

Women and Traditional Cullinary Attraction

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ABSTRACT. Traditional culinary has become one of the main attractions in Indonesian tourism, even occupying the first position in its contribution to gross domestic product. Culinary has also become a competitive business industry and cannot be separated from the role of women behind the scenes. Women are often associated with domestic jobs; such as household and children. However, Madurese women have limited space for movement, even though they have a high work ethic. Meanwhile, Yogyakarta women seem more aristocratic. The more traditional culinary develops, the greater the opportunity to compete in the free market era. Moreover, traditional culinary attractions can explain the figure behind culinary creations, culinary developments and innovations as well as how culture is in it. This study explains the role of women in traditional culinary attractions in the Madura and Yogyakarta regions. Through a theoretical approach and phenomenological method, this study focuses on the subjective experiences of women culinary practitioners and the involvement of external parties. The external parties involved in this research are as follows; Department of Commerce, Office of Industry and Manpower, Culinary Entrepreneurs, Bakesbangpol, and Badan Pusat Statistik. In Madurese culinary, Madurese women produce traditional culinary delights that can become the hallmark of their region. The drawback is in the traditional Madurese culinary side *attractions* which is still very minimal. Madurese traditional culinary also has different times of promotion and sale, for example Nase Serpang and Tajin Shobih which are only sold in the morning. In contrast to traditional culinary in Yogyakarta, which has strength even in terms of naming which is firmly attached to the memory of consumers. So that the traditional culinary attractions in Yogyakarta seem to be easier to attract consumers from the cooking method, sales methods to packaging. One of them is Gudeg which has a unique and traditional way of packaging, using both besek and kendil. The role of women in culinary is driven by several factors, culinary industry run from generation to generation, supporting the family's economy, and preserving traditional cuisine in Madura and Yogyakarta.

KEYWORDS: Women, Identity, Attraction, Traditional Cullinary

1. INTRODUCTION

The existence of women in the culinary sector seems to become clear when women's daily tasks are the domestic part of the household (Huda & Dodi, 2020). In fact, the presence of women in the culinary industry is positioned as nothing more than a visual form that is closely linked to showing off their physical appearance. This is proven by 87% of women being placed in service departments, cashiers and positions that meet directly with customers. Women will refer to the superiority values of men, and always live in the shadows (Pranowo, 2013). Visually, women are considered more attractive both in terms of appearance and name in the culinary sector. Despite the fact that a woman's identity should be formed by herself, without the shadow of a man.

In Indonesia, the culinary sector is one of the sectors that has a very large share of Gross Domestic Product (GDP) (Wibawati & Prabhawati, 2021). Culinary occupies first position with a percentage of 41% in its contribution to Indonesia's GDP. Indonesian culinary is very rich in spices, flavors, characteristics and you could even say that the competitive level is very high. Almost every region in Indonesia has its unique culinary sector. One of the things that will be discussed in this research is the traditional culinary delights of Madura and Yogyakarta.

Culinary is one part of culture which also supports the tourism sector. Tourism in the city of Yogyakarta is also definitely supported by culinary delights that are mushrooming in every corner of the city, certainly inseparable from the role of women behind the scenes. Yogyakarta's unique culinary specialties are also wrapped in interesting names and make many visitors and tourists curious about their meaning. One of them is Gudeg which has always been an attraction in the city of Yogyakarta.

Apart from that, there are also typical drinks that never get old and are always sought after, namely Wedang Ronde and Wedang Uwuh. Because it is not only part of traditional culinary delights, but also a medicinal ingredient (Hasnah & Nugroho, 2021).

Likewise, Madura as an island in East Java is not inferior to the traditional culinary delights of each district, namely Bangkalan and Sumenep. Almost every region has its own culinary specialties and different attractions. Topa' Ladhah, Nase Serpang Tajin Sobih, Nase Kobel, Sate Lala', Lordjuk, Campor, Kaldu Kokot, Rojak Soto and several types of rujak. The appeal of traditional culinary delights often lies in the names that make visitors interested in trying them. In fact, it is not uncommon to recommend these culinary delights to tourists.

One of the things that often supports the success of a culinary business is motivation. Moreover, the majority of Madurese women work as traders on a micro trading scale such as opening grocery stores or even wholesalers (Putri & Muharram, 2016). Madurese women who have the basics of high level of persistence in starting a business have made the culinary business in Madura a profession and primary source of income. However, women often only act as backstage figures and are not present as the main actors in the culinary business.

Meanwhile, based on 2009 and 2010 data in the Gender Development Index (IPG), the Yogyakarta Special Region is in second place with figures of 72.24% and 72.51%. Even women-based MSMEs can be developed to reach 53%, meaning that culinary arts are also a part of it (Widyastuti et al., 2016). Women who work in the MSME sector start their businesses from the smallest and lowest levels, maximizing their own abilities *soft skill* nor *hard skill* to support MSMEs, even to the level of empowering local communities.

Currently, traditional culinary delights are also experiencing a period of rapid development with the help of social media in disseminating information. Then its existence *influencer* nor *for reviewer* culinary, to content that spreads across time and space. So, it is very possible that traditional culinary delights occupy a high position in search and attraction for local and foreign tourists. Food and drink are the primary source of energy for the body, from culinary delights traditional flavors can be felt, both through typical Indonesian spices and specific cooking methods.

However, the main role in the success of traditional culinary development is the figure of the business actor herself. These great women in their daily lives, concoct recipes, face various situations, serve their dishes to their audience. This is where the phenomenology of the woman behind the business occurs socially, psychologically and communicatively, when culinary arts do not only appear as a complementary element.

This research looks at the approach to phenomena that are present in the traditional culinary industry to become human awareness to share their experiences and phenomena as things that can be studied from various points of view. This research focuses on the role of women in traditional culinary attractions of Madura and Yogyakarta. The more traditional culinary develops, the greater the opportunity to compete in the free market era and this cannot be separated from the role of the figure behind the birth of traditional culinary.

2. METHODS

This research uses a phenomenological approach, which focuses on the phenomenon that is the object of research being studied. The phenomenological approach focuses on subjective experience. Researchers are trying to reveal the roles and experiences of Madurese and Jogja women in preserving and maintaining culinary sustainability for the Indonesian people to sell and enjoy. This woman's experience can be born because of cultural differences. This research was conducted in Bangkalan and Sumenep for the Madura Region and in D.I Yogyakarta. Primary data mining was carried out through two techniques, namely, in-depth interviews and observation. Next, in-depth interviews were conducted with traditional culinary practitioners in the Bangkalan, Sumenep and Yogyakarta areas. Secondary data is carried out through documentation of supporting data.

3. RESULTS

Madurese women are known to have a high work ethic, many Madurese women do not hesitate to work to support the family economy. They work as traders, farmers, even as laborers. This research found that one of them was a Madurese woman selling traditional, home-cooked food. Madura, which is known for all its uniqueness and characteristics of its people, means that there are many research themes that can be raised.

Likewise with Madurese women who sell traditional culinary delights in Bangkalan and Sumenep. Madurese women selling and serving traditional food will be an interesting discussion to research. However, it is rare to find stalls or traditional Madurese culinary delights that use the performance concept. One of them can be seen from satay, a typical Madurese culinary dish which is often demonstrated through the process of burning the meat. Historically, when satay was sold in the morning, most of the sellers were Madurese women.

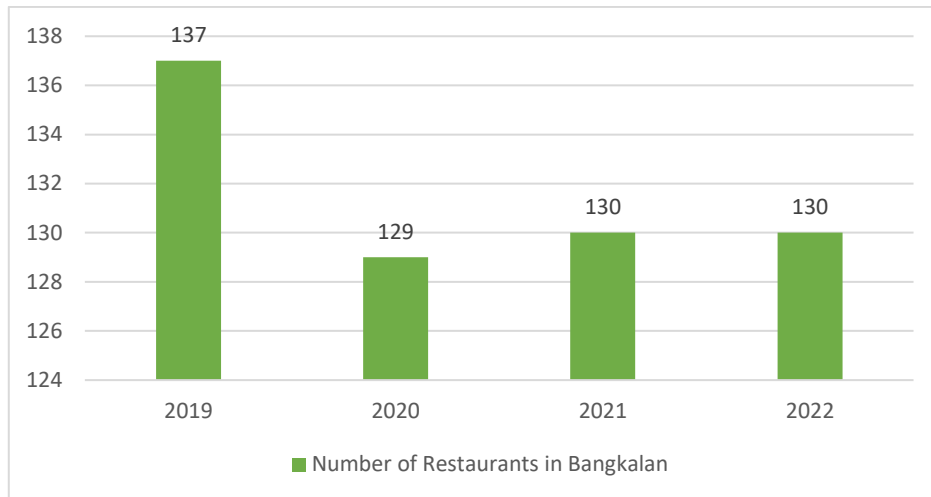


Figure 1. Number of Restaurants in Bangkalan Regency 2019-2022
Source: BPS Bangkalan Regency, 2023

Based on the data above, the culinary industry in Bangkalan has experienced a decline and has been impacted by the Covid-19 pandemic. Apart from that, in Sumenep data in 2023 figures, the number of tourists has increased, namely in 2022 there were 1,057,455 domestic tourists and 21 foreign tourists. Meanwhile in Bangkalan there were 3,393,979 local tourists and 13 foreign tourists. So, the traditional culinary industry on Madura Island is also experiencing an increase along with the increasing number of tourists.

Meanwhile, Yogyakarta culinary is one of the big tourism supporting assets there. There are many types of culinary delights that apply the system *open kitchen* and open shows. Even if we talk about recipes and ingredients, both Madurese and Yogyakarta culinary delights are very rich in typical Indonesian spices and are made over a long period of time. However, Yogyakarta is more open and has more accessible public spaces for selling traditional culinary specialties. And also the number of culinary industry in Yogyakarta is massive than Madura Island.

4. DISCUSSION

How women and traditional culinary attractions in Madura, especially in Bangkalan, is the focus of this research. Of the professions, Madurese women work as traders, a choice to support the family economy. The work ethic of Madurese women is persistent and tenacious, especially for women in rural areas. One of them, make a living by selling traditional culinary delights. Almost every district has traditional food in Madura, but we choose traditional food from West Madura, represented by Bangkalan district, and East Madura, represented by Sumenep district.

There are various variations of Madurese women selling culinary delights in Bangkalan, such as; *soto Madura, sate lappa, nase; serpang, tajin shobih, topa' ladhah, dan nase'jajan*. There are various methods for women's role in selling culinary delights. Some have to sell around or locally, with the

most strategic location chosen. One of the informants is a seller of *lappa satay*, she has been selling since around the 1990s following her mother around entering every alley to sell her satay. After her mother died, she changed to selling to help the family financially.

Why do Bangkalan women who sell traditional culinary delights exist? This is also caused by several factors, including; 1). Family Bussiness generation, 2). Factors supporting the family economy. 3). Preserving traditional cuisine in Madura, especially Bangkalan and Sumenep. The work ethic of Madurese women cannot be separated from the firmly held philosophy, namely "*Abantal Omba' Asapo' Angen*" which means working persistently, tenaciously, never giving up even though there are obstacles in the way. This is the motivation why Madurese women work more in trade and entrepreneurship. However, this work cannot be separated from the blessing and permission of the husband, because without the blessing of the husband or family the wives do not dare to work outside the home.

1. Family Bussiness Generation

There are several informants who sell traditional culinary delights because it has been passed down from their grandmother or mother. They get sales experience and processing methods from their parents or grandmother. With this experience, this becomes the provision for selling and preserving traditional food. As experienced by sellers of *satay lappa*, *tajin shobih* and *nase' serpang*.

2. Factors supporting the family economy

The main factor for female culinary sellers in Bangkalan is also to support the family economy. Several informants also stated that the reason for selling food was because they wanted to help the family's economic income considering that large families in the village needed financial assistance. Family cultural traditions in Madura are so close to each of them does not hesitate to help ease the economic burden. That's why several informants said "*when she doesn't work, her family in the village, always wait for her monthly remittance.*"

3. Preserving traditional food

Factors for preserving traditional Madurese food, in fact some informants were not aware that what was being done was a positive thing for preserving traditional food in Madura. They are only motivated to make or sell traditional food because it is possible and easy for the informant. You already know how to make it and the ingredients are easy to get. So, the role of women selling traditional culinary delights in Bangkalan is also an attraction for guests or tourists visiting Bangkalan, even if it's just to buy the food.

In contrast to traditional culinary in Yogyakarta, which has strength even in terms of naming which is firmly attached to the memory of consumers. So that the traditional culinary attractions in Yogyakarta seem to be easier to attract consumers from the cooking method, sales methods to packaging. One of them is Gudeg which has a unique and traditional way of packaging, using both *besek* and *kendil*. However, all of the factors above also occur in Yogyakarta culinary delights, most of the culinary industry is passed down to children and grandchildren to be passed on. Likewise, the figures behind the scenes in the culinary industry also support the family's economic life. Then there are many legendary stalls or restaurants in Yogyakarta that try to maintain their taste and culinary attractions in order to preserve traditional regional food.

5. CONCLUSION

The role of women in culinary is driven by several factors, namely the culinary industry which has been run from generation to generation. Then there is the factor of supporting the family's economy, because the culinary industry is considered a daily necessity that can improve the family's standard of living. Furthermore, by preserving traditional cuisine in Madura and Yogyakarta. Madurese women, for example, are very strong figures because they are inseparable from the philosophy they firmly hold, namely "*Abantal Omba' Asapo' Angen*". Likewise, Yogyakarta is specially equipped with cultural and historical elements that are strongly embedded in it so that its traditional culinary specialties can go global, so does Madura.

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