

Education on Traditional West Java Cuisine: Variety of Foods and Its Natural Packaging in Al-Aqsha Islamic Boarding School

Rosaria Mita Amalia*, Davidescu Cristiana Victoria Marta

Department of Linguistics, Faculty of Cultural Sciences, Universitas Padjadjaran

Department of Linguistics, Faculty of Cultural Sciences, Universitas Padjadjaran

*Correspondence: rosaria.mita.amalia@unpad.ac.id

ABSTRACT

West Java as one of the provinces in Indonesia has a diversity of values, traditions and culture. The diversity of traditional food in West Java is both wealth and identity for people in West Java (Sundanese people). Various types of food can be seen on the gastronomic map of West-Java food which shows the distribution of types of food into main foods, snacks, complementary foods, dessert, and snacks. These types of food develop and are introduced in society through generations. But along with the current globalization that caused the swift flow of information and cultural movements between countries, people in West-Java also felt the change. The rise of foreign restaurants, especially fast food, which spread in big cities in West-Java shows a slight shift towards the consumption style of the types of food from foreign countries. The fact is that fast food restaurants in big cities are always filled with consumers, especially school-age children. One of the reasons why they prefer to consume fast food is for practical reasons, the taste of the food, and the comfort provided by the service and restaurant. This is the reason why researchers give education to high school-aged students, especially Al-Aqsa Middle School in Jatinangor. This program aims to introduce as well as remind again of these students the diversity of traditional West-Java food and the noble values contained in packs of food that are attached to nature, considering plastic packaging is considered a big polluting factor on the earth. The students need to get high motivation on their identity and prideness as Sundanese youth generation. This activity held in form of workshop. The results of these activities indicate that most of the students in the school are familiar with the types of traditional West-Java food, but most of them do not know the type of leaves and the techniques used to wrap these foods. In addition, they prefer to enjoy fast-food because they are considered to have prestigious value even though they realize that the food has a more expensive price compared to traditional West-Java food.

Keywords: education, natural packaging, traditional West-Java cuisine

1. INTRODUCTION

Indonesia has a wealth and cultural diversity which is very valuable. Cultural diversity gives positive value to national identity. According to Harsja Bachtiar, culture is the whole element which consists of beliefs held, knowledge possessed, language used, values which are conceptions of what is considered good, and rules that formulate rights and obligations for each person, actor in certain social conditions (1976: 11). It connects to definition mentioned by Brumann, C. (1999) in Birukou, Aliaksandr et.al (...) which mentions culture means the whole complex of traditional behavior which has been developed by the human race and is successively learned by each generation. From both definition the concept of culture always includes behaviour, life style and value. Cultural diversity includes high-value objects and things that are abstract. Food as a result of human creation is one of the cultural elements that are spread throughout Indonesia. West Java is one of the provinces in Indonesia and has authentic food in each region. These types of foods are wealth for the people of West Java (Sundanese people) and become one of the attractions of tourists when visiting various regions in West Java. The diversity of typical West Javanese food at this time often had to

compete with the invasion of various foods originating from outside West Java or outside Indonesia. It happens in big cities in West Java Province such as Bandung City, plenty of fast-food restaurants are filled with school-age children both junior high school, senior school level and those who are studying in university.

This is the reason for the authors to educate various types of traditional Javanese-Western food to children in one of the junior high schools in Jatinangor, Sumedang, West Java. The knowledge provided is not only in the form of information about the diversity of food types in West Java but also includes information about the value contained in the food packaging. Traditional food packaging has a close attachment to the natural resources of a region and its nature is natural. If you look at food packaging that is currently dominated by plastic packaging, then using natural wrappers is the answer. School-age children are expected to become information bridges and successors in their generation about the importance of preserving traditional Javanese food as one of the cultural products that have local wisdom values.

Tjetjep Rohendi Rohidi argues that the presence of food in all forms and modes of presentation and consumption, especially in traditional communities is closely related to the natural resources of the environment which can be utilized by the community concerned. Food and packaging are not only biological needs, but also cultural ones. It is a cultural expression that also affirms the identity of its people. In the process of procurement, formation, and packaging, food always adjusts or is adapted to the natural resources providing basic ingredients or food itself along with changes in the quality and quantity that can be utilized by a particular community group. (2001: 1).

2. METHOD

The method in this program is a technique or a way to solve a problem as well as the steps taken to achieve the program objectives. The aim of this program is to provide education as well as understanding to Al-Aqsa secondary school students of grade 2 regarding the types of traditional Javanese-West food and the knowledge of food packaging in the form of natural and biodegradable leaves. The stages carried out are,

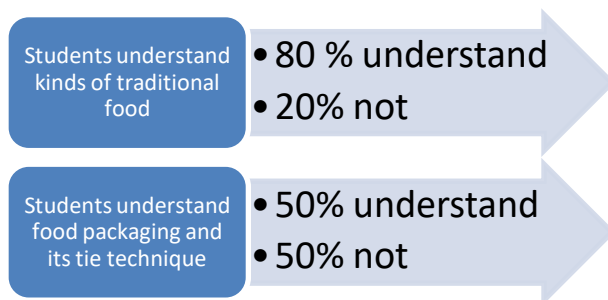
1. analysis of the situation of the community. Survey techniques are carried out to determine the target audience of this program. In the end, it has been decided that education is given to junior high school students (Al-Aqsha) Jatinangor since the knowledge received would be more effective to be directly applied and disseminated to their peers.
2. identification of problems. After being determined by the target audience, the next step is identifying problems. Formulation of problem identification is formed after survey techniques and interviews with students and teachers from the school. The identification of the problems that then arose was, (a) do the 2nd grade students at Al-Aqsha Jatinangor Middle School know the type of traditional Javanese-West food ?, (b), do the second-graders of Al-Aqsha Jatinangor Middle School know the types of traditional Javanese food packaging ?
3. problem solving plan. The problems that have been identified are then found a solution through education about traditional Javanese-West food and its natural packaging.
4. social approach. This approach is an approach that focuses on the target community, namely Al-Aqsha Jatinangor secondary school students. They are used as subjects in this activity not as objects.

5. implementation of activities. The things that need to be prepared in the implementation of activities are coordination of the place and time of activities, materials and displays, as well as the people involved. In this activity the prepared material is in the form of slides as well as various types of traditional Javanese-West food wrapped in packages that use leaves.

The results of the activities are reported in a description through qualitative descriptive methods. Descriptive qualitative research method is a research method that aims to describe research in gambling, this is in accordance with the definition of descriptive research methods. Djajasudarma (2000: 9) states descriptive qualitative research method aims to create a description or systemic, and accurate data, properties, and relationships of the phenomenon studied. It also connects to the definition coming from Shank (2002) in Ospina (2004) that defines qualitative research as “a form of systematic empirical inquiry into meaning” (p. 5). By systematic he means “planned, ordered and public”, following rules agreed upon by members of the qualitative research community. By empirical, he means that this type of inquiry is grounded in the world of experience. Inquiry into meaning says researchers try to understand how others make sense of their experience. Denzin and Lincoln (2000) claim that qualitative research involves an interpretive and naturalistic approach: “This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them” (p. 3)

3. RESULTS

The results of this activity are data tabulations in the form of percentage knowledge of second-grades of Al-Aqsha Jatinangor Middle School regarding the types of traditional Javanese-West food and traditional food packaging. The first percentage shows that the knowledge of girls about traditional foods is very good, 80% of students can mention the type of traditional West Javanese food consisting of main foods, snacks, complementary foods, dessert and snacks. Meanwhile, only 50% of students can mention the type of leaf and the binding technique used to wrap the food.



Schematic 1. Results of the Program

Being given education in the form of exposure to material types of traditional Javanese-West food and the type of packaging that comes from leaves, students can correctly mention the type of food and its packaging. Besides having knowledge through material from slides, the students can directly taste the food.

4. DISCUSSION

4.1 The Sundanese People and Traditional Food of West-Java

In order to educate the students from Al-Agsha Islamic School about the variety of traditional West-Java food and the wrapping/packaging technique used, the researchers gave the material including bringing the sample of the food. Sundanese people, it is a name for native people from West Java, by utilizing the existing ingredients in the surrounding area to create a unique food in terms of names and flavors, name them *colenak*, *combrow*, *burayot*, *batagor*, *cireng*, *cimol*, *gehu*, and so on. Food has an important role in the life of the Sundanese people. Traditional Sundanese cuisine has to defend itself from the fast food strikes that attract teenagers, as well as the flow of globalization that removes the borders of the country due to the sophistication of technology and information. During this time, West Java is famous for various types of food either in the form of snacks, drinks, and heavy foods that have become a pride for the people of West Java and the penchant for people who come from other regions. Sundanese culinary has become an icon of pride in tourism programs that highlight the authenticity of West Java (Amalia, 2016:128).

The connection between Sundanese people and their natural environment is very strong. They are not merely in the rich and fertile environment of their environment, but interact and dialogue with the surrounding environment. The attachment of the Sundanese people to their natural environment can be seen, for example in the use of nature to produce, distribute and consume food as a fulfillment of their individual, family, social and cultural needs.

In general, traditional Sundanese food tends to be salty, lots of vegetables (raw and cooked), sambal terasi (a traditional hot chili sauce), tofu, tempeh, salted fish, and fresh fish (grilled, fried, or burn). These foods are currently not only in demand by the Sundanese people, but people from other regions, also from abroad. In general, Sundanese people sort the types of food into groups (Rohidi, 2001: 5): main foods, snacks, complementary foods, dessert foods, and snacks.

a. Sundanese Main Food

The main food of Sundanese people is rice-based food. These foods become staple foods made in various forms such as rice (*sangu*, *kejo*), *kupat*, *lontong*, and *leupeut*. This main meal is eaten together with side dishes that complete it. The rice is then processed including *liwet* rice, *timbel* rice, *tutung oncom* rice.



Picture 1. Liwet Rice from Purwakarta
(tempatwisataunik.com/info-wisata/wisata-kuliner)



Picture 2. Burn Rice
(<http://www.makanmakan.com/nasi-bakar-guruh/>)



Picture 3. Tutug Oncom Rice
(<https://tempatwisataindonesia.id/makanan-khas-bandung/>)



Picture 4. Timbel Rice
(<https://tempatwisataindonesia.id/makanan-khas-bandung/>)

b. Light Foods

Light foods are a group of foods that are not considered as staple foods. Food is mild, only as a buffer between meals. This type of food can have salty or sweet taste. Included in this group are types of foods such as *leupeut*, *buras*, *lelemper*, *klepon*, *nagasari*, *comro*, *misro* etc.



Picture 5. Buras
(<https://lifemagzsoft.wordpress.com/2017/12/20/nikmatnya-leupeut-kang-ari/>)



Picture 6. Nagasari
(<https://bisikan.com/resep-dan-cara-membuat-kue-nagasari-pisang-kukus-nikmat>)

c. Complementary Foods

This type of food is consumed to accompany staple foods at the main meal time (*rencang sangu*). These complementary foods are usually served more varied at lunch or dinner. Complementary foods made from animal products, such as freshwater fish (carp, gourami, and tilapia), chicken meat, beef, mutton, broiled, fried, mixed. Complementary foods are made from vegetable, such as tofu, tempeh, oncom, tauco, lalab (fresh vegetables), spinach, kale, cucumber, leunca, eggplant, etc.



Picture 7. Tahu Goreng (Fried Tofu)
<http://cirebon24.com/plesiran/tahu-mundu-yang-bikin-kaget.html>



Picture 8. Lalaban dengan sambal (fresh vegetable with chilly sauce)
https://commons.wikimedia.org/wiki/File:Sambal_Lalab.jpg

d. Dessert Foods

Food consumed after a complete meal, which is considered to relieve discomfort in the mouth after a full meal. Desserts can be in the form of fruits, *rujak* (fresh fruit eaten with hot chili sauce), *dodol*, *gurandil*, *wajit*, *bugis*, banana compote, *candil*, *lemu* porridge, etc. While *bajigur*, *bandrek*, *goyobod* can be categorized as dessert drinks.



Picture 9. Rujak
[\(http://resephariini.com/resep-rujak-buah-sambal-kacang/\)](http://resephariini.com/resep-rujak-buah-sambal-kacang/)



Picture 10. Goyobod
<https://merahputih.com/post/read/resep-es-goyobod-minuman-bersantan-khas-bandung>

e. Snack Foods

Snack food is a type of food sold or sold in general. Snack food is generally packaged specifically to be easily carried or arranged, arranged in an attractive manner (impressing the delicacy of food) and functional value to increase food durability or produce a distinctive aroma. Snack foods are classified as main foods such as yellow rice, snacks such as *lelemper*, *buras*, *dodol*, *nagasari*, *katimus*, and those that are classified as desserts such as mango, banana, papaya, *wajit*, *angling*, etc.



Picture 11. Katimus
(<https://twitter.com/infobandung/status/>)



Picture 12. Dodol
<https://dodolbintang.wordpress.com/2011/06/22/selamat-datang-di-toko-dodol-online/dodol-ketanwijen/>

4.2 Traditional Sundanese Food Packaging

Traditional Sundanese food is usually packaged using natural ingredients available in the natural environment such as banana leaves. Banana leaves are easy to form and the leaves are wide, easy to obtain, and easily planted in the environment which the Sundanese live. The use of banana leaves shows the traditional wisdom of the Sundanese people in dialogue with their nature; an adaptive strategy developed by Sundanese people with their natural environment. (Rohidi, 2001: 8).

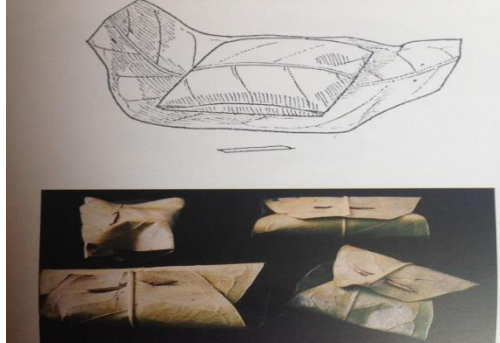
Besides banana leaves, as a food wrap, leaves often from corn trees, corn rind, coconut leaves, leaves and stems from bamboo trees, leaves from water guava trees, leaves from *pandan pudak*, leaves from hanjuang tree, and leaves from teak tree. These packaging materials can be found in agricultural or rural areas in areas in West Java.

The traditional food packaging is used to wrap food with a view to protecting it, being a container or mat that also binds food. The advantage of using this type of packaging compared to plastic packaging is environmentally friendly because the leaves are included in natural materials that can decompose on the ground. Besides this function of traditional packaging gives an aesthetic function, it is also to provide benefits in increasing taste, flavour, preservation, softening, and can make food tender.

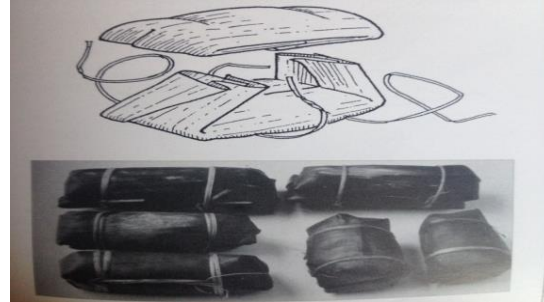
4.3 Forms and Techniques of Traditional Sundanese Food Packaging

Packaging design gives identity to the food, for example packaging of *lontong* and *leupeut* which are different in packaging and form, whereas both use banana leaves and the same basic ingredients (Sabana, 2001: 12). How to pack (technique) on Sundanese food as follows: roll, fold, wrap, weave, string (*tiir*), base, skewer, and wrap. Roll techniques are used for foods such as *katimus*, *pepes*, and *lontong*. The folding technique is used for food such as *stiky rice tapai*, *kelepon*, and *rujak*. Yellow rice bandage techniques are used for foods such as *bacang* and *kawung sugar*. Weaving techniques, used

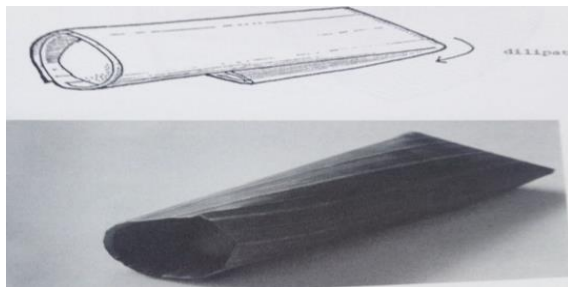
for food such as *ketupat*. Wrapping techniques are used for foods such as cocorot or peutcang. String techniques (*tiir*) are used in coupling crackers or fish. The base technique is used for food like *kue ku* and *putu pisang*. The puncture technique is used like a cross, satay. Examples of techniques and packaging forms of traditional Sundanese food can be seen in these images (Sabana, 2001: 39-40)



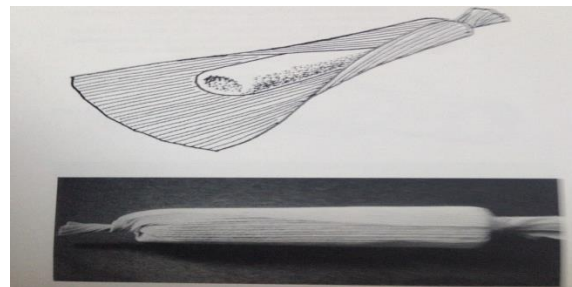
Picture 13. Sticky Rice Tapai
Packaging material: Banana leaf
Packaging technique: Roll



Picture 14. Leupeut
Packaging material: Banana leaf
Packaging technique: Roll, both ends are folded, and two *leupeut* are put together with bamboo straps (air rope)



Picture 15. Bubur Lolos
Food name: Bubur Lolos
Packaging material: Banana leaf
Packaging technique: Roll, one end is folded



Picture 16. Bean Dodol
Packaging material: Corn skin
Packaging technique: Roll, the two ends are twisted

5. CONCLUSION

5.1 Sustainability of Traditional Sundanese Food and Its Packaging

By conducting this activity, the researchers have great expectations to the audience. The team wants to remind the students that variety food from West-Java is a wealth for Sundanese people. Traditional West-Java Food is part of cultura that has high value and it needs to be preserved by young generation, especially the Sundanese one. The local wisdom relating to natural environment comes through the design of packaging/wrapping from the food. The wrapping of the food using the natural material such as kinds of leaves proves how the ancestors inherit good value in terms of harmonizing with natural environment. Using the natural wrapping also adds the good taste of the food.

The existence of traditional Sundanese food and the use of traditional packaging as a container or protector of food slowly began to be shifted due to the rise of fast food restaurants which are generally

found in big cities in West Java. Traditional packaging also began to shift with the use of plastic and paper. A stick or bamboo rope also shifted to the stepler and rubber.

Based on the results of the education program conducted on Al-Aqsa Jatinangor junior high school students, it can be concluded that educational efforts towards the introduction of traditional Sundanese food types must continue to be carried out between generations. Wealth of culinary which is one of the results of Sundanese culture and identity must be maintained. Knowledge of the use of traditional Sundanese food packaging must also be maintained and preserved. This concerns view of life that is closely related to environmental conservation while still using natural ingredients as food packaging.

Traditional food packaging could not protect food from contamination or spoilage because packaging material directly obtained from the garden has not gone through several hygienic processes. However, from a bio-physiological point of view, natural packaging material can be easily recycled so it is the most environmentally friendly among other types of packaging. Natural packaging materials will also trigger cancer and other degenerative diseases. Physical and chemical interactions of leaves as food wrapper may produce special taste and fragrance, enhancing the aesthetic effects of gastronomic convenience for consumers. (Sutawikara, 2016:66).

6. ACKNOWLEDGEMENTS

This program is supported by a grant from Universitas Padjadjaran in *Academic Leadership Grant* (ALG) Scheme.

Bibliography

Amalia, Rosaria Mita and Davidescu Christiana Victoria Marta. "Preserving Traditional Food from West Java: An Effort to Maintain National and Regional Food Security". *International Journal on Studies in English Language and Literature (IJSELL)*, vol 6, no. 9 (2018):1-7. doi: <http://dx.doi.org/10.20431/23473134.060>. <https://www.arcjournals.org/pdfs/ijSELL/v6-i9/1.pdf>

[Amalia, Rosaria Mita. "Cultural Translation of Traditional Food from West-Java: A Media to Promote the Traditional Cuisine to the World". *Proceeding International Seminar Language Maintenance and Shift \(Lamas 7\) : The Vitality of Local Languages in Global Community \(2017\):577-581*](#)

http://eprints.undip.ac.id/57575/1/Prosiding_Lamas_7_unscure_Rosaria_Mita_Amalia.pdf

[Amalia, Rosaria Mita. "Ethnolinguistic Study on Culinary Trademark in West Java, Indonesia."](#) *Proceeding Global Conference on Social Science*. 2016:127-134. Bangkok: Thailand

Ayatrohaedi. "Kepribadian Budaya Bangsa (Local Genius)." Jakarta: Pustaka Jaya. 1986

Bachtiar, Harsja W. *Hukum dan Kenyataan Masyarakat di Indonesia*. Berita Antropologi. No 27. Vol VIII. Jakarta. 1976.

Birukou et.al. "A Formal Definition of Culture."

<https://pdfs.semanticscholar.org/6b6e/052a0c179581ef48b0aa6728b2dea4432c53.pdf> 2013

Brumann, C.: *Writing for culture: Why a successful concept should not be discarded [and comments and reply]*. *Current Anthropology* 40 (1999)

Djajasudarma, Fatimah. "Metode Linguistik: Ancangan Metode Penelitian dan Kajian". Bandung: Refika Aditama. 2006.

Koentjaraningrat. "Beberapa Pokok Antropologi Sosial". Jakarta: Dian Rakyat. 1981.

Lukitasari, Evelyn Henny. *Komunikasi Visual pada Kemasan Besek Makanan Oleh-Oleh Khas Banyumas*. Vol. 8 No. 3, Desember 2013 (p.315-329)

<http://journals.ums.ac.id/index.php/benefit/article/viewFile/2317/1579>

Nurvina, Nina et.al. "Identitas dan Karakter Budaya Lokal pada Kemasan Makanan Oleh-Oleh." *Wimba, Jurnal Komunikasi Visual & Multimedia*. Vol.04 No.2 Tahun 2012.

https://jurnalwimba.com/index.php/wimba/article/.../72/pdf_42

Nurwitasari, Ayu. “Pengaruh Wisata Gastronomi Makanan Tradisional Sunda”. *Jurnal Pariwisata Terapan*. Bandung Vol 2 No 1 Juli 2015 (p. 1-14).
stp.bandung.ac.id/ejournal/index.php/v01/article/download/.../30

Ospina, S. Qualitative Research.
https://ualr.edu/interdisciplinary/files/2010/03/Qualitative_Research.pdf. 2004

Philip, Riley. “Language, Culture and Identity: An Ethno-linguistic Perspective.” British Library London: Continuum. 2007.

Purwaningtyas, Agnes Siwi. “Identifikasi Kuliner Lokal Indonesia dalam Pembelajaran Bahasa Inggris”. *Jurnal Pariwisata Terapan*, No. 1, Vol. 1, 2017.
<https://jurnal.ugm.ac.id/jpt/article/download/24970/16061> (p.1-13)

Sabana, Setiawan et.al. “Kemasan Tradisional Makanan Sunda: Ungkapan Simbolik & Estetik Seni Rupa Tradisional Sunda”. Bandung: ITB. 2001.

Sabana, Setiawan. “Nilai Estetis Pada Kemasan Makanan Tradisional Yogyakarta”. *ITB J. Vis. Art.* Vol. 1 D, No. 1, 2007, 10-25.
journal.itb.ac.id/download.php?file=D07002.pdf

Sutawikara, Elly. “Symbolic Meaning in Sundanese Traditional Food Packaging”. *Proceeding Global Conference on Social Science*. 2016:61-67. Bangkok: Thailand