

PHILOSOPHICAL MEANINGS OF TRADITIONAL CUISINE *RENDANG* MINANGKABAU AS A CULTURAL HERITAGE OF INDONESIA

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Abstract

This research is related to the philosophical meanings of traditional cuisine *Rendang Minangkabau* as a cultural heritage of Indonesia. The research is conducted by means qualitative descriptive. The theory used is taken from the philosophy. Philosophy is the mother of all the sciences that have material objects and formal objects, objects the material is the mind while the object formal philosophy of science is truth, goodness and beauty in a manner dialogue. (Syafiie, 2010). This study explained the meanings of the philosophy in *Rendang Minangkabau* cuisine. *Rendang* is revered in *Minangkabau* culture as an embodiment of the philosophy of *musyawarah*, discussion and consultation with elders. The results show there are four meanings in each of the ingredients *Rendang Minangkabau*: Meat (*dagiang*) symbolizes *Niniak Mamak (paman)* and *Bundo Kanduang (ibu)* refers to the traditional clan leaders (respect for the parents). The coconut milk (*karambia*) symbolizes the *Cadiak Pandai* refers to the intellectuals (learning). The chilli (*lado*) symbolizes *Alim Ulama* refers to the religious leaders (uplifting Islamic laws). The spice mixture (*pemasak*) symbolizes the rest of *Minangkabau* society refers to the each individual (unity). This philosophy was indeed made to maintain the integrity of the *Minang* community in West Sumatra and also as a cultural heritage of Indonesia.

Key words: *Minangkabau*, philosophy, cultural heritage, cuisine, discussion

1. Introduction

Culinary tradition is one of the strong identities held by the community of Indonesia. Even culinary traditions or commonly referred to as traditional cuisine. Indonesia has been known to the international scene. One of the things that makes this tradition is so well known because Indonesian cuisine has a strong taste and of course this will attract the attention of culinary hunters.

This research is to discuss the most famous cuisine in the West Sumatra, *Rendang*. This study focus about the philosophical meanings of *rendang*, types of *rendang* and variations of *rendang*. *Rendang* is a very popular dish at Indonesian society to the world. Therefore, *rendang* becomes one of the cuisine that is very proud of the Indonesian people.

Rendang is a typical food of the *Minangkabau* region that must be served in any special event such as festivity, or welcoming guests of honor. In addition, the habits of the *Minangkabau* people who like to wander make *rendang* famous in almost all corners of Indonesia and even to the world. The spread can be proven by the number of restaurants with *Minang* characteristics.

Rendang is a traditional cuisine originating from the *Minangkabau* ethnic group, West Sumatra. *Rendang* itself consists of processed beef with a mixture of various kinds of spices and coconut milk. The cooking process is quite long takes four hours to dry and deep black. At room temperature, *rendang* can last for weeks. *Rendang* can be found in all *Padang* restaurants in Indonesia and even *Padang* restaurants around the world. In their home region, *rendang* is usually presented in various traditional ceremonies and special events. Not many people know that in West Sumatra itself *rendang* has a different shape and taste in each region. This happens because of differences in ingredients and types of seasoning that are used differently. In fact there are several variations of basic ingredients that can be processed into *rendang* such as: chicken *rendang*, duck *rendang*, egg *rendang*, lung *rendang*. And of course, each variation of *rendang* has a delicious and different taste. In addition to different flavors, each *rendang* also has a different texture such as duck *rendang* has a more chewy texture than *rendang* chicken.

Rendang itself is a form of culinary knowledge from the *Minangkabau* ethnic group. Its existence is a picture of culinary intelligence possessed by the local community. Because the community is able to process meat and spices in their environment into delicious *rendang* cuisine, *rendang* is one of the cultural artifacts owned by the *Minangkabau* ethnic group.

2. Literature Review

2.1 *Minangkabau* Culture

Minangkabau is an ethnic from an area in Indonesia that speaks and upholds the *Minangkabau* adat. The *Minangkabau* cultural area covers the whole of West Sumatra, half of the Riau mainland, the northern part of Bengkulu, the western part of Jambi, the west coast of North Sumatra, southwest of Aceh, and also Negeri Sembilan in Malaysia. For ordinary people, the *Minangkabau* people are often equated as *Padang* people, this refers to the name of the capital city of the province of West Sumatra, the city of Padang. However, the indigenous *Minangkabau* people will call themselves as *urang awak*, which means the same as the *Minangkabau* people themselves.

In *tambo* (a literary work containing the culture of the *Minangkabau* in the past), information was obtained that the *Minangkabau* ethnic group had implemented a pro-democracy system long ago in the pre-Hindu period. This is proven by the existence of customary provisions to determine important matters and legal issues. *Minangkabau* custom has principles set out in "*Adaik is basandi syarak, syaris basandi Kitabullah*" or custom is based on law, the law is based on the Qur'an. Which means *adat* based on Islamic teachings. The *Minangkabau* are known to be very advanced in the field of commerce and intellectuals. This ethnic is an honorable heir from the Malay and Sriwijaya Kingdom who is very fond of trading and also has a dynamic nature. Nearly half of the *Minangkabau* people are overseas.

In the concept of *Minangkabau* Nature's cultural customs, there can be a division of two regions namely the core area (*darek*) and the *rantau* (outer region). *Rantau* is traditionally an area of expansion or conquest. But over the times, the concept of *merantau* is seen by the *Minangkabau* community as something very promising hope for a future and a better life. And this is related to the socio economic context. Based on this concept, migrating is an opportunity for self-development and achieving a better socio-economic life. Therefore, the purpose of wandering is often associated with three things: finding wealth (trading / becoming a merchant), seeking knowledge (learning), or seeking rank (job / position) (Navis, 1984)

The origin of the word *Minangkabau* comes from *Minang* and *Kabau*. From *tambo* this word is said to come from a fight between two buffalos. It is said that at one time a foreign

kingdom came from the sea to conquer. In order to prevent fighting, the local community proposed to fight buffalo. Foreign troops strongly agreed with the agreement and then provided a very large and aggressive buffalo, but the local community only provided a small buffalo child who was very hungry. In this battle, starving buffalo children think the big buffalo is the mother. Until the buffalo run, run toward the big buffalo to find milk and gore until it tore the belly of the big buffalo. And in the end the victory over this little buffalo inspired the local people to use the word *Minangkabau* as their ethnicity, which came from the words "*Manang kabau*" (meaning to win a buffalo).

The *Minangkabau* are well known for their cultural thickness, even in every aspect of daily life. The cultural values contained in the *Minangkabau* community life, one of which is typical cuisine. *Minangkabau* is known for having typical dishes that are usually called *Padang* dishes. This cuisine has been famous to the international scene. One of the famous traditional *Minangkabau* dishes is *rendang*, which has received recognition from CNN International as the most delicious dish in the world. Other typical dishes include *Asam Pedas*, *Soto Padang*, *Sate Padang*, and *Dendeng Balado*. (Azrial, 2011: 56)

2.2 Traditional *Minangkabau* Cuisine

Minangkabau traditional cuisine is a cuisine that develops in the province of West Sumatra and its surroundings. *Minangkabau* Cuisine is a cuisine that is known throughout Indonesia and even internationally. Usually people call it *Padang* cuisine. In the *Minangkabau* area, there are many recipes and variations of West Sumatra cuisine by region, city or district, including: Bukittinggi, Padang, Padang Panjang, Payakumbuh, Solok, Batusangkar, Agam, Dharmasraya and so on. *Minangkabau* cuisine is known for its coconut milk cuisine and has a spicy taste from the use of various herbs and spices

Just like traditional dishes from other regions, *Minangkabau* traditional dishes have their respective groups, namely:

- Main dishes, are main dishes served with rice such as: *rendang*, *dendeng balado*, *gulai tunjang* and so on.
- Interlude cuisine, is a dish that is served without rice but with sticky rice or *ketupat* (rice dumplings woven in palm leaves) such as: *sate padang*, *dadiah*, *katan durian* and so on.
- Traditional *Minangkabau* cakes or traditional snacks such as: *galamai*, *wajik*, *kipang kacang* and so on.
- Traditional *Minangkabau* drinks are drinks that are usually found in the *Minangkabau* area such as: *es tebak*, *es campua*, *teh talua* and so on.

2.3 *Rendang* Profile

Rendang is a traditional Indonesian cuisine originating from the *Minangkabau* ethnic group, West Sumatra. *Rendang* itself consists of processed beef with a mixture of various kinds of spices and coconut milk. The cooking process takes a long time which is about four hours to become completely dry and blackened. *Rendang* can be found in all *Padang* restaurants outside *Minangkabau* even in the whole world though.

The origin of *Minangkabau* area, *rendang* is usually presented in various traditional ceremonies and special events such as the *upacara batagak panghulu*, marriage ceremony (*baralek*), *upacara sunat rasul* and *upacara turun mandi*. It is not a strange thing in *Minangkabau* if *rendang* has many variations such as: chicken *rendang*, duck *rendang*, jengkol *rendang* and many more. In fact, each component of *rendang* ingredients has its own philosophy for the *Minangkabau* people.

2.4 Rendang Philosophy for the *Minangkabau* People and as the Heritage of Indonesia

Society is formed through a long history, a winding journey, tread for sake footprint, even with trial and error. At certain points there are relics which existed or was recorded until now which later became a legacy culture. Cultural heritage is interpreted as product or result physical culture from different traditions and spiritual achievements in form the value of the past which is a central element in the identity of a group or nation (Davidson, 1991). *Rendang* is a well-known traditional Padang cuisine which represents the people of West Sumatra as a cultural heritage that still exists today. In the philosophy of *adat* and *Minangkabau* culture, *rendang* has an honorable position.

In general, philosophy is one of the activities or results of activities concerning human activity and mind (Soegiono, 2012). Philosophy is thinking and feeling the deepest of all things get to the heart of the matter. The word of philosophy comes from the word *Philo* which means love, and the word *Sophos* which means knowledge or wisdom. Thus, philosophy means love for knowledge or wisdom. Poerwantara put forward meaningful philosophy the realm of mind or the realm of thinking. However, not all think means philosophizing. Because philosophizing is thinking in a way deeply and sincerely. Philosophy is the mother of all the sciences that have material objects and formal objects, objects the material is the mind while the object formal philosophy of science is truth, goodness and beauty in a manner dialogue. (Syafiie, 2010)

In relation to philosophy, indigenous peoples' local wisdom is included in the discourse on ethics. Ethics is a world of philosophy, values, and morals in which ethics are abstract and deal with good and bad issues. Philosophy and local wisdom cannot be separated, these two things are very closely related.

Local wisdom is a set of ideas or policies based on the values of virtues found in a community and often applied, believed to be the guidance of life, and handed down from time to time. Local wisdom can be in the forms of knowledge, skills and policies used for the welfare of the peoples concerned. Local wisdom is of two forms, tangible and intangible. Tangible local wisdom appears in the forms traditional text, traditional buildings and cultural symbol; while the intangible one in the abstract forms such as advice or proverb. (Manugeran, et. al, 2017)

For the *Minangkabau* people, *rendang* cooking is not just only cooking. The *rendang* cooking process requires quite a long time and patience. Therefore, this process teaches the value of patience to its maker. *Rendang* is revered in *Minangkabau* culture as an embodiment of the philosophy of *musyawarah*, discussion and consultation with elders. According to the deliberations and consensus of the previous ancestors, *rendang* is a traditional cuisine that has an honored position in the life of the *Minangkabau* people. Because there are four strong meanings in each of the ingredients - their ingredients, namely:

1. Meat or *dagiang* (the main ingredient for *rendang*)

It symbolizes *Niniak Mamak (paman)* and *Bundo Kanduang (ibu)*. In the *Minangkabau* culture, *Niniak Mamak* is the brother of Mother and *Bundo Kanduang* is the oldest woman in a tribe. Both have the important role to provide prosperity for the life of the nephew and children.

2. The coconut milk or *karambia*

It symbolizes intellectuals or what in *Minangkabau* language is called *Cadiak Pandai*, intellectuals, teachers, poets and writers. *Cadiak Pandai* itself is a person who is considered to have extensive knowledge in a group. For this reason, the function is to teach and glue together group and individual togetherness.

3. Chili or *Lado*

It symbolizes *Alim Ulama*, clerics, *ulama* and religious leaders. The clerical pious symbol of religious scholars in teaching religion to groups of people. The hotness of the chilli symbolizes *Sharia*.

4. The spice mixture or *pemasak*

It symbolises the rest of *Minangkabau* community. Spices or spice for *rendang* cuisine symbolizes each individual in *Minangkabau*. Which is where each individual has their own role to advance group life.

In *Minangkabau* tradition, *rendang* is a requisite dish for special occasions in traditional Minang ceremonies, from birth ceremonies to circumcision, marriage, Qur'an recitals, and religious festivals such as Eid al-Fitr and Eid al-Adha.

2.5 Types of *Rendang*

An expert in *rendang* cooking and business owner *Rendang Nikmat* in Payakumbuh Taufik (2016) states “*bila diamati dari awal proses memasak, terdapat tiga tingkat tahapan kuah rendang mulai dari yang terbasah, berkuah hingga yang terkering (gulai, kalio, rendang kering)*”, when observed from the beginning of the cooking process, there are three stages of *rendang* broth stages ranging from the wettest, the broth to the driest (curry, *kalio*, dried *rendang*).

But in general among the community there are 2 types of *rendang*, namely:

1. **Dry Rendang**

For the *Minangkabau* people, a dish that can be called *rendang* is a type of *rendang* that is really dry. This type of *rendang* is cooked for many hours until the coconut milk dries and the seasoning is completely absorbed. Dry *rendang* is usually a darker blackish brown color. When properly cooked, dry *rendang* can last for three to four weeks at room temperature, and can even last for more than a month if stored in the refrigerator, and six months if frozen.



2. **Wet Rendang or Kalio**

Wet *rendang* or usually the *Minangkabau* people call *kalio* is a type of *rendang* that is cooked in a short time. The coconut milk in *rendang* is not too dry and perfect. This wet drum is golden brown and paler in color. In room temperature *rendang* can only last in less than one week.



2.6 Rendang Variations

In its original place in *Minangkabau*, the local people are not familiar with the many variations of *rendang*. However, outside of *Minangkabau* the many variations of *rendang* might be something new and has never been encountered before. These variations are:

1. Beef Rendang or Rendang Sapi

Beef *Rendang* is the most famous *rendang* among other *rendang*, especially for people outside *Minangkabau*.

2. Chicken Rendang or Rendang Ayam

Chicken *Rendang* is usually found in mainland areas in West Sumatra. Generally, if the middle to lower classes have a party or traditional dinner, chicken *rendang* is one of the dishes that is served. The reason is because the price of chicken meat is cheaper and the time needed to cook *rendang* chicken is faster. Chicken *rendang* can be served by destroying chicken meat, whether it is ground, broken down, or cut to a size that suits your taste.

3. Duck Rendang or Rendang Itik (Randang Itiak)

Duck *Rendang* is usually presented at traditional parties. In the records of the Padang Cultural Conservation Agency or *Badan Pelestarian Budaya Padang (BPNB)*, *rendang* ducks are often found in the Payakumbuh region and its surroundings. The difference between *rendang* duck compared to other *rendang* is that duck meat must be boiled or roasted in advance before being processed into *rendang* so that the meat can be chewy and tender.

4. Rendang Maco (Salted Fish)

This *rendang* maco was originally created by housewives in Kabupaten 50 Kota. Because for the lower middle class, *rendang* with meat ingredients is a luxurious meal. So that they can continue to enjoy *rendang* cuisine, but at an affordable price, they change meat to maco (salted fish). The way to cook *rendang* maco is almost the same as how to cook it with *rendang* meat, but the difference is that maco is included in the *rendang* seasoning mixture when the coconut milk is thick.

5. Egg Rendang or Rendang telur

Egg *Rendang* is an egg based *rendang*. This *Rendang* is unique compared to other types of *rendang*. Namely *rendang*-shaped flat similar to crackers. Many of these *rendang* are made and become mandatory souvenirs when visiting Payakumbuh city, and Kabupaten 50 Kota.

There are two ways to cook egg *rendang*. First, by boiling it and mixing the boiled eggs that have been thinly sliced into *rendang* seasoning. Secondly, by boiling eggs with *rendang* seasoning together, then after separating them when the eggs are ripe while *rendang* seasoning is cooked until dry. After that, the eggs are mixed back into the dried *rendang* seasoning.

6. Liver Rendang or Rendang Hati

Types of liver *rendang* almost the same as beef *rendang*. But the difference lies in the main ingredient of the *rendang*, which is beef liver that has been boiled.

7. Lung Rendang or Rendang Paru

This type of *rendang* is almost the same as beef *rendang*. But the difference lies in the main ingredient of the *rendang*, which is the cow's lungs which have been fried.

8. Rendang Jengkol or Rendang Jariang

Rendang with *jengkol* based ingredients come from various regions in West Sumatra such as Payakumbuh, Pasaman, and Lubuk Basung. What distinguishes it all is the spicy sweetness contained in the seasoning.

Jengkol chosen to make *rendangjengkol* is an old *jengkol* because it is more tender and easy to process. Usually *rendang jengkol* is not cooked dry like other *rendang*. *Rendang jengkol*, usually cooked with *kalio* or wet *rendang*. In West Sumatra itself, according to BPNB *Kalio Jariang* records are very popular. With thick gravy, spices that are felt, savory *jengkol* and a little spicy sensation.

9. Fern Rendang or Rendang Pakis

This *fern rendang* originally developed in Nagari Surantih, Sutera District, Pesisir Selatan Regency. In this area, a party or custom event can be said to be less than optimal if it does not present *rendang* fern as a guest dish. Even the host where the traditional event is held, is considered to have no intention if it does not present *fernrendang* at the event.

Besides being cheap, and easy to process, fern also contains high antioxidants. In West Sumatra, fern is very easy to obtain. Fern is considered very good for health because it can neutralize toxins and can also protect body cells from the harmful effects of free radicals.

10. Rendang Suir

Rendang Suir is from Payakumbuh, West Sumatra. The cooking process is by shredding the beef first. Usually *rendang* is used as a snack but can also be used as a side dish for the *Minangkabau* people.

3. Research Method

The research is descriptive qualitative which is addressed to interpret the meanings and values of cultural symbols; in other words, perceiving the hidden meanings, understanding the social relationships associated with the existing cultural symbols, and developing the theory to ensure the validity of the data. Evaluation and comparison of materials are then conducted to obtain points of local wisdom at each sub-performance leading to the priority of the analysis, covering data collection procedure, analysis, and interpretation, finalized to a conclusion referring to the whole analysis of data. (Moleong, 2009)

Hancock (as cited in Panjaitan, 2019) states that qualitative research is concerned with the opinions, experiences and feeling of individuals producing subjective data. It describes social phenomena as they occur naturally. No attempt is made to manipulate the situation under the study as is the case with experimental qualitative research.

Other techniques might include questionnaire, observation, documentation, notetaking and data analysis to obtain accurate data leading to philosophy. Questions and interviews in relation to meat, the coconut mil, chilli and the spice mixture and to their meaning existence, meaning substance and function. The results were documented in the forms of notes and audio-visual records. Respondents were *Minangkabau* community and religious figures as well as youths on initiated by Miles and Huberman (2014).

In case of reliable validity, we employed a technique of comparison, such as, comparing (i) the data of observation result with the data of interview result, (ii) the words said in public with those in privacy, (iii) what people said about the research situation with what was said all the time, (iv) the situation and perspective of a person with those of various classes, and (v) the results of interviews with the contents of related documents.

4. Discussion

For the *Minangkabau* people, *rendang* cooking is not just only cooking. The *rendang* cooking process requires quite a long time and patience. Therefore, this process teaches the value of patience to its maker. *Rendang* is revered in *Minangkabau* culture as an embodiment of the philosophy of musyawarah, discussion and consultation with elders. According to the deliberations and consensus of the previous ancestors, *rendang* is a traditional cuisine that has an honored position in the life of the *Minangkabau* people. There are four meanings in each of the ingredients: Meat or *dagiang*, symbolizing *Niniak Mamak (paman)* and *Bundo Kanduang (ibu)* respect for the parents; The coconut milk or *karambia*, symbolizing *Cadiak Pandai* intellectuals (learning); Chili or *Lado* symbolizing *Alim Ulama* religious leaders (uplifting Islamic law); The spice mixture or *pemasak* symbolizing *Minangkabau* community (unity).

1. Meat or *dagiang* symbolizes *Niniak Mamak (paman)* and *Bundo Kanduang (ibu)* respect for the parents

Rendang is made from beef or buffalo, it turns out the selection of meat is not just any. Rather it has a philosophy and meaning, which symbolizes respect for parents or elder figures. In the *Minangkabau* culture, *Niniak Mamak* is the brother of Mother and *Bundo Kanduang* is the oldest woman in a tribe. Both have the important role to provide prosperity for the life of the nephew and children.

In the life of the *Minangkabau* people, *niniak* is the leader of an indigenous tribe, a place to ask questions or to make customary decisions in *Minangkabau*. Similarly, meat is the main and most important element in *rendang*.

2. The coconut milk or *karambia* symbolizes *Cadiak Pandai* intellectuals (learning)

Coconut milk is used to give a savory taste, and to make *rendang* meat become more tender and savory. It symbolizes intellectuals or what in *Minangkabau* language is called *Cadiak Pandai*, intellectuals, teachers, poets and writers. *Cadiak Pandai* itself is a person who is considered to have extensive knowledge in a group. For this reason, the function is to give learning and glue together group and individual togetherness.

Cadiak Pandai is a collection of smart people or so-called clever scholars in the *Minangkabau* community. They have emotional intelligence and spiritual intelligence.

In *Minangkabau*, *Cadiak Pandai* functions to give learning and determine the eligibility standards of each policy regarding inheritance, implementation and resolution of *syarak* and *adat* problems that have been carried out by children of *kamanakan* (adat community), whether beneficial or detrimental to the community.

3. Chili or *lado* symbolizes *Alim Ulama* religious leaders (uplifting Islamic laws)

Rendang has a slightly spicy taste, because it uses chili to strengthen the taste of this iconic dish. It symbolizes *Alim Ulama*, clerics, *ulama* and religious leaders. The clerical pious symbol of religious scholars in teaching religion to groups of people. The hotness of the chilli symbolizes *Sharia*.

Alim Ulama is the leader of the *Minangkabau* community in matters of religion which has more knowledge and knowledge in matters of religion. *Alim ulama* get a position in society purely because of their knowledge. *Alim Ulama* is very instrumental and is very much needed in the religious survival of the *Minangkabau* people. This is expressed in the customary adage that is *adat basandi syarak, syarak basandi Kitabullah*. *Alim Ulama* functions as a guide and

coach of the community in uplifting Islamic law by increasing knowledge and piety towards Allah SWT.

4. The spice mixture or *pemasak* symbolizes *Minangkabau* community (unity)

Rendang has a lot of herbs and spices when making it. One of them is cardamom, white onion, red chili, ginger, galangal, turmeric, coriander, nutmeg, and cumin. But all this spice turns out to symbolize 'the community' in the *rendang* dish.

The spices that make delicious *rendang* are the symbol of the entire *Minangkabau* community as the unity. Spices for *rendang* cuisine symbolizes each individual in *Minangkabau*. Which is where each individual has their own role to advance group life. The community functions to implement and practice customary rules that have been made and agreed upon by adat leaders.

Remarks:

CF : Community Figure

RF : Religious Figure

YG : Young Generation

Table 1. Triangulation Analysis The Philosophical Meanings of Traditional *Rendang* *Minangkabau* Cuisine as a Cultural Heritage of Indonesia

No.	Research component	Document	Interview				Informant					
			CF				RF				YG	
			CF 1	CF 2	CF 3	CF 4	RF 1	RF 2	RF 3	RF 4	YG 1	YG 2
1	A	√	√	√	√	√	√	√	√	√	√	X
2	B	√	√	√	√	√	√	√	√	X	√	
3	C	√	√	√	√	√	√	√	√	√	√	X
4	D	√	√	√	√	√	√	√	√	X	X	
5	E	√	√	√	√	√	√	√	√	X	X	

Research components: A. Existence consisting of the four meanings in each of the ingredients cultural symbols: meat, the coconut milk, chili, the spice mixture, B. Meaning existence of the four meanings in each of the ingredients cultural symbols, C. Meaning substance of the four meanings in each of the ingredients cultural symbols, D. Educational function of the four meanings in each of the ingredients cultural symbols, E. Religious function of the four meanings in each of the ingredients cultural symbols

CF 1 : Informant of the first Community Figure

CF 2 : Informant of the second Community Figure

RF 1 : Informant of the first Religious Figure

RF 2 : Informant of the second Religious Figure

YG 1 : Informant of the first Young Generation

YG 2 : Informant of the second Young Generation

√ : existing, answered, and can be used

X : not answered or not complete

Table 2: The Philosophical Meanings of Traditional *Rendang* Minangkabau Cuisine as a Cultural Heritage of Indonesia

1. Question Indicator

No.	Indicator	Number of Question
1	Existence	4
2	Meaning Existence	4
3	Meaning Substance	4
4	Function	6
Amount		18

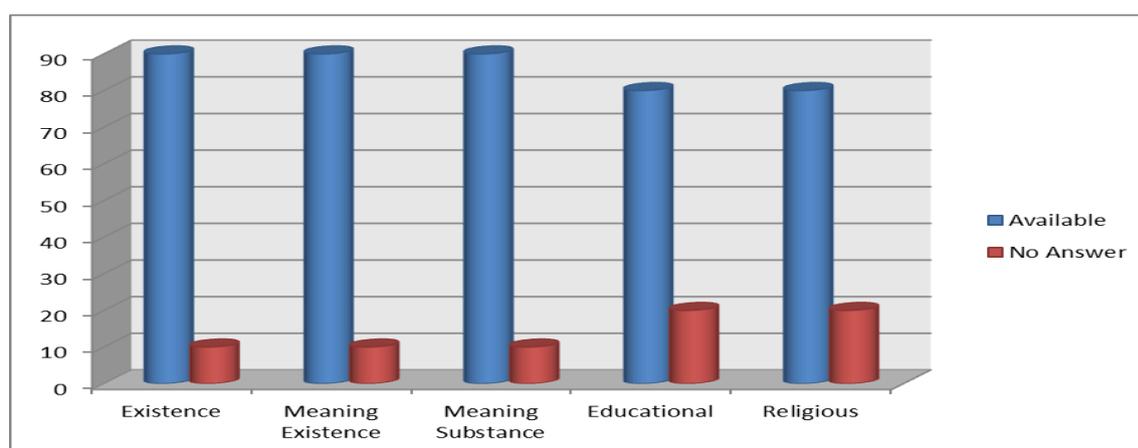
2. Interview Result

No	Question Indicator	Answer		
		Answer Result	No. of Respondent	Percentage (%)
1.	Existence: - Meat - The coconut milk - Chili - The spice mixture	Available	9	90 %
		No Answer	1	10 %
2.	Meaning Existence: - Meat - The coconut milk - Chili - The spice mixture	Having Meaning	9	90 %
		No Idea/No Answer	1	10%
3.	Meaning Substance: - Meat - The coconut milk - Chili - The spice mixture	- Meat or <i>dagiang</i> , symbolizing <i>Niniak Mamak (paman)</i> and <i>Bundo Kanduang (ibu)</i> respect for the parents - The coconut milk or <i>karambia</i> , symbolizing <i>Cadiak Pandai</i> intellectuals (learning) - Chili or <i>Lado</i> symbolizing <i>Alim Ulama</i> religious leaders (uplifting Islamic law) - The spice mixture or <i>pemasak</i> symbolizing <i>Minangkabau</i> community (unity)	9	90 %
		No Idea/No Answer	1	10 %
4.	Function:	Educational Function:	8	80 %

	<ul style="list-style-type: none"> - Meat - The coconut milk - Chili - The spice mixture 	<ul style="list-style-type: none"> - Introducing Cultural Identity - Cultural Education - Cultural Existence - Regeneration and Cultural Preservation 		
		No Idea/No Answer	2	20 %
		Religious Function: <ul style="list-style-type: none"> - Respect and appreciate the parents - Uplifting Islamic law by increasing knowledge of the religion and piety towards Allah SWT. 	8	80 %
		No Idea/No Answer	2	20 %

Note: Number of respondents: 10

The Philosophical Meanings of Traditional *Rendang* Minangkabau Cuisine as a Cultural Heritage of Indonesia



5. Conclusion

From the study results, it is seen that the traditional *rendangminangkabau* cuisine as a cultural heritage of Indonesia containing philosophy through the cultural symbols four meanings in each of the ingredients: Meat or *dagiang*, symbolizing *Niniak Mamak (paman) and Bundo Kandung (ibu)* respect for the parents; The coconut milk or *karambia*, symbolizing *Cadiak Pandai* intellectuals (learning); Chili or *Lado* symbolizing *Alim Ulama* religious leaders (uplifting Islamic law); The spice mixture or *pemasak* symbolizing *Minangkabau* community (unity).

Based on the analysis of the research obtained, it can be concluded that the traditional *rendang Minangkabau* cuisine is one of the cultural artifacts that is very proud of the Indonesian people, especially by the ethnic *Minangkabau*. With the *rendang* as the main or financial value in culinary culture, of course this is a positive value that is owned by the *Minangkabau* community, West Sumatra, especially Indonesia. The number of travelers from

abroad will continue to come to Indonesia, this makes our country a famous tourist destination, thereby increasing the country's foreign exchange, besides establishing good cooperation relations can become easier.

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