

# The Spice Route from Arabic, Europe and China to Jayakarta toward Batavian Cuisine: Revitalization of Batavian Local Wisdom Values through Batavian Culinary Gastronomy

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**ABSTRACT**

Long ago, before colonial period, Jakarta was known as Bandar City. The Sunda Kelapa port became a trading center as well as economic center in the archipelago. Many traders from Java, Bugis, Malay, Arab, European, and Chinese came to trade to Bandar City through the Sunda Kelapa Harbor. Spices became one of the trading commodities at that time apart from cloth, porcelain, coffee, perfumes, pepper, gold, fruits, and so on. Batavian cuisine at that time was already formed and the got the influence of cultural acculturation that occurred between the Batavians and other ethnic groups in Bandar City or Batavia. The influence of foreign ethnic groups affected the ingredient and cooking techniques of Batavian culinary treasures. These can be called as spice routes from other ethnic groups to the Batavian culinary trail. Therefore, Batavia is as a native of Jakarta, has a rich and diverse culture, especially in the field of culinary gastronomy, has inherited many cultural values and local wisdom in every typical Batavian culinary menu. Gastronomy and culture have a very close relationship, so that every Batavia cuisine and food has its own philosophy that grows and develops in aspects of life. The relationship between culture and gastronomy arises because of the results of cultivation in the agricultural sector so that the embodiment of color, aroma and taste of a food can be traced to its origin from the environment where the raw material is produced. This review collects the information and data through observation, in depth interview, and literature study. Interview conducted to the informants who were Batavia historians and elders, cooks and native Batavian who were scattered in the neighbourhood area of Ampera Raya, and Sawangan. In addition, information and data were collected through literature studies and analyzed the culture or philosophy contained in typical Batavia foods or traditional foods. There are 4 stages in this, namely the historical, cultural, geographic, and cooking stages. All of them are closely related to the background of a philosophy that plays a role in the life of the native Batavian which forms the identity of a region as a distinctive value or cultural characteristic. These two things must be maintained by the future generations of the Batavian, so that the values of local wisdom can continue to be preserved and carried out by the indigenous Batavian themselves in Jakarta land..

**Keywords:** *Revitalization, Batavian Local Wisdom, Batavian Culinary Gastronomy.*

**1. INTRODUCTION**

The original inhabitants of DKI Jakarta are the Betawi people but currently searching for the Betawi

ethnicity in the City of DKI Jakarta is now not easy. Their existence has almost disappeared from the downtown of DKI Jakarta. Based on a population survey based on ethnicity in DKI Jakarta.

**Table 1** Population Survey Based on Ethnicity

No.	Ethnicity	1930	1961	2000
1.	Javanese	11,01%	25,4% *	35,16%
2.	Batavian	36,19%	22,9%	27,65%
3.	Sundanese	25,37%	32,85%	15,27%
4.	Chinese	14,67%	10,1%	5,53%

5.	Batak	0,23%	1,0%	3,61%
6.	Minangkabau	0,60%	2,1%	3,18%
7.	Malay	1,13%	2,8%	1,62%
8.	Bugis	--	0,6%	0,59%
9.	Madurese	0,05%	--	0,57
10.	Banten	--	--	0,25
11.	Banjar	--	0,20	0,10
12.	Minahasa	0,70%	0,70	--
13.	Others	10,05%	1,35%	6,47%

Source: <https://data.jakarta.go.id/dataset/data-jumlah-penduduk-provinsi-dki-jakarta>

According to the data above, based on population census data in 2000, the number of Betawi ethnic Jakarta is around 27.65%. The rest were ethnic Javanese (35.16%), Sundanese (15.27%), Chinese groups in (5.53%), Batak (3.61%) and Minangkabau (3.18%). In addition, there are ethnic Malays, Bugis, Madurese, Banten and Banjar. Currently, the Betawi ethnic community resides in 3 provinces, namely DKI Jakarta, Banten (Tangerang city and district) and West Java (Bekasi city and regency, Karawang City and Regency, Depok City and Bogor Regency).

The displacement of the Betawi ethnic community and the plurality of the Jakarta population that has occurred since a long time ago, has certainly led to social interactions and inter-ethnic intermarriage. This condition causes the formation of Betawi culture to be unique and rich in color. However, the flood of immigrants from various regions in the archipelago, mixed marriages that diminished the traditional characteristics of the Betawi people, as well as the migration of the Betawi people to the outskirts of Jakarta, reduced the number of Betawi ethnic groups in Jakarta.

Unfortunately, along with the times and the plurality of the population of DKI Jakarta which continues to increase and traditional Betawi foods are starting to be eliminated due to changes and population growth. The emergence of new cultures from immigrants who are increasingly eliminating Betawi culture and acculturation or inter-ethnic intermarriage that makes Betawi culture more and more colorful.

When we look at Betawi in general, what we can see is the result of the marriage of various cultures, both those originating from other regions in the archipelago as well as foreign cultures. An example of acculturation in the culinary field is Nasi Uduk, the similarity between nasi uduk and nasi lemak in Malaysia and some areas in Sumatra, is evidence of Malay influence in Betawi culinary, apart from language or dialect. The difference between nasi uduk and nasi lemak is the use of leaf spices. Fat rice uses pandan leaves, while Nasi Uduk uses lemongrass and bay leaves. There is also Nasi Uduk which uses more complete spices, such as ginger, galangal, cardamom and cloves.

The process of acculturation is very diverse, making Betawi culture different and unique. This is the wealth that identifies a region as one of the assets of the nation's wealth. This identity needs to be preserved and maintained so that it can survive the development and changing times.

Gastronomy is also the main motive behind the actors who prepare and who move until the availability of food and beverage ingredients, such as cultivators, fishermen farmers, animal hunters, cooks, or whatever their title or qualification is.

According to Santich B (2004), Gastronomy is a guide regarding various ways that involve everything about food and drink. The study is very interdisciplinary related to the reflection of a history, cultural impact and environmental atmosphere regarding "How (How), where (where), when (when), and why (why) Gastronomy or culinary is the art or science of food that is good (Good eating).

From a long time ago, the people of Indonesia have not only had a rich variety of culinary dishes and cooking techniques, but also history, culture and ways of eating, even to the legends and philosophies behind the food. Until now, culinary has not become a national identity that can distinguish the Indonesian nation from other nations. Archipelago culinary is an example that has been passed down from generation to generation in a certain collective as one of the cultural product identities of the diversity of communities that agree to unite in the Indonesian state.

## 2. PROBLEM IDENTIFICATION

For centuries gastronomy has been interpreted by nations and cultures in various parts of the world, but until now they have not chosen a holistic picture of the Betawi cultural culinary identity, let alone the understanding and views of gastronomy and its relationship with various aspects. In this case, the researcher wants to describe how is the spice route of Batavian Culinary? And how is local wisdom inside Native Batavian cooks and food (the Gastronomy of Betawi Food as a Cultural Identity)?

This study aims to describe the spice route of Batavian Culinary before colonial period until now. In

addition, it aims to re-explore the local wisdom inside native Batavian cooks and food or cultural reality contained in Betawi specialties as a regional cultural identity. Introducing your gastronome from the perspective of history, culture, geography and the tools used. In general, this research is expected to expand knowledge about gastronomy as a Betawi culture which is not widely known by the public as one of the cultural identities possessed in DKI Jakarta.

**3. LITERATURE STUDY**

This part discusses about the literature and theory used in this article.

**4. THE TRAIL OF SPICES IN INDONESIA**

Spices from the archipelago are estimated to have been known to the world since the era before Christ. Traces of the spices of the archipelago are found in ancient cultures in Mesopotamia, Egypt, Rome and China. The oldest record showing the archipelago as the best spice-producing place was written by Cladius Ptolemaeus (90-168 AD). The historical timeline then mentions that the archipelago was visited by Asian traders and subsequently formed a world trade network. The arrival of European traders changed the map of the world's spice trade: from co-sharing among Asian traders to a monopoly of European traders who exploited the potential of the archipelago's natural wealth.



**Figure 1.** The Trail of Spice Came to Nusantara  
Source: Reyaan, Celebrating Civilization of Flavors, 2004.

Columbus's expedition to find a place for spices led to the discovery of the Americas in the late 15th century AD. The impact of these discoveries is the exploration of “new food ingredients”. Europeans then brought these foodstuffs to Europe, Africa and Asia to be cultivated. Archipelago that owns land

fertile and abundant human resources become a place for the cultivation of materials the food. It is estimated that more than 2,000 species of plants are grown in the archipelago. This marks the era of colonialization and industrialization in Indonesian history.

**Variety of Spice**

Spices are an important commodity because they are needed in human life. In addition to medicine, spices are also widely used for cooking spices, perfumes and natural dyes.

**Seasoning**

Fennel, aniseed, fennel sowa (dill), andaliman, cikala acid, gelugur acid, tamarind, kandis acid, bangle, onion, shallot, garlic, flower lawang (flower deaf), clove, scallion, ginger, lime, kaffir lime, cumin, cumin, black cumin, cumin, cardamom, cardamom opposite, kecombrang (honje, kantan flower, and honje forest), basil, candlenut, kencur, coriander, cinnamon (cinnamon), turmeric, pepper, laurel (salam across), lempuyang, galangal, mustard, nutmeg and mace, fragrant pandan, salam, salam koja, basil (basil), lemongrass, temu giring, black meeting, key meeting, temu comedy , meeting mango, meeting white, meeting princess, meeting Rapet, meeting tis, vanilla, sesame.

**Natural Fragrance**

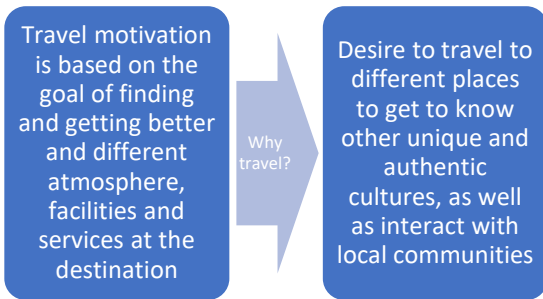
Vetiver, sandalwood, resin, agarwood, camphor, eucalyptus or gelam, mesoyi or masoi wood, frankincense, arabic frankincense, Javanese frankincense, copal, ylang, rose.

**Natural Dye**

Gambir, kesumba, secang or sepang, soga, suji, tarum or indigo.

**Travel Paradigm Shift**

The motivation of global tourists today has undergone a very significant shift. Nowadays people travel not only for fun, but more and more people want to find experiences that are meaningful for their lives.



**Figure 2.** Tourists' Motivation to do Travel

Another trend why tourists do travel is to improve the quality of life. Tourism is currently more aimed at improving the quality of life, especially with regard to the balance between the body (body), mind (mind), and soul (spirit).



The third reason, why people do travel is to become a world adventurer. Global tourists in the future will look for quality tourism products, in the form of:

- a. Tourists tend to want to take trips that are full of adventure and not just "look around".
- b. The desired adventure is a combination of natural exploration and local culture that has certain value and significance.
- c. Trails and routes that have a certain story (storytelling) will be more sought after by global tourists.

The next reason, is to contributing to local life. Today global tourists want to be a part of local life. The packaging of tourism products has begun to shift to derivatives from the principles of sustainable (sustainable tourism) and responsible (responsible

tourism). Tourists want to make a positive contribution to social, cultural, economic and environmental life voluntarily (volunteer tourism).

**Tourists Segmentation**

Demand analysis (demand analysis) becomes something important in the development of tourism in the future. Determining the right tourist segmentation is an important key.

Current tourist segmentation emphasizes more detailed psychographic aspects, besides of course also demographic and geographic aspects. Several studies provide an overview of the potential of tourists which tends to increase in the future, namely:

- a. young tourists (youth travelers) who will be dominated by generations Y and Z.
- b. elderly traveler (silver hair traveler).
- c. female traveler (female travelers).
- d. tourists who travel alone (solo traveler).

**Gastronomy**

Understanding Gastronomy according to Rao, Monin & Durand (2003) Gastronomy describes the influence of the environment (geography and climate) and culture (history and ethnicity) on the components of aroma, texture and taste in food and beverages. Gastronomic identity is of interest to a region (State) in determining cultural diversity and culinary rhetoric.

According to Gilleisole (2001: 235) gastronomy or culinary is the art, or science of good food (good eating). The shorter explanation mentions gastronomy as anything that has to do with the enjoyment of eating and drinking.

Based on the above understanding, it can be concluded that the study (science) of culinary is about the culture and history contained therein which makes the cultural identity of a region.

The gastronomic study corridor generally emphasizes 4 (four) elements, namely: (Ketaren, 2017)

1. History: namely regarding the origin of raw materials, how and where they are cultivated.
2. Culture: namely regarding the factors that influence local people to consume these foods.
3. Geographical Landscape: regarding environmental factors (nature & ethnicity that affect people cooking the food.
4. Cooking methods: namely regarding the cooking process in general. It's not about technical cooking because a gastronome doesn't have to be able to cook.

The four elements are called tangible (real, clear and manifest) which is always used as a benchmark for western society when talking about gastronomy.

National identity is the same as national identity. identity comes from the English language, namely "identity" which means the characteristics, signs and identity attached to a person or social group. So it can be concluded that national identity is a characteristic, sign or national identity that is different from other nations. Indonesian national identity that distinguishes it from other nations, among others, the Pancasila ideology as the basis of philosophy, view of life, and the basis of the state. The definition of national identity put forward by Koentowibisono (2005) is a manifestation of cultural values that grow and develop in aspects of the life of a nation or country with the characteristics of a nation.

The potential in each region in Indonesia to elevate gastronomic culinary as an identity is very large by utilizing local wisdom because in local gastronomic wisdom it can be used as one of the local indicators based on culture with traditions in various regions which are formed as the superiority of their respective regional cultures. respectively. Local wisdom in gastronomic culinary contains a system of beliefs, norms, culture which is shown in traditions that are passed down from generation to generation.

The policy in Indonesian culinary is more emphasized on local gastronomy in preserving the traditional heritage of dishes from ancestors whose rituals, religious values, philosophy, identity and national identity roots.

**Research Method**

The method used in this research is qualitative research. This qualitative research is more specifically directed at the use of the case study method. According to Lincoln and Guba (Dedy Mulyana 2004: 201) the use of case studies as a qualitative research method has several advantages, namely:

1. A case study can present a view of the object under study.
2. The case study provides a comprehensive description similar to what the reader experiences in everyday life.
3. Case studies are an effective means of demonstrating the relationship between researcher and respondent.
4. Case studies can provide the in-depth detail needed for assessment or transferability.

The choice of this method is based on the fact that the theme in this study is Betawi culture which is continuously marginalized and Betawi specialties that are rarely found in DKI Jakarta.

**Research Subject**

Qualitative research does not use the term population, because qualitative research departs from certain cases in certain social situations and the results of the study will not be applied to the population, but transferred to other places in social situations that have similarities to the social situation in the cases studied. Sugiono (2009: 216) states that the sample in qualitative research is not named as respondents, but as resource persons, or participants, informants, friends and teachers in the study. In addition, the sample is also not called a statistical sample, but a theoretical sample, because the purpose of qualitative research is to produce a theory. The determination of the sample in qualitative research is carried out when the researcher starts to enter the field and during the study. The subject of this research is the President of the association in the Indonesian Gastronomy Association (IGA), an association that fights for the gastronomic interests of the Indonesian archipelago which can be used as a resource as a reference in making this research, Mr. Indrakarna Ketaren, a gastronomy and cultural expert.

In qualitative research, data collection techniques can be done through settings from various sources, and in various ways. The data collection techniques used in this study include interview techniques, observation techniques and documentation techniques, triangulation.

Triangulation is a data validity checking technique that utilizes something else in comparing the results of interviews with the object of research (Moloeng, 2004: 330).

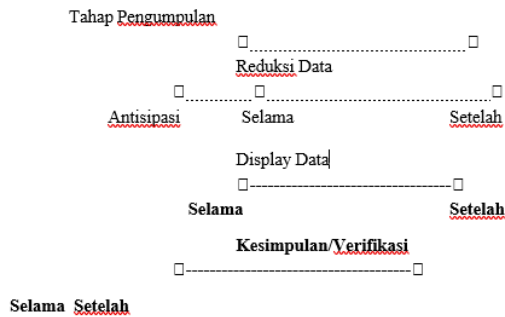
Technique triangulation means that researchers use different data collection techniques to obtain data from the same source. The triangulation technique in this study can be used as follows:



**Figure 3.** Triangulation Technique

Source: Nap.edu, 2021

Qualitative research data analysis was carried out before entering the field, during the field and after finishing in the field. However, in qualitative research, data analysis is more focused during the field process along with data collection. In fact, qualitative data analysis takes place during the data collection process rather than after completing data collection. The stages of data analysis during the field process along with data collection are as follows:



**Figure 4** Phase of Data Collection

**5. RESEARCH RESULT AND DISCUSSION**

This part tells about the findings of the research from literature study and discuss the history of Batavian food and the local wisdom inside the way how the native Batavian cooks and serve it.

**Batavia History**

The category of Betawi people only emerged in the census in 1930 after the recognition of the existence of the Betawi ethnic group was proclaimed by Husni Thamrin, a Betawi community leader, in 1923 by establishing Perkoempoelan Kaeom Betawi. Previously, the Betawi people called themselves based on the locality of their place of residence, for example the Kemayoran people, the Senen people, or the Rawabelong people.

Archaeological theory also provides evidence that the birth of the people who now live in Jakarta is thought to have started since 1500 years BC (Neolithic Stone Age). This is based on the discovery of pottery shard artifacts in the form of kitchen utensils or cutlery; hunting tools such as square axes, pickaxes, and rock chips; jewelry like bracelets stone; and stone farming tools. These objects were found in several areas around the Ciliwung, Cisadane, Bekasi and Citarum rivers which spread around the city of Jakarta. Starting from Cengkareng, Sunter, Kebon Sirih, Tanah Abang, Rawa Belong, Sukabumi, Kebon Nanas, Jatinegara, Cawang, Cililitan, Kramat Jati, Condet, Pasar Minggu, Pondok Gede, West Tanjung, Lenteng Agung, Kelapa Dua, Cipete, Friday Market , Karang Tengah, Ciputat, Pondok Cabe, Cipayung to serpong.

Based on a book from the Indonesian Culinary Academy (2016) Finding the Betawi ethnicity in Jakarta is now not easy. Their existence has almost "disappeared" from the center of Jakarta City and now the Betawi people live in three provinces, namely DKI Jakarta, Banten (Tangerang City and Regency) and West Java (Bekasi City and Regency, Karawang City and Regency, Depok City). and Bogor Regency). The massive movement of Jakarta residents from the city center to the outskirts was partly caused by the Gelora Bung Karno (GBK) development program to welcome ASIAN GAMES IV in the 1960s, for example, Betawi natives in Kampung Senayan, Pertunduan, Dam Udik and Pejompong were also evicted.

Thousands of Betawi residents from the Senayan area were relocated to the Tebet area, which at that time was a swamp. Most of the residents of Senayan village then moved to other villages, such as Kebayoran Baru, Pasar Minggu, Lenteng Agung, even Bekasi and Depok. A similar incident was experienced by Betawi residents in the Kuningan area during the government of Gubernur Ali Sadikin in 1974. The residents, who mostly raise dairy cows and batik craftsmen, went to Pasar Minggu and Depok. Likewise with the residents of Kampung Pondok Pinang who had to release the land to build Pondok Indah's elite housing complex. During the reign of Governor Surjadi Soedirdja (1992-19970, there were also evictions for the construction of flats, creating green areas and increasing water catchment areas.

**Batavian Culinary Trails**

Betawi residents are broadly divided into three areas, namely the coastal area (on the edge of the beach), the middle area (in the middle of Jakarta City, often called the Betawi City) and the periphery. This regional difference has an influence on the types of Betawi culinary specialties, both side dishes and cakes. The presence of immigrants from India, Arabic, Dutch and Portuguese also led to the Acculturation of Culture, including Betawi specialties.

The uniqueness of Betawi food is more pronounced in the periphery and coastal areas where the traditional Betawi traditions and culture are still carried out in everyday life.

Betawi history has certainly influenced the culture and life patterns of the Betawi people. One of them can be seen from the culinary diversity. The influence of Chinese traditions, for example, can be seen from several types of Betawi food, for example the use of tofu and fish-based dishes such as Cing Cuan Fish. Then a dish of yellow tail fish or banana-fish flavored with tauco.

The entry of foreign cultures that influence, add to the diversity and style of the Betawi culture's typical food which has cultural elements in it.

Based on interviews with sources

- **Gastronomy and discussion of Gastronomy**

According to the results of the interviews with the informants, it can be concluded that the knowledge of the relationship between food and cultural arts in which the knowledge is holistically becomes a unified process starting from searching for history, selecting raw materials, preparation before cooking, the cooking process and then the presentation. The discussion in Gastronomic Studies is:

1. History such as raw material origin is done manually and traditionally.
2. Culture in this case, such as religion and belief, customs and local wisdom.
3. Geographical of environmental and climatic factors.
4. Cooking methods both the equipment used for cooking and the authentication of the taste of the food.

- **The relationship between culture and gastronomy.**

It can be concluded that the notion of gastronomy learns from the various cultural components contained therein, namely history, culture, geography and cooking methods. An example in a typical Betawi food is Roti Buaya, the Betawi tradition of Roti Buaya is identical to Betawi weddings. The crocodile shape is a symbol of the groom's promise of loyalty to the woman.

- **Acculturation of Betawi specialties from other cultural influences.**

Many Betawi specialties are influenced by other cultures. Betawi food acculturation has influences from China, Arabic, Portuguese and Dutch. The results of this acculturation add to the Betawi cultural assets that are unique or distinctive that we need to preserve.

- **Betawi specialties that are in accordance with the gastronomic components.**

### **Intangible Cultural Heritage**

Betawi is the forerunner of the capital city of DKI Jakarta. Betawi is also a term for the natives of the city of Jakarta. Betawi history is related to Chinese and Dutch culture that developed in Batavia in the past. In 1740, many Chinese who migrated to Batavia decided to rebel from the Dutch who were then colonizing Indonesia. This rebellion resulted in bloodshed between people of Chinese descent and the Dutch army. At this time, the mix of cultures mingles between the indigenous Betawi and immigrants. The Dutch also continued to build Batavia as the center of the Dutch government at that time. The Dutch also built a new port after Sunda Kelapa named Tanjung Priok.

In the 20th century, the city of Batavia continued to develop into a metropolitan city with a population of more than 116,000 people. Furthermore, after the second world war broke out, Japan occupied Indonesia and controlled Batavia. From here Batavia was renamed Jakarta. Then the city of Jakarta became a big city and the center of government of the Republic of Indonesia until now. The majority of Betawi natives who live in the city center started selling their land and then moved to the outskirts of Jakarta such as Kebayoran, Condet and Jagakarsa. In the 1970s, the government established Condet as a Betawi cultural heritage area with the aim of preserving Betawi culture so that it does not become extinct.

Actually, there are nine (9) Batavian culinary specialties designated by the Ministry of Education and Culture as Indonesia's intangible cultural heritage, including Soto Betawi, Gado-Gado, Gabus Pucung, Besan Vegetable, and Pletok Beer - a traditional drink made of the spice mixture.

The chairman of the Indonesian Oral Traditions Association, Pudentia, said that the nine dishes were chosen because they met 15 criteria, including having uniqueness, having cultural values, having been passed on for more than one generation.

1. **Soto Betawi**

Based on the archives and historical documents that were traced, it was concluded that Soto Betawi originated from China. The dish was then spread to the Betawi community considering that Jayakarta and Batavia, which are the old names of Jakarta, were trade centers visited by people of various ethnicities, including ethnic Chinese.

"Soto comes from China, the name is Caudo. Then there is another influence from Arabia and India in Soto Betawi, namely the use of ghee or ghee oil. This means that there is a very solid harmony in Betawi society seen from a bowl of soup," said Fadly, a lecturer from Pajajaran University.

The Betawi community is a tolerant and open society and this is informed in a book entitled Rijstaffel: Indonesian Culinary Culture in the Colonial Period, Betawi culinary with the history and philosophy contained in it reflects that the Betawi community is a very tolerant, open, and able to adapt to culture. - incoming foreign culture.

However, even though Betawi culinary is full of history and philosophy, the Betawi people are considered less persistent in preserving it, so dishes such as gabus Pucung, Soto Betawi, and sayur besan are not well known.

"The Betawi people have considered their food as mediocre, not a potential identity that they have to maintain and be able to learn from," said Fadly.

## 2. Nasi tumpeng

Tumpeng rice is shaped like a mountain and surrounded by side dishes, such as chicken, eggs, tofu or tempeh. In general, this food is served on certain occasions, such as thanksgiving.

The reason why cone-shaped rice cone is like a mountain is interpreted as the hope of a prosperous life. The side dishes that are served also have their own meaning. Usually there are seven side dishes or pitu in Javanese. Pitu is defined as pitulungan or help.

The red chili that is placed on the top of tumpeng rice is not only a sweetener, but also has a philosophy. The red chilies at the top symbolize fire as a source of light or role model.

## 3. Gado Gado

This food is arguably the salad for Indonesians. It is called a salad because the ingredients are boiled vegetables and then mixed with boiled eggs, boiled potatoes, and added peanut sauce. Everything is stirred together until the peanut sauce that has been mixed is evenly distributed.

In the past, this hodgepodge was known as a peranakan Chinese food adapted from the typical Jakarta pecel. People often think that this hodgepodge is a complementary food.

From the name used, "gado-gado" is often interpreted as a mixture of different things. This term is likened to Indonesia which has various diversity.

However, there is another opinion that says that gado-gado comes from the word 'digado', which in Betawi means to be eaten without rice, although generally many people use lontong.

## 4. Kerak Telor

Egg crust. One of the most sought-after Betawi specialties in various cultural events. Not only when eating it, but many people also enthusiastically stare at the shrewdness of the egg crust seller while cooking. Eyes widen, but not many know that every ingredient and step of making a plate of egg crust has the meaning of leadership.

Indra Sutisna, a member of the Art and Marketing Committee of the Betawi Cultural Village Management Institute, Indra Sutisna, explained this meaning to researchers, "Eating is not just full. Must be delicious, healthy, and know the philosophy." Indra explained that the material used to make egg crust, namely sticky rice, has the characteristics of a leader. "The texture is thick and leads the overall flavor of the egg crust." This leadership trait is strengthened by the presence of a unifying egg. "All the insights they have must be strengthened. Idealism must also be reinforced so that it is not weak and detached," said Indra.

Not only from ingredients, philosophy is also contained in the way of cooking. The main thing to pay attention to when making egg crust is time.

If you put your face down too quickly, the sticky rice and eggs are not so cooked that they will crumble. "The same is the case with leaders. If they are not ready, they should not be made leaders first," said Indra.

If you have successfully bent over perfectly, the time must still be considered. "Don't be a leader over time. It will burn, angus, it is not good to eat, it can be thrown away," said Indra.

Meanwhile, the addition of other spices in the egg crust symbolizes the dynamic leader's way. "If it's spicy, talk loudly. If it's tasty, it's easy to smile. Learn leadership from egg crust," he said.

Egg crust has a meaning as a side of human life that experiences natural environmental changes. The egg crust is also a symbol of harmonious association.

## 5. Dodol

In ancient times, according to Betawi cultural experts, dodol was only intended for rich people who were able to make it. The existence of dodol with rice as the basic ingredient is one of the representatives of the agrarian culture that existed in ancient Betawi. From ancient times, dodol has always been considered by the Betawi community to be a symbol of social status for someone, but it has a philosophical meaning of togetherness and friendship between humans.

The manufacturing process implies a philosophical meaning that describes togetherness and diversity. Dodol, for the Betawi people in Jakarta, formerly known as Batavia, is a celebratory meal. Betawi, which used to be a mixture of various ethnic groups of Sundanese, Arabic, Chinese and Malay, has different cultures, languages and traditions.

Through dodol which is made in a long process and done together, the spirit of mutual cooperation is needed. Making dodok usually involves several families.

There is also a division of tasks in it. Where the men are in charge of stirring the dodol dough, which can take up to 10 hours to process, until the color turns golden brown. Meanwhile, the women are in charge of preparing the ingredients.

As for the people in Garut, dodol has become a symbol of a special souvenir. Some brands even have legendary names. Dodol for Garut has become a city icon that raises the name and economy of the community.

In Chinese culture, dodol, known as Basket Cake, is a characteristic feature in celebrating Chinese New



Year. There is a belief for them, the basket cake will bring good luck if it can be arranged high.

The higher the basket cake, the more luck it gets. In the process, there was a change if lunkhead was previously stored in a basket-shaped mold made of bamboo which later became the identity of its name, nowadays dodol uses more plastic to package it.

Another thing for the Javanese people. Among the Javanese community, dodol is known as Jenang. Jenang snacks have been known since the time of the Hindu-Buddhist kingdom. That is why the existence of jenang is inherent in various traditional ceremonies, be it a wedding celebration, a celebration of the birth of a child, even a funeral ceremony.

For them, jenang is a symbol of the prayers and hopes of the Javanese people. There is something unique about the dodol in Javanese society, that in every traditional ceremony, there is a peculiarity of the jenang that is served. For example, in the tradition of celebrating the seventh month of pregnancy, what is presented is the type of Procotan Jenang.

Another thing, in the tradition of celebrating the commemoration of Satu Suro, usually the Jenang Abang type is served. This jenang is white in color mixed with brown sugar and grated coconut. Javanese people consider this jenang to have a symbol of gratitude to God in facing the new year and as an expression of prayer for surrender for salvation and blessings.

That is why, although nowadays dodol is often wrapped in packaging and tastes that are much more modern and varied, noble values cannot be separated.

The reason is that these values teach many things about nationalism in Indonesia's diversity, mutual cooperation, and even the importance of maintaining unity.

Then, there are those who associate the philosophy of dodol with the sweetness and stickiness of the texture of the food. Something that is made with a long process of time, combining ingredients that can make it sticky and very sweet. Sticky but not lingering all the time, just stopping for a while to enjoy the taste with how unique and fun it can be to eat. Sweet, even so sweet that you can imagine, but the sweetness can disappear when chewed and swallowed.

Like a dodol, this life is run from several processes. Fun, sad, happy, touching, impressive, and there are too many kinds of processes to feel. This dodol philosophy makes me know the meaning of the character of dodol. Sticky and sweet. Imagine if we make this philosophy to everything, how wonderful life is. But it is too far to imagine that life is like a very sweet dodol.

But this philosophy can be used as a vertical communication that humans should carry out to the

Almighty. "When it is sticky it will taste sweet", the necessity of getting close to God Almighty, Lord of the worlds. Come close until it is sticky and sweet, soothing to the soul. Allah SWT always conforms to the prejudices of His servants without disappointing and always calming. There is no doubt from Him to provide for human needs, but in a way of kindness and piety that must be conveyed through worship to Him.

"Pray to Me I will grant it to you" (QS. Ghafir: 60). Allah SWT will someday promise very sweet things for each of His servants who carry out His commands. Amen Allahumma Amiin

Life is like dodol where vertical communication must be attached between the Almighty and humans, but there is a very sweet promise that will not disappear after Istiqomah carries it out. Allah is the Greatest.

#### 6. Ketan Uli

It is indeed one of the many preserved Betawi dishes. The making of glutinous rice has a deep meaning in the culture of the Betawi people, namely as a symbol of kinship or friendship that exists between families.

This is shown by the division of tasks between women and men in the manufacturing process. Usually sticky rice uli is made to accompany the slaughter of buffalo andilan which the Betawi people often do in the past, as a tradition before Eid.

#### 7. Kue Akar Kelapa

This is like a coconut tree which is a seasonless plant, can bear fruit at any time and can grow anywhere and has many benefits. Nothing is wasted on a coconut tree, all parts of the coconut tree are useful for mankind. Containing the best human philosophy is what is useful for others. In addition, the roots of the coconut tree are strong enough to grip the soil layer, so they are not easily swayed by the wind, indicating that if we live we must have a firm grip so that it is not easily misled by others. Besides the shape of the coconut root that is not good or bad, it turns out to have an implicit meaning such as a kelape root cake whose shape is not attractive but has a delicious and delicious taste, this illustrates that we should not judge something from a shape that looks bad but has goodness behind it.

#### 8. Laksa Betawi

It is said that they originated from the Cibinong area, a place where residents of Chinese Betawi descent lived, which later became popular with the name Laksa Betawi. The laksa betawi sauce is yellowish due to turmeric. The thick taste and aroma of shrimps in the sauce are its own characteristics. Betawi laksa uses vermicelli and bean sprouts which emphasize the Chinese influence in this dish. Other fillings are patties, basil and chives. Usually laksa eaten with ketupat, and

stew of meat or egg stew with thick sauce (nyemek). Laksa until now is always present at weddings (present-day huts), circumcisions, thanksgiving, seventh months, birthdays, salvation for Hajj, recitation, social gathering, and various other joys.

For the Betawi people, actually laksa is not just food, but also has its own philosophy in their traditions. There is a special variant of laksa to be served during wedding celebrations called laksa penganten. Also at the end of the Betawi family wedding procession, after the "return for three days" event, usually the male family will send delivery of ingredients and spices to make laksa to the woman's parent's house (besan). Their arrival was as a sign of gratitude to the in-house party who had taken good care of their daughter's chastity. Later, after cooking, the male parents will be invited to eat together or the laksa dish will be delivered to the besan's house.

#### 9. Kue Cucur is as A Symbol of Love

It turns out that the naming of this cake is inspired by the manufacturing process, which is done by dropping the dough into a frying pan (hot frying device) that has been poured with cooking oil first. In terms of the Betawi people, it is called ngocor, which is then called ngucur by the immigrants, so the bowsprit cake becomes. Usually in Betawi, the cucur cake is served during baby haircut ceremonies and weddings.

#### 10. Bubur Ase Betawi

Betawi also has porridge in its traditional menu, Bubur Ase. This dish is unique compared to most rice porridge. A portion of Porridge Ase is eaten with pickles and stews, resulting in an unusual blend of flavors. Ase porridge is also commonly enjoyed as breakfast. Even though the sellers are limited, until now Betawi porridge can still be found in several traders in the Kwitang and Tanah Abang areas and can be found in several other areas. In colonial times, the Tanah Abang area was included in an area called Weltevreden, and the Betawi people in this area were known as Betawi Tengah / Betawi cities.

Judging from the ingredients used, at least in a bowl of Porridge Ase there is a mixture of three cultures, namely Chinese, Middle Eastern, and European. Because the food acculturation process is reciprocal, many of these foreign food elements are absorbed by local Betawi residents. The food ingredients that the Chinese immigrants brought or developed contained in Bubur Ase were bean sprouts, tofu, and soy sauce. Meanwhile, European influence is recorded in the stew which comes from the Dutch language, Smoor.

Ase or kuah ase is a term in the Betawi language for watery stews. This is because the real Betawi Semur is not much soup and the seasoning is thick, it is different from the stews used as this Porridge Ase sauce.

Kuah Ase contains pieces of meat, potatoes, and some add tofu or eggs. Other sources say that the word ase is an acronym for asinan - semur.

Porridge in general is a symbol of even distribution. This means that by cooking porridge, eating can be more evenly distributed and can be served to more people. By using the same amount of rice, if made into porridge, the portion can be up to 2-3 times the portion for rice.

The use of beef in Ase sauce reflects good economic conditions because beef is a protein source with a relatively high price compared to other protein sources. Even if there is a simpler version of Bubur Ase, it is part of an adjustment made by the community to adjust to their respective conditions.

#### 11. Roti Buaya

In traditional Betawi marriages, there is a tradition where the groom's family must prepare a pair of crocodile bread in an "offering" to be offered to the bride. A pair of crocodile bread symbolizes the bride and groom getting married.

The large crocodile bread symbolizes the groom and the small one is the bride. There are also some very small crocodile buns as a symbol that the bride is ready to let go of her celibacy and become a wife to give offspring to the groom.

According to Mr. Yahya Andi Saputra, one of the Betawi cultural observers, said that, "It is said that the form of a crocodile is a manifestation of the Betawi people's understanding of crocodile stealth. This crocodile demon lives in a spring in the neighborhood where the Betawi people live. He also added that, "Crocodile bread is a symbol of continuing life. Because the crocodile is guarding one of the sources of life, namely the shape or source of springs. " So, the crocodile symbol symbolizes the meaning of guarding or guarding a new life in the marriage procession which is considered to continue this life.

In addition, the crocodile was chosen as a symbol of the promise of the bride and groom's loyalty because it is said that crocodiles are the most loyal animals and only have one partner in their life. Therefore, the Betawi people believe that crocodile bread will bring luck, trust, prosperity, hope and loyalty to each newly married couple.

How the Batavian Maintain those Culinary Specialities?

- Maintain the sustainability and diversity of Betawi specialties

How to preserve it, in my opinion, we need to inventory or record Betawi specialties and original recipes we need to record in a book that guides the authenticity of taste, texture and history and philosophy in it, because there are so many experts. or Betawi

figures who are still alive like JJ. Rizal, Ridwan Said and many more that we can discuss in making a book that contains all of them. Then then provide education to the public about Betawi specialties through seminars, FGDs, cultural festivals. Unfortunately, if it is not preserved, this will be forgotten and will result in the erosion of Betawi culture in DKI Jakarta due to massive and uncontrolled assimilation. Then a Betawi village was created, yes it is already in Setu Babakan, but it is not enough to preserve it.

• Gastronomy Typical Betawi Culture Food as a form of Regional Cultural Identity.

The reflection of the original culture of a region or a nation is a reflection of the country itself, because it is the identity or identity of a nation. For example DIY Yogyakarta, a very strong cultural identity because every level of society still preserves Javanese culture there, now DKI Jakarta. there are many marginal areas of DKI Jakarta by preserving their respective Betawi cultures. This is a serious problem, if this is not given a program in preservation then Betawi Culture is just a story. The Betawi cultural identity was lost to the civilization of the era.

Based on the results of the above interviews with the informants, it can be concluded that the term gastronomy emphasizes the culture or philosophy contained in special foods or traditional foods in an area. Judging from the 4 stages, namely history, culture, geography and cooking methods. Of all these stages are closely related to the background of a philosophy that has a role in people's lives. A serious problem occurred in DKI Jakarta, the Betawi people began to be eliminated on the coast or on the margins of DKI Jakarta such as Depok, Bekasi and Tangerang, but not all were eliminated on the edge of DKI Jakarta, there were those who still survived in the capital city of DKI Jakarta such as condet, cempaka putih etc. As the times progressed and the capital city of DKI Jakarta became the center of the nation's economy, many residents from areas outside DKI Jakarta were looking for work and residing in DKI Jakarta which added to the exclusion of Betawi natives and mixed cultures causing Betawi culture to be increasingly marginalized.

One of the consequences of this is the large number of Betawi specialties that are rarely found nowadays, the uniqueness and distinctiveness of Betawi food is not sufficiently able to fight the flow of change and community development in DKI Jakarta, plus an ancient government program to displace Kampung Betawi which is currently a building the sport of football which causes the spread of the Betawi people who live on the outskirts of the capital city of DKI Jakarta. This is of particular concern to the central and regional governments in maintaining the Betawi culture which is increasingly being marginalized because culture

becomes the identity of a region and regional culture becomes the identity of a nation.

Results and conclusions based on literature study. According to the book of the Indonesian Culinary Academy (2016: 115) the life of the Betawi people is identical to a thick Islamic breath. The Islamic teachings introduced by traders from India, Hadramau, Yemen were sufficient to add to the Betawi culture wrapped in Islamic nuances which was carried out hereditary.

## 6. CONCLUSION

Based on the results of interviews and literature studies, it can be seen that there are a lot of Betawi specialties that are foreign to hear and we rarely encounter. The influence of government policies and the spread of the Betawi people who are starting to be marginalized in the margins of DKI Jakarta, the diversity of the multi-ethnic population of DKI Jakarta and education for the younger generation are one of the factors of this problem.

Various kinds of Betawi specialties are diverse and rich in uniqueness and have gastronomic elements in every Betawi special food that we need to preserve and maintain, which can make them a distinctive symbol or characteristic that is a distinctive feature of the culture of a region. This cultural characteristic becomes a cultural identity for an area that we need to preserve for future generations.

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