

Javanese Local Wisdom and Local Genius of Using Goat Innards as Semarang City's Legendary Traditional Culinary Tourism Object

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Abstract. Javanese are the largest ethnic group in Indonesia, inhabiting the island of Java, specifically Central and East Java. Their local wisdom covers the traditional knowledge, practices, and beliefs that are passed down through generations within a specific community or culture. The Javanese's traditional food reflects their local wisdom of processing raw materials into beneficial meals for their health. This research demonstrates how the Bustaman Kampung community in Semarang City exemplifies Javanese local wisdom in utilising goat innards and processing them into nutritious meals. The data were collected and analysed using folklore field research. The results show that Gule Bustaman seller's local wisdom preserves Semarang City's culture and improves the local people's wealth.

Keywords: goat innards, Gule Bustaman, Javanese, local wisdom, Semarang City.

1 Introduction

Javanese refers to the people who inhabit the central and eastern areas of the island of Java, as well as the language they speak. They were believed to have come from Austronesia and migrated to Java from Taiwan through the Philippines between 1,500 BC and 1,000 BC [1]. As the largest ethnic group in Indonesia, the Javanese have played an important role in the country. One of its significant roles is the local wisdom of utilising unwanted or wasted materials and processing them into beneficial items. The use of herbs as a substitute for chemical drugs, the use of gunny sacks as a substitute for clothes, and the use of edible plants as a substitute for meat reflect their creativity in surviving the most challenging conditions.

Traditional food is one of the Javanese's local wisdom, revealing their smart thinking in finding food sources, their smart ways of processing it into food, and their belief that the food is beneficial for them. When the recipe was passed down from the traditional food creator to the next generation, a culture was inherited from the ancestors.

The research shows that the Bustaman Kampung residents, who sell Gule Bustaman, reflect Javanese local wisdom by utilising goat innards as a wasted, unwanted, or low-priced food source and processing them into one of the city's legendary traditional culinary items. The way they realise that the innards can be processed into a good meal, the way they sell it to make a living, and the way they promote it as a culinary tourism product, expose their local wisdom in founding a new food source with economic value for their community.

2 Theoretical Background

Local wisdom serves as a specific identity of a community. It reflects the community's features and characteristics, which are used to broaden their knowledge and train their skills [2]. Local wisdom is functioned as: (1) natural resource conservation and preservation, (2) human resources development, (3) culture and science development, (4) an advice, beliefs, arts, and prohibition, (5) a social value, (6) ethic and moral values, and (7) politic value [3]. Therefore, local wisdom is the body of knowledge, values, norms, and practices that are developed within a specific community and passed down through generations.

Meanwhile, local genius refers to a cultural identity that empowers a specific community to absorb and process different cultures based on their characteristics and capabilities [4]. The local genius features cover the ability to: (1) stand out from other cultures, (2) accommodate other cultures' elements, (3) integrate other cultures into their culture, (4) handle other cultures within their culture, and (5) direct their cultures' development [4].

The local wisdom and genius of a community can be used to develop culture. It can be utilised to provide social and economic benefits for community members, their environment, and other people around them. This research reveals the important role of the residents of Bustaman Kampung in Semarang City as Javanese. Their local wisdom and genius empower them to make a living as food sellers by utilising natural resources and processing them into traditional food, thereby saving their environment from natural food waste. The way they accommodate other cultures' ideas to develop traditional food into a culinary tourism product supports the city's socio-economic sustainable development goals.

3 Methodology

As it describes a social phenomenon, obtained by collecting adequate data, the research belongs to descriptive-qualitative research. It described the local wisdom and genius of Javanese people who lived in Bustaman Kampung, downtown Semarang City, who mostly made a living by selling lamb and traditional food made from lamb.

The data were obtained and analysed by applying Dundes' two folklore methods of collecting and analysing data [5] to provide comprehensive data and its analysis of a specific cultural object of research. By applying these methods, the researcher provides the cultural background of the research object related to the city's folklore and describes the field research results comprehensively.

The population and the sample were selected based on seven cultural aspects [6]: (1) the religious and religious-ritual systems, (2) the social and social-organization systems, (3) the knowledge system, (4) the language, (5) the art, (6) the livelihood system, and (7) the technology and tools systems. It is purposefully done to select a specific research object that suits the criteria to answer the research question.

In this research, Gule Bustaman reflects Bustaman Kampung residents: (1) Islamic religious and religious-ritual systems, (2) Javanese social and social-organisation systems, (3) knowledge system, (4) use of Javanese language with Semarang Dialect,

(5) art of cooking influenced by Arabic or Malay way of cooking lamb, (6) livelihood system, and (7) technology and tools systems to produce and sell Gule Bustaman.

The data were collected using the Documentation Method [7]. This method is equipped with Participatory Observation and Note-Taking and Recording Techniques [8]. It is utilised to provide complete information about the research object. The results of the data collection were interpreted to describe the history, ingredients, steps in processing the raw materials, tips for serving the food, and tricks for attracting people to taste the food as a culinary product. The analysis was served in a description of the researcher's interpretation of the data related to the answer to the research question.

4 Finding and Discussion

4.1 Finding

The history of Gule Bustaman, Semarang City's legendary traditional food, began with the name 'Bustaman' as a kampung (smaller housing) in downtown Semarang City. A respected figure named Ki Bustaman was known as a prominent lamb seller in the kampung [9]. Thus, the name Bustaman Kampung means the kampung of Ki Bustaman. At that time, most Bustaman Kampung residents made a living by selling goats or lambs to the city's residents, particularly the Arabic and Javanese ethnicities.

The two communities utilised lambs for their daily meals or special occasion servings. Their consumption of lambs was based on their cultural and religious background as Islamic people who utilised lambs in their religious ceremonies, such as *aqiqah* (Islamic celebration for a newborn baby) or Eid al Adha (one of the Islamic holy days).

One of the problems of the city's environment related to the consumption of lambs was the residual parts, such as the head, the foot, and the innards. Those parts were not commonly considered as food sources by the two communities. Not many people are willing to consume the goat's head, foot, and innards. The abundant innards became one of the city's problems because they are considered unwanted, wasted, and low-priced raw materials due to their specific smell called *prengus* (Javanese), or stinky, and their high cholesterol level.

As a problem-solving, the city's innards were given to Bustaman Kampung lamb sellers. Instead of throwing away the unwanted innards, Bustaman Kampung lamb sellers creatively turned them into a side dish with Arabic or Malay influence named *gule*, which is then known as Gule Bustaman.

The popularity of Gule Bustaman made Mbah Man, a local figure from Kebumen City, Central Java, who was married to a woman from Bustaman Kampung, sell the side dish [10]. After learning how to process the innards and cook them into a delicious side dish from his wife's family, he began to sell the dish. At that time, it was offered to the city's residents by walking around particular areas of Semarang City carrying a wooden *pikulan* (Javanese) or food carrier.

The more sellers offer the side dish around the city, the more popular it is as a side dish not only for Arabic and Javanese ethnicities but also for other ethnicities living or visiting the city. The Javanese Bustaman Kampung residents had turned Gule

Bustaman into a legendary traditional culinary tourism attraction. To make it easy for the sellers, they began selling the dish from food stalls instead of carrying a heavy wooden carrier. Some of them used food trucks to make it easier to move from one place to another.

One of the sellers who inherited the recipe from their great-grandparents is Halim. He learnt how to make the dish from his father. He started selling the dish in Pedamaran Street by using a *pikulan*. Now, he opens daily from 7.00 a.m. to 12.00 p.m. on weekdays and weekends. To serve customers who do not prefer the goat innards, he serves chicken. His food stall was managed by him, and it is located next to the Governor's Building, Jalan Mentri Soepeno, Semaarang. In the peak season, they can sell up to 100 portions of 5 kg of goat meat and 2 kg of innards.

People commonly process goat innards into gule using coconut milk. Halim cooked the goat meat, including innards, without coconut milk. It was seasoned using a special recipe. It was cooked for 3 hours. Then, it was chopped into small chunks to make it easy for the customers to eat and chew the innards. The side dish was served with rice, added with sambal, soya sauce, and cuts of lime to add more fresh flavour to the dish.

Some customers said that they had been big fans of the dish since childhood. It means that they had already enjoyed the meal since the early years of the sellers' great-grandparents. It shows that the dish had already travelled across time and generations as the city's favourite meal.



Fig. 1. *Gule Bustaman Mas Halim*

4.2 Discussion

The name Semarang is derived from the name of Pragota (Bergota), a coastal area that belonged to the Old Mataram Kingdom in the eighth Century. The area is inhabited by Raden Made Pandan of the Demak Kingdom, whose duty is to spread Islam in the area. Since Ki Pandan Arang rarely found turmeric (*asem*, Javanese) trees in the area, he named the area '*asem arang*', which means 'rare turmeric trees' in 1475 [11].

Semarang is a city with three main ethnicities: Arabic, Chinese, and Javanese. Those three ethnicities are reflected in the city's mascot, *Warak Ngedog*. Its head represents the Chinese mythical creature dragon, its curly fur represents the Arabic mythical creature *buraq*, its long neck represents the Arabic iconic animal camel, and

its body represents the Javanese goat [12]. The Javanese are the largest ethnicity inhabiting the city. As part of the Javanese, the local people inherit their ancestors' local wisdom and local genius. Their local wisdom is shown in the preservation of traditional food as part of their cultural identity.

Since local wisdom serves as the specific identity of a community, *Gule Bustaman* serves as the particular identity of the Bustaman Kampung community. Their local wisdom reflects their features as lamb sellers and their characteristics as a community that broadened their knowledge and trained their skills to create something for the benefit of their community through *Gule Bustaman*. It serves as the body of knowledge, values, norms, and practices that are cultivated within a specific community and transferred through generations.

The local wisdom functioned as: (1) conserving and preserving lamb as a natural resource that serves as a food source, (2) developing their knowledge and skills related to new recipes, (3) developing their culture and science related to the benefits of selling traditional food as a tourism attraction, (4) good advice of using the innards as a food source, a belief of handling the innards with specific techniques will bear positive results, and a prohibition to consume the innards without the specific way of cooking causing unpleasant results, (5) a social value of the community's cooperation in selling the same product, (6) an ethic and a moral value of accepting the innards as a waste and turning it into something valuable, and (7) a politic value of occupying the dish's name as their cultural identity although *gule* does not originally come from Semarang.

On the other hand, as local genius serves as the cultural identity of a specific community, it empowers them to absorb and process cultures other than their own culture, according to their characteristics and capabilities. The local genius features of Bustaman Kampung residents cover the ability to: (1) stand out from other cultures by keeping *Gule Bustaman* as their traditional food, (2) accommodate other cultures' elements by promoting their common daily meals as commercial products, (3) integrate other cultures into their culture by developing their commercial product into tourism attraction, (4) handle other cultures within their culture by categorising the tourism attraction into traditional culinary tourism, and (5) direct their cultures' development by labelling their product as 'legendary'.

The local wisdom and local genius of the *Gule Bustaman* sellers' community can be utilised to develop a new culture of processing unwanted raw materials as a food source and promoting the food as a culinary tourism product. This Javanese way of living and thinking can be developed by finding new food sources with similar features and characteristics, processing them into decent meals, and promoting them as culinary tourism products.

The new culture generates social and economic benefits for the community members, their environment, and the people around them. The profit of selling *Gule Bustaman* is shared among Bustaman Kampung residents who sell the innards as the raw material and the food as a culinary product. The utilisation of the innards helps the city to remove waste materials, which cause soil, water, and air pollution. *Gule Bustaman* improves the local people's economy and the local government's tax income. Thus, it has a positive impact on the city.

5 Conclusion

This research reveals that the way the Bustaman Kampung residents are willing to receive the goat innards from other goat or lamb sellers in the city, their smart ideas of utilizing them as a natural food source, and their creative ways of turning them into a decent meal with a high economic value reflect their local wisdom as Javanese who survive the most challenging conditions.

The way they took the other cultures' lifestyle of buying meals as culinary tourism and turned their meals into a legendary traditional culinary product shows their local genius of standing out their culture from others, accommodating other cultures' lifestyles, integrating another culture into their culture, handling other cultures within their culture, and directing their culture's development.

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