

## **INHERITANCE SYSTEM OF TINUTUAN GASTRONOMY IN MANADO CITY**

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### **ABSTRACT**

Tinutuan is known as a local culinary which is close to all socio-economic status, religion and belief, gender, and age. There is no limit to consuming it, therefore tinutuan can be accepted as one of the culinary choices for people outside the region and abroad. The problem now, things related to history, preparation, processing, and presentation tinutuan not all people Manado City find out tinutuan fans. This study aims to interpret the tinutuan gastronomic inheritance system so that tinutuan as gastronomy in Manado City is not marginalized even extinct. Research data in the form of observation, interview, literature study, and documentation by using qualitative approach. Informants were determined purposively.

The results show formal and informal inheritance systems in gin tinutuan gastronomic practices. Tinutuan gastronomy became the culinary heritage of the city of Manado, therefore recommended inheritance system in the family and culinary business is not broken. In addition, the active role of society and educational organizations to socialize tinutuan culinary in the pattern of daily eating habits.

Keywords: inheritance system, tinutuan culinary, gastronomy, family, business.

### **INTRODUCTION**

Tinutuan is an oral tradition because it is known and developed from the local culture which is repetition and reproduction or continuation of the past (Piliang, 2005; Pudentia, 200). What affects the continuity of the tinutuan gastronomic oral tradition is a matter of inheritance because it is an important issue related to the oral tradition in question. The survival or disappearance of oral tradition depends on its inheritance system, the process of granting or transferring knowledge of an oral tradition from one generation to the next.

According to Vansina (1973: 31--39), there are several methods of inheritance of oral tradition that can be selected, namely the method of instruction (instruction), supervision system or sanctioning to anyone who has been given the task to tell the tradition, and use reminders of the form material objects passed down from generation to generation.

The inheritance of the oral tradition will go through three stages. First, it occurs when a potential speaker has a passion for being a speaker. The more hearing, the hearing will be

more familiar especially the theme of the theme. Repetition of what is heard will begin to be stored in memory and is called a formula. Second, the candidate of speakers not only heard, but also began to try to tell what he had heard, whether accompanied by musical instruments or not. Third, young candidates are able to tell what is always heard through the teacher in front of the audience. Here is where a young speaker is declared completing his learning stage Lord (2000: 21--25).

Inheritance of tinutuan not just as a local culinary in Manado, but inheritance as gastronomi tinutuan. Fossali (2008: 54--86) mentions gastronomy as a study of the relationship between culture and food, where gastronomy studies various cultural components with food as its center (culinary arts). Cultural and gastronomic relationships are formed because gastronomy is a product of cultivation in agricultural activities so that the embodiment of color, aroma, and taste of a food can be traced to its origins from the environment where its raw materials are produced (Barrera and Alvaradi, 2008).

## **RESEARCH METHODS**

This is a qualitative study. Research data from the result through observation, interview, literature study, and document. The informant was determined purposively. Data were analyzed by qualitative data analysis. The presentation of writing is done narratively.

## **DISCUSSION**

### **Formal Inheritance**

Formal inheritance efforts, especially in the community with the school cannot be done due to lack of scientific data support, including lack of research or study of culinary tinutuan. Other factors that cause the plan is not realized is the absence of human resources and models that can be used as a pattern in culinary learning tinutuan formally. The pattern must be adapted to the needs of the young generation now without eliminating the essence of tinutuan culinary itself.

Hermie Marasi as one of the Physics study teacher who has been serving for decades in high school express as follows: "As long as I became a teacher and the curriculum was enforced, as far as I know, I have never specifically studied local content in studying local foods, especially tinutuan. Even though my leadership has instructed it, no one has agreed to teach the children. There should be a pattern or model about regional food so that we can

easily continue or apply in the learning process in the class, especially we are not professionals in the field of culture and social. Thus, during this time the field of local content study is only filled by inadequate teaching-learning teachers tied to local content. Examples of this are teachers of biology and geography. They take the theme of a biological environment such as living things and geography. The possibility that teachers of culinary studies, then related to tinutuan, but our school only there majors IPA (Science of Nature), Social Studies (IPS), and language ".

Hermie Marasi's statement above illustrates that tinutuan culinary cannot exist as a formal inheritance system in the field of education in the local content-based curriculum. Therefore, until now the inheritance system or inheritance pattern found in tinutuan culinary is inheritance system informally.

### **Inheritance in Family Dining Culture**

The pattern of culinary eating habits tinutuan in the next generation is a mirror pattern of eating habits in the family. The phenomenon found in tinutuan culinary inheritance is learning through the family. There is a tendency for families who are busy mom or worker, do not have time to cook and serve tinutuan culinary as daily menu. Despite the fondness for tinutuan culinary and understand the values contained in tinutuan culinary, tinutuan culinary always marginalized since the form of preparation, processing until its presentation in the daily menu family.

The marginalization of tinutuan culinary happens in the form of preparation and processing which cannot be inherited to their children as future generations from the parents. This is because when parents want to eat tinutuan culinary, they do not prepare their own ingredients and process them directly witnessed and practiced with their children. The way taken by parents is getting tinutuan culinary from *rumah makan* (food stalls) or restaurants.

The way in which parents serve tinutuan culinary is without involving their children which results in the inheritance system only to the second stage from the three (according to Lord (2000: 21-25)). In the first stage, the children already have a formula for repeatedly heard about the tinutuan culinary. The second stage, the children are not only hear, but also begin to try to enjoy what he has heard. On the other hand, the third stage has not been done because the children are unable to tell what is always heard through their parents to others. Thus, the learning stage has not been resolved and the inheritance system will be broken.

Stages of learning in the process of tinutuan culinary inheritance can be started in the family when children are still in growth and development, namely the age of children under five (under five years) until the age of adolescents. At the age of children under five, they have not been able to perform the form of preparation and processing tinutuan culinary. Preparation forms include food procurement consisting of rice, *gedi* leaves, *kangkung*, cassava, red brick (red sweet potato), *milu* (corn), *sambiki* (pumpkin), spinach, and *kukuru* (basil leaves).

Actually the procurement of food in the tinutuan culinary can be done easily, that is by taking it in the yard or in the market. However, for toddlers this work is very difficult, even endangering the child's safety when picking up grown food or using sharp tools to cut and go to a market of his own. It is similar to the processing that uses cutting tools and cooking equipment. Therefore, the way of inheritance can only be done by listening and giving examples of the processing for children to see.

When children always hear parents calling tinutuan culinary, they will be familiar with this culinary word "tinutuan". Hearing memory will record and cause curiosity and desire to see and feel tinutuan culinary because at that age, the curiosity is very large. If the acceptance of the sense of taste is good, it will give love to tinutuan culinary as the children's favorite food.

Love of tinutuan culinary can be started from parents by mentioning the name of food used in the tinutuan culinary processing and the benefits contained in each of these foods. Thus, there is a sense of pride in the traditional food, which is not just a local food of hunger satisfaction, but also has meaning and impact.

The phenomenon found is that teenagers do not like anymore cooking activities, including cooking tinutuan culinary. That's because parents do not teach their children to cook because they are busy working as parents. However, there are also parents who do not work, because they feel they have enough time, they do not allow their children to do cooking work.

Teenage children who can cook tinutuan are because of their own will and not because they are forced or assigned by their parents. The way of cooking is obtained through observation when their parents cook and learn to practice it. Thus, whatever busy their parent, they still have time for together children to show the tinutuan culinary ingredients, processing methods, and presentation.

One of the tinutuan culinary ingredients that must not be forgotten by parents in this inheritance system is the use of rice and gedy leaves, although it has been facilitated with the

availability of other food as a mixture in the tinutuan culinary. The identity of basic commodities, namely rice and gedy, is maintained as the meaning of the culinary name of tinutuan because it is this basic ingredient that distinguishes the food tradition of vegetable porridge over the pattern of eating habits in other areas. For *gedi* inheritance, the government can make this food part of the government program to popularize in the home yard, school, or pilot garden location.

Furthermore, in this family inheritance system, parents always present tinutuan culinary in the events held in the household, such as worship groups, social gathering, and family welfare counseling groups (PKK or pendidikan kesejahteraan keluarga), even at a family occasion, a regional thanksgiving party, or a party event. The children are accustomed to tinutuan culinary which is not served at the wedding ceremony and traditional feast/thanksgiving area, whereas culinary food tinutuan was not forbidden or a taboo on the event.

It is better the tinutuan culinary be the pattern of daily eating habits presented by parents in the family menu by involving family members to prepare and process it. The habitual pattern will be a way of inheritance system in a quality family in the formation of a harmonious family and love the food of tinutuan culinary tradition. When the parents giving money to their children should recommend to eat the tinutuan culinary at school or college.

### **Inheritance in the Culinary Business**

The business world has a certainty that all business people are entitled to success even though not everyone is able to achieve it. There are many ways to succeed, but not every business person can do it. Business in tinutuan culinary in addition to providing financial benefits also provide a system of local food (the tinutuan culinary) inheritance.

The inheritance system done in the tinutuan culinary business is trying to attract consumers by providing tinutuan culinary that has a sense of attractiveness in addition to the attractiveness of service and price. Local people who are economically limited will not be able to eat tinutuan culinary when they want to buy or consume everyday if the selling price of tinutuan culinary not in accordance with their income. That is, in contrast to culinary or gastronomic customers who are referred to Ardika (in Putra and Pitana, 2011), ie consumers who have above average earnings.

In the inheritance of the tinutuan culinary business which is the unique food of Manado City, the businessmen need their own way in processing and presenting as events, and social

status for those who enjoy or consume them. When they are satisfied to consume, the tinutuan culinary will be told repeatedly to others. Those who hear it will come and consume it as well. Similarly, if they are satisfied, they will invite others again to enjoy it. Through this process, the inheritance of food culture, especially tinutuan culinary as unique food of Manado City occurs.

The tinutuan culinary cooks in this business will naturally learn to recognize and practice the processing of the tinutuan culinary. Thus, the tinutuan culinary will be a commodity that can be enjoyed by the next generation. This indirectly serves as a means of preserving the identity of traditional food of Manado City.

## **CONCLUSIONS AND RECOMMENDATIONS**

Inheritance systems or patterns in the tinutuan gastronomy are generally still informal. A formal inheritance system cannot be done because it requires a policy-making role. The culinary or gastronomy inheritance system that can be carried out, that is the inheritance in the family eating culture and inheritance in the culinary business.

In this case it is suggested that, in welcoming the increasingly global world movement, local people should be able to cultivate the existing cultural capital of gastronomy into the forms of entrepreneurship that feed them.

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