



The Potential of Local Wisdom for Food Processing as Tourism Attraction in the District of Muna, Southeast Sulawesi

Sitti Hermina^{1*}, Heddy Shri Ahimsa-Putra², Hendrie Adji Kusworo³,
Chafid Fandeli⁴

¹ The Graduate School of Universitas Gadjah Mada, Faculty of Cultural Sciences, Universitas Halu Oleo

² Faculty of Cultural Sciences, Universitas Gadjah Mada

³ Faculty of Social and Political Sciences, Universitas Gadjah Mada

⁴ Faculty of Forestry, Universitas Gadjah Mada

*Corresponding author. Email: hermina_sitti@yahoo.co.id

ABSTRACT

Food is human's basic need in life. Food that has been long term processed in one community is further called local food. In general, it is processed from local raw materials, and the local wisdom of its people. Each region has its own local characteristic which differs them from one another. Muna community has their own characteristic and unique way of processing their local food, by using traditional and natural ingredients, and this way of processing the food need to be preserved and developed to attract the tourist for the local benefit, where for the tourists, visiting new places not only to taste the local culinary, yet they are also hoping to learn how to cook the food. Therefore, the writer interests to conduct a study on food processing and the potential aspect on how to attract the tourists and visitors in Muna Regency. Method of Data collection taken by observation, interview, and library studies. The approach of the study was qualitative and interactive analysis models by Miles and Huberman. Result of the study shown that there were two potentials of local wisdom in food processing, first *detunuha* and second *detumbu*. 1) *Detunuha* is one of the processes of food wrapping food by banana leaves or breadfruit leaves, the food contains of cassava mixed with palm sugar and put into the bamboo and then burned into a whole for one night. The most interesting part of this *tunuha*, during the process, it is followed by the tradition of *modero* dance and *kabhanti*. In this event, visitors or tourists could be involved into the whole process, taking part in *modero*, and trying the food. 2) *detumbu* is the process of making the food from young corn, this *katumbu* is steamed, the *katumbu* is made in the farm. Tourists could pick the corn by their own from the farm.

Keywords: *local wisdom, food processing, tourism attraction*

1. INTRODUCTION

One of the basic human needs is food. In Law No. 18 of 2012 it is explained that food is everything that comes from biological sources of agricultural, plantation, forestry, fishery, livestock, aquatic and water products, both processed and unprocessed which are intended as food or drinks for human consumption. including food additives, food raw materials, and other materials used in the process of preparing, processing, and/or making food or beverages [1].

Food is the most important basic need for humans to maintain life and carry out their activities. However, nowadays, food is not only a physical need or for consumption but has become a social and economic need as in the case of the Muna community, they provide food not only for personal consumption but for sale to meet other needs and for social activities such as corn and rice. Cassava is provided for youth events. Corn and cassava have been staple foods for the Muna people since ancient times.

Food products that have long been produced, developed and consumed in a particular area or

community group are called local food. These local food products are processed from local raw materials, technology and local knowledge of the community [2]. Food products that are processed and developed with local potential are usually prioritized by consumers and become regional characteristics [3]. Local food is food consumed by local people according to their potential and local wisdom.

Local wisdom is something that has been attached to the community and is a characteristic of the area that has been recognized by the wider community and carried out for generations [4]. In local wisdom the emphasis is on the place, the locality of that wisdom [5]. Furthermore, [6] explains that local wisdom is intelligence that is generated based on the experience experienced by the community group itself so that it becomes a common property within the ethnic group, including in terms of food processing.

Local wisdom has become a tourism attraction in Indonesia [7]. People's lives with all forms of local wisdom become an attraction for tourists because they get something new and different from the routine of their daily lives. [8] explain that tourists have a desire to learn something new in tourist destinations. This is a source of inspiration for the Muna community to develop the potential of their local wisdom. The Muna community has the potential for local wisdom that can provide new lessons and experiences to tourists, including unique and interesting food processing traditions.

Muna people have different ways of processing food products, such as how to make tunuha (a food made from cassava) where grated cassava is mixed with brown sugar and put in bamboo. Then the filled bamboo is covered with teak leaves and then put in a hole and burned for one night. The method used is still traditional and the spices come from natural products. The uniqueness of this food processing method needs to be preserved and developed so that it can become a tourist attraction. Where at this time tourists who visit destinations not only to enjoy culinary delights but they want to see and learn how to process the food. Therefore, it is necessary to conduct research to find out what potential can be a tourist attraction in food processing in Muna Regency.

2. METHOD

This research was conducted in Muna Regency, Southeast Sulawesi Province. To determine informants, the Spradley concept is used, which in principle requires that an informant must understand the culture needed [9]. To get a representative informant used purposive sampling technique where the informants are taken according to the needs of the study. The informants in question are religious leaders, traditional leaders,

community leaders, government officials, and the local community.

The data collection techniques used in this research are:

1. Observation

Observations made in this study consisted of two observations, namely involved (participant) and non-participant (non-participant) observations. In this observation, researchers were involved during the food processing process, such as taking young corn in the garden, making katumbu and tunuha. However, researchers were not fully involved, such as during the tunuha burning process, so they only observed and took pictures.

2. In-depth interviews

Data was also collected through in-depth interviews with informants. In the interview, Indonesian and Munanese were used because there are certain things and expressions that must use the Munanese language.

3. A literature study was conducted to obtain secondary data through literature books, journals and data related to the local wisdom of the Muna community.

The data analysis technique used in this research is descriptive qualitative. [10] state that data analysis activities in qualitative research consist of three flow activities that occur simultaneously, namely data reduction, data presentation and conclusion drawing.

3. DISCUSSIONS

Muna community has some local wisdom in food processing, but after doing research there are 2 food processing techniques that have the potential to be used as tourist attractions, namely *detunuha* and *detumbu*. The following is an explanation of the appeal of the local wisdom.

3.1. *Detunuha*

Detunuha is one of the local wisdoms of the Muna community in processing cassava food products into traditional food in the form of *tunuha*. This *denutuha* event is usually held when the farmer has harvested cassava as an expression of gratitude for the abundant harvest and the community or family can enjoy the harvest.

Detunuha is coupled with a *modero* program while reciprocating rhymes (*kabhanti*). *Modero* is a traditional dance of the Muna community which is followed by men and women with an unlimited number of players. *Modero* is done to entertain farmers and the community who participate in the implementation of *detunuha*.

Detunuha process is different from traditional food processing methods in general because the processing takes a day and a night and is carried out in mutual cooperation. Prior to the implementation of *detunuha*, the community jointly determines a good time and day for its implementation. *Detunuha* consists of several stages, namely:

a. Preparation of tools and materials to be used

The community worked together to prepare the equipment since the morning. The men look for and collect firewood, stones and bamboo, and make grates. The women prepare ropes, cover leaves such as banana leaves or breadfruit leaves, peel sweet potatoes, prepare ingredients such as brown sugar, old coconut, shallots and salt.

b. *Katidaki*

Katidaki is a process of marking land as a location to be excavated by a *modhi* (religious figure). This process is important in the implementation of *detunuha* because in this process a *modhi* will ask the Almighty so that in the burning process there are no mistakes and avoid harm or disaster.

c. *Tunuha* kiln hole maker

The land that has been marked by *modhi*, then dug by the men. The depth of the dug hole is approximately 1 meter while the width is 1.5 meters to 2 meters according to the number of *tunuha* to be burned. After the excavation of the hole was completed, *Modhi* placed the wood on top of the excavation and was continued by other residents and then placed stones on top of the wood as shown in the following picture:



Figure 1 Arrangement of stone and wood above the *tunuha* burning pit.

Source: Documentation of Ratnasari, 2019

After everything is neatly arranged, the next step is to make coals in the pit by burning dry wood. Then it is covered with broad leaves. Every process in making *tunuha* is always preceded by *modhi*, because each stage has an intention and should not be done before the leader started it.

d. *Tunuha* making

During the day, the peeled sweet potatoes are started to be grated using a manual grater. The

grated sweet potato is mixed with mashed brown sugar, shallots, coconut and salt. While waiting for the wood and stone to burn completely, the mothers put the mixed sweet potato mixture into the bamboo as shown in the following picture:



Figure 2 Filling *tunuha* dough into bamboo.

Source: Documentation of Ratnasari, 2019

The filled bamboo is covered with banana leaves or breadfruit leaves and tied with young palm leaves so that during the burning process in the hole, the knot does not come loose. Use palm leaves to bind because the texture is stronger.

e. Burning *tunuha*

Bamboo containing *tunuha* dough that has been tied is inserted into the hole and then covered with coals on the top of the bamboo, the entire surface of the hole is covered with wide leaves so that heat does not escape then the hole is filled with soil as shown in the following picture.



Figure 3 The Process of burning *tunuha*.

Source: Documentation of Ratnasari, 2019

This *tunuha* burning process lasts all night. While guarding the burnt *tunuha* in the hole, the community, especially young people, performed a modern dance around the hole, they danced while reciting rhymes. In the morning, people flock to watch the *tunuha* being removed from the hole. Each person who came to attend the *tunuha*, could bring some of the *tunuha* to their home.

The local wisdom of Muna community in processing cassava is very unique and has its own charm for tourists. During this *detunuha* activity, tourists can see and participate in making *tunuha*, dance with the community, listen to rhymes, and enjoy *tunuha* culinary which has a legit and sweet taste.

3.2. Detumbu

Muna community has many processed foods that are used as traditional foods, one of which is processed from corn, namely *katumbu*. *Katumbu* processing process is called *detumbu*. In contrast to *detunuha* which is carried out after harvest, this *detumbu* is carried out before harvest, when the corn has begun to be consumed but is not yet old. The people of Muna call the immature corn *kahitela kamoghuri* and the harvest of this corn is called *deliwu kahitela*.

Detumbu is carried out in the farmers' gardens with the aim that families or the community can enjoy together the results of the farmers' gardens before the corn is harvested. *Detumbu* uses corn that is young and freshly taken from the garden. People do not want to use corn that has been stored in the barn because it will make it taste different. *Detumbu* does not require special equipment with the following stages:

a. *Deliwu kahitela*

The first step is *deliwu kahitela*, which is taking corn in the garden. At this stage it is usually started by the farmer who owns the garden and can then be continued by other people. The corn that has just been taken in the garden is immediately peeled off as shown in the following picture:



Figure 4 Process of *deliwu kahitela*.

Source: Documentation of Hermina, 2020

When peeling corn husks, the inner skin should not be removed because it will be used to wrap the corn kernels. According to the people of Muna, wrapping *katumbu* using corn husks will make the aroma of corn stronger, but if you use other wrappers it will reduce or eliminate the distinctive aroma of corn.

b. The making of *katumbu*

Corn that has been peeled is cleaned of seeds so that there is no sticking corn crest. After cleaning, the corn kernels are removed from the cob and then put in a mortar and pounded using a pestle. After the corn kernels become smooth, remove some of the mortar from the mortar and divide the dough into 2 parts. 1 part for *kapute katumbu* and 1 part for *gola katumbu* (Figure 5).



Figure 5 *Katumbu kapute* and *katumbu gola*.

Source: Documentation of Hermina, 2020

After all the ingredients are well mixed, the dough is wrapped using the prepared corn husks. How to wrap it does not need to be tied, only at each end of the corn husk folded so that the dough does not come out or fall apart.

c. Steaming *katumbu*

The last step in the *detumbu* process is steaming the wrapped *katumbu* for 40 to 50 minutes. To keep the aroma of corn on the *katumbu*, it is steamed using a wood-fired stove, although it takes longer. After the *katumbu* is cooked, the steamer is removed from the stove, allowed to cool for a while and the *katumbu* is ready to be served.

Detumbu can be used as a tourist attraction. Where tourists who come to visit besides enjoying traditional culinary delights in the middle of the garden with cool air, they can see and take their own corn in the garden and get involved in the process of making *katumbu*.

4. CONCLUSION

The local wisdom of the Muna community in food processing that has the potential to be used as a tourist attraction is *detunuha* and *detumbu*. At the *detunuha* event, tourists can see the unique *tunuha* making process, get involved in the *detunuha* process, dance *modero* with the community and listen to rhymes while enjoying the *tunuha* culinary. Likewise in *detumbu* activities, tourists can be directly involved in the implementation process, such as taking young corn in the garden themselves, making *katumbu* and enjoying *katumbu* on the hut with the community. This can provide a new experience to tourists. For this reason, this potential needs to be developed and preserved.

REFERENCES

- [1] JDIH BPK RI, Undang-Undang Republik Indonesia Nomor 18 Tahun 2012 Tentang Pangan, vol. 7(2), 2012, pp. 57–77. <http://peraturan.bpk.go.id>.
- [2] M. Nugraheni, Peningkatan Citra Pangan Lokal, Makalah disampaikan pada Sosialisasi Penganekaragaman Pangan yang diselenggarakan oleh Badan Ketahanan Pangan dan Penyuluhan Daerah Istimewa Yogyakarta, 2017, pp. 1–10.

- [3] P. Hariyadi, Penguatan Industri Penghasil Nilai Tambah Berbasis Potensi Lokal Peranan Teknologi Pangan Untuk Kemandirian Pangan, *Pangan*, vol. 19(4), 2010, pp. 295–301.
- [4] R. Deskarina, A.N. Atiqah, Potensi Kearifan Lokal Desa Bugisan Sebagai Upaya Pengembangan Daya Tarik Wisata Pendukung Kawasan Candi Plaosan, *Jurnal Pariwisata Dan Budaya*, vol. 11(1), 2020, pp. 41–49.
- [5] H.S. Ahimsa-Putra, Kearifan Lokal Dan Pengetahuan Lokal, Peran Dan Strategi Perlindungan, Makalah disampaikan dalam Konggres Kebudayaan II, Menggali Potensi Modal Kultural Kearifan dan Pengetahuan Lokal Bagi Masa Depan Kal-Bar Yang Lebih Baik, diselenggarakan oleh BPSNT Kalimantan Barat, Pemda Tk.I dan II, Dinas Budpar, Kalimantan Barat, Dina, 2010.
- [6] Rahyono, *Kearifan Budaya Dalam Kata*, Jakarta, Wedatama Widya Sastra, 2009.
- [7] A.Z. Mutaqin, Potensi Kearifan Lokal Sebagai Daya Tarik Wisata Desa, Handout Kuliah Online Akademi Desa 4.0 (september), 2020, pp. 1–2.
- [8] S. Horner, J. Swarbrooke, *Consumer Behaviour in Tourism*, Second Edi, UK, Elsevier Ltd, 2007.
- [9] J.P. Spradley, *Metode Etnografi*, Yogyakarta, Tiara Wacana, 2007.
- [10] M.B. Miles, A.M. Huberman, *Analisis Data Kualitatif*, Jakarta, UI-Press, 2014.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

