Java, especially in the Central Java region, Karanganyar Regency, Tawangmangu sub-district, to be precise in Nglurah Village at the foot of Mount Lawu. A Dukutan ceremony is always held here, where this ceremony is used as a ritual to connect oneself with Sang Hyang Widhi Wasa. His journal (Hartono, 2021) explains that the dukut ceremony is always held at the dukut wuku, the 29th of the 30 wuku, which the Javanese people know. The Dukutan ceremony for the local community is a must for the safety of all members of the community and all their children and grandchildren. The Dukutan ceremony clearly shows that the community upholds cultural values and maintains close relationships with their ancestors.

Nglurah Village as Agrotourism Sewu Kembang Village This village started from the struggle of the people who mostly cultivated and sold ornamental plants along the road to Nglurah. This attracted the attention of the local government and some flower lovers to turn the area into Kampung Sewu Kembang (Hartono, 2021). Not only is it famous for its Sewu Bunga Baun, but it is also famous for its Dukutan or village cleaning ceremony. The Dukutan ceremony is based on a story passed down from generation to generation and is the forerunner to the founding of the village of Nglurah. Then it became a Tawur Dukutan tradition. Dukutan is a clean ritual ceremony for the traditional village community of Nglurah Hamlet, Tawangmangu District, Karanganyar Regency. This traditional ceremony is held every Tuesday, Kliwon Wuku Dukut, the wedding day of Kyai Menggung and Nyi Rasa Putih at the ancient site of Menggung Temple (Dukutan, n.d.) The Dukutan ceremony for the people of Nglurah Village is a must for the mutual safety. of community members, their children, grandchildren and their offspring. (Budiandya, 2017) When serving the offerings of the Dukutan Ceremony, the food is unique in terms of its name, processing, and presentation techniques. The food served for this offering can be from animals, (Hartono, 2021)(*Dukutan*, t.t.)(Budiandya, 2017)vegetables, vegetables, and fruits- fruit.

In this study, researchers are interested in observing more deeply the uniqueness of "Gandik" food presentation. Gandik is made from corn and has characteristics almost similar to Gemblong cakes made from cassava. But the difference is that Gandik is a square shape slightly bigger than Gemblong, some are white, and some are brown. The processing method is soaking, in which the corn is soaked for two days so that it is easy to puree, and then the mashed corn is mixed with coconut. The mashed material must use a large impact, like a rice pounder in ancient times. Then it is compacted and shaped like a rice pounder. Gandik is quite delicious when enjoyed with other dishes as a side dish in the form of corn rice and vegetables called Ares. Ares, a soupy dish, has a yellowish colour similar to Gulai. The main ingredient is the soft banana tree flesh or banana stems. Then there is Bothok, and then there is Sambal and Bongko Kacang Tholo or Soy Beans, several other village dishes.

Gandik has a very close history with the history of ancestors. Gandik is still preserved and even highly respected as a snack during rituals. In a ritual called Dukutan, guests can usually pray and ask that their wishes be fulfilled through a ritual procession. This, according to the local community or adherents, can be granted. However, this cannot be denied from the existence of several beliefs and beliefs from each layer of society, especially in the Land of Java or this archipelago.

2. RESEARCH METHOD

This research is a qualitative research with an ethnographic or ethnomethodology model, which is a qualitative research model that aims to describe the cultural characteristics of individuals or groups of people who are members of a cultural community (Hanurahman, 2016)

Research hypotheses

this research aims to provide answers based on the main question, namely what is the uniqueness of gandik as a treat in the dukutan ceremony.

The research design is based on the formulation of research problems, namely the unique value of traditional snacks "Gandik", the process of making and presenting methods through literature studies both through book literature, the internet in the form of articles, journals and so on. The location of research on the unique value of "Gandik" as a potential culinary tourism ritual activity concerns the preservation of the Tourism area. This study used a data collection method by researchers through literature review data from book science sources, documentation data and other sources that the author found from internet networks such as articles and journals regarding efforts to elaborate the unique value of traditional food "Gandik".

The method used in this study uses qualitative research. This qualitative research, in particular, uses case study methods, according to Lincoln and Guba (Mulyana, 2004). In this study, the author also observed the participant method because the researcher participated directly and explored the problem to answer the researcher's curiosity. This study used the structured interview method to help produce the researcher's field findings because researchers use systematic interviews with informants according to interview guidelines. Study documents Purposive sampling because researchers determine information according to needs. The types of data used in this study are primary and secondary data. Primary data is the main information obtained directly from the research object of individuals, groups and organizations. This means that the primary data is all information about gastronomy. Secondary data is information researchers obtain in the form of information that the organization has published. Data analysis in this study starts from the interview process and descriptive observation and is equipped with data conclusions. According to Miles and Huberman, the data collection process is still being carried out. The data appears in the form of observable words, actions or behaviours. The data analysis flow consists of 3 streams, namely; Data reduction, data presentation and data verification or conclusion drawing.

3. FINDINGS AND DISCUSSION

1.1 The Unique Value of the "Gandik" Snack Menu

There are 4 "Gandik" Snack Menus in the procession of dukutan. Each Gandik has its characteristics and unique values, which are summarized as follows:



Figure 1. Red gandik and white Gandik

Source: researcher 2022



Figure 2. Large Gandik Size

Source: researcher 2022

1. The Uniqueness Value of the "Gandik" Manufacturing Process

The main ingredients used in making offerings are corn and ingredients from palawija. The making of these offerings is usually done two days before the ceremony. In making this offering, residents must obey some regulations; if these regulations are not obeyed, things will happen that can harm the local community. The specificity of Gandik is that it becomes a special dish that is not traded to the outside world because this becomes a dish for rituals. Another specificity is that this is not allowed to be made or mixed by women who are not yet holy or are menstruating and must be with a clean heart without any bad intentions. The procession is because it is very sacral. It has its taboos. It is not allowed to taste at the time of making and should not be seen by others because there is a mystical element as long as it has not been prayed for or before the event is over. Even this process is very traditional without modern tools.

Before making Gandik and this other dish, a holy bath is required first. Cook the dish without tasting, but still use feelings and several other spices to keep it delicious. The tasting bar can only be tasted by the person who does it. Gandik has historical value that is closely related to the ancestors' history. Therefore, Gandik is still preserved and even very upheld for its existence as a snack during rituals. In the ritual called Dukutan itself, guests can offer prayers and ask that their wishes or wishes can be achieved, through rituals that overlook the Menggung Temple and give offerings and frankincense, according to the local community or adherents can be granted. However, this cannot be denied from the existence of several beliefs of each community layer, especially in Java or the Archipelago, because this Dukutan ritual is a tradition of cultural preservation in the era of modernization.

Because the main ingredient for making offerings is corn, it takes two days to make it. The corn to be used must be clean. Before use, flour should be soaked for two days. After soaking, it is then squeezed. Dikecrah is ground in a barn, but after they got to know the selep they chose the selep tool, so the result is smoother and saves effort. Offerings must be made from corn, and there must not be the slightest element of rice because, according to the inhabitants' stories, corn is their Danyang's favourite food. The process of making offerings is as follows: after the corn is soaked for two days is ground into fine flour and then mixed with grated coconut. The only seasoning used is salt, so it should not be tasted, so it is only an estimate. In making offerings, simplicity is emphasized but full of accuracy. After the flour and coconut are grated, mixed in a container, then steamed until half cooked. Then the mixture was divided into two, one steamed again to be made as a tumpeng, and one was formed into other foods such as Gandik, untir-untir, alu-aluan, pur sedapur and others.

2. The Unique Value of "Gandik" Presentation

Offering means feeding as an offering, a tribute, or for a religious-related purpose. This offering is in the form of various types of food, vegetables, and fruits. This offering was offered to Danyang. Two Danyang are trusted to guard the village, Kyai Menggung and Nyai Rasa Putih. The two Danyang were given offerings given by Chief Kaling. These offerings will be stored in Sanggar or Tinon and only taken out five days after the ceremony. The food served as an offering has its uniqueness which is divided into 3, namely the name of the food and the way it is processed and served. First, the type of food served other than rice is from corn made into tumpeng. Tumpeng means oriented towards

the thought that humans should live according to God (Ratnaeni, 2021). Tumpeng is made of corn. Grilled tempeh is pierced with a knife and then pierced on a corn rice tumpeng. Each side dish consists of two packets of Ares: vegetables made from leeks and seasoned, Bongko made from soybeans and given various spices. Bothok is made from a grated young coconut, Pelas is made from grated young coconut with anchovies. Kuluban or gudangan is a variety of vegetables that are stewed with seasonings from grated coconut as well. This food is found in banana leaves in the form of a tray. Takir is formed by folding both sides of the banana leaf by balancing both sides to form a box or basin like a bowl, then locked/pierced with a stick (bite) (Nugrahani, 2022).

All sorts of offerings are made in one container or commonly called water. Encek is made from banana leaves and leaf stems, also equipped with dadap leaves whose purpose is to create a serene taste. While the second one contains: Banana, Plantain symbolizes the nature of a king, that the king is only one and not two, in the hope of becoming the leader of society to realize just and prosperous welfare. Fruits other than bananas, namely oranges, apples, guavas, salak, and so on, that are bought in the market show an understanding that in life in this world, they realize that they cannot meet their needs with products from within their environment, but need additional parties. Other people outside their environment, from the results of relationships with people outside their environment, which can be purchased thanks to the hard work of picking plants, need to dedicate them to the community so that the soil fertility in which they harvest their crops is maintained. Well maintained. Because they usually sell the crops they pick at the market, they feel the need to buy all kinds of food sold in the market to be offered to Danyang so that their welfare is maintained. Punar, Gandik, which consists of small gandik, large gandik, white gandik, and fraternal gandik, Reca is a corn dough shaped to resemble the guardian statue of Menggung Temple, Pur Sedapur is made of corn shaped to resemble kitchen utensils used to process offerings such as lumpings, pestles, tongs, and mortars. Polo dependent is a symbol of prosperity with a hope of a prosperous life. Polo pendem, also Mother Earth's symbol, rules the earth and the universe. All the necessities of human life are provided by Mother Earth so that with this facility, humans remember the identity of life. Polo pendem, is an expression of gratitude to the universe for all its gifts and graces. Kependem polo consists of cassava, taro, sweet potato, and entik.

4. CONCLUSION

Food as an offering with various names of presentation and processing methods at the Dukutan Ceremony is a uniqueness that can increase people's interest in visiting to see the ritual. Traditional food as an offering at the Dukur ceremony is served in addition to rice, with corn used as tumpeng. Other complements are vegetables wrapped in takir, tum and others. Vegetables are cooked using local ingredients from various vegetables. The presented fruits have symbols according to the meaning that Danyang wants. The way of processing with certain conditions is mandatory so that the offerings are received at the time of the ceremony. In a ritual called Dukutan itself, guests can pray and ask that their wishes or wishes can be achieved; through rituals overlooking Menggung Temple and giving offerings and frankincense, according to the local people or adherents, it can be granted. However, it is undeniable that there are several beliefs and beliefs at every level of society, especially in Java or the Archipelago. Because this Dukutan ritual is a tradition of cultural preservation in the era of modernization, without this preservation, the culture in the archipelago will be lost, eroded by the times, and even eroded by foreign cultures.

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