

Traditional Food Gulai Bebat Typical Of West Krui

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Abstract: This study aims to introduce gulai bebat in order to know the history, culture, and how to make it so that it can be known by the wider community. The research method used is a qualitative descriptive method by conducting interviews with the community directly through the snowball sampling technique which initially interviews with small numbers, and then becomes large, then makes data reduction by making abstractions. Researchers found that gulai bebat existed since ancient times, but it is not known for sure the year and who invented it.

In the past, when welcoming Eid Al-Fitr, gulai bebat was a mandatory menu, a habit of a group of coastal communities when gathering with close friends or relatives. Gulai bebat cooked with spices and coconut milk. The name gulai bebat means gravy vegetable gulai and bebat means processed taro leaves. This food is rarely found due to the many variations and types of food that have appeared in the 21st century. gulai bebat needs to be preserved as a form of maintaining one of the local cultural wisdoms.

Keywords: gulai bebat, traditional food, local wisdom

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I. Introduction

Indonesia has a great diversity of cultures, languages and religions with more than 300 ethnic groups. Each region must have traditional food and each has its characteristics. Pesisir Barat is the youngest district in Indonesia which is no less competitive by highlighting its marine tourism potential which is no less beautiful.

Furthermore, apart from a tourism perspective, Pesibar also has traditional food which is still preserved in the Krui area, called *gulai bebat*. *Gulai bebat* from the taro plant which resembles taro in general but does not have tubers and its growth is not as big as taro. The people of Lampung on the west coast call taro *gulai bebat* with taros bebat. The growth of *talos bebat* often grows in wet soil, in swamps, along rivers, and in places where the soil is loose, the leaves chosen for the main ingredient of *gulai bebat* prioritized which are still buds and have a soft texture so they are easily crushed or torn. Food attractiveness such as taste, color, shape and texture play an important role in assessing ready-to-eat food. (Soekarto. 1990).



Figure 1.1 plants talos bebat

The goulash seasoning in the manufacturing process greatly affects the taste, so not everyone can make it even though they know the ingredients. *Gulai bebat* very suitable to be eaten with warm rice and becomes a family vegetable when gathering. Researchers really hope that *gulai bebat* can become a culinary tour for tourists from out of town to foreign countries. Culinary is not only seen as a supporting object for a particular area but can be packaged as a tourist attraction (Turgarini and Abdillah, 2016).

Gulai bebat culinary has become a tourist attraction, people outside of foreign countries will come to try food that only exists on the west coast, so *gulai bebat* can be used as a cultural heritage that can increase economic value in the culinary field. Culinary tourism has the potential to become a tourist activity to look for unique and impressive food and drinks (Putra, et.al, 2014). Along with the times, many types and variations of food can be found, but not a few young people from the Krui area are loyal fans of *gulai bebat*. The purpose of this study is to introduce the typical profile of traditional food originating from the West Coast district.

II. Research Methods

This study uses a descriptive method with a qualitative approach based on theoretical studies. A qualitative approach was chosen in this study to see the essence of the research so that the results obtained were detailed and detailed. The research instrument was direct interviews with native informants from the west coast in the form of questions, observation notes, and documentation. Researchers use the triangulation technique to check the authenticity of the data as a need to check or compare the data. There are four kinds of triangulation that researchers use as examination techniques, namely sources, methods, investigators, and theory (Moloeng, 2007). Triangulation was carried out by interviews, direct and indirect observation. Observations were made to observe several behaviors and events that occurred during the running process, and from the results of the observations, a common thread was drawn that connected between the two.

The data collection technique used will complement the primary and secondary data. Data acquisition was collected by snowball sampling technique. Snowball sampling is a sample collection technique that starts with a small number and then becomes large. This pattern works when the researcher has obtained all the data from the first respondent, then asks the second respondent for recommendations, and so on. This process continues until all data is sufficient (Sugiono, 2010). Data analysis was carried out by in-depth interviews with key informants, namely someone who really understands and knows the situation of the research object. After conducting the interview,

Data analysis began with making a transcript of the interview results, by re-reading the small interview notes, reading them carefully, then rewriting the words read according to what was there. After the researcher writes the results of the interview into the transcript, then the researcher must read it carefully then do data reduction. Researchers make data reduction by making abstractions, namely taking and recording useful information according to the research context or ignoring unnecessary words so that only the gist of the sentence is obtained, but the language matches the informant's language.

III. Result

History of *gulai bebat*

Gulai bebat has been around since the ancestors of the people of the West Coast region, but it is not known with certainty where the origin of *gulai bebat* came from and who invented it. it used to be known as *bebutuk*, then as time went on, *gulai bebat* appeared and in the last few decades, a new variation has appeared, called *Pandap*, the three types of food are both made from *talos bebat*,



Figure 1.2 *Talos bebat*

Gulai bebat is made from loose taro leaves that are rolled and cooked with coconut milk, taken directly from 1 large coconut that is squeezed by one's own hands, this makes the *gulai bebat* only last 1x24 hours, if it's been more than 1x24 hours it will taste stale. but *gulai bebat* can be preserved repeatedly by heating it every 6 hours so it doesn't get stale.



Figure 1.3 rolls *talos bebat*

The results of the observations of the researchers, before that, gulai bebat was a delicious food and was contested, only people who got up early could get their share to buy *gulai bebat*, because in coastal areas the variety of food was still small and difficult to obtain, so it was much different from the current 21st century. the habit of the people of the west coast when eating *gulai bebat* is a mandatory food to relieve homesickness, the moment of gathering with the complete family at home when welcoming Eid al-Fitr, *gulai bebat* is a mandatory menu for a group of coastal communities when gathering with close friends or relatives.

Making process

The process of making bandages that the author observes is attached as follows.

1. Prepare taro leaves / *talos* bandages that have been rolled and washed clean and 1 piece of coconut
2. After the main ingredients and coconut milk are ready, then prepare the seasoning ingredients for the stew.
3. After the ingredients for the stew are ready and peeled, then boil/salted Peghos with the Lampung seasoning (*bebugha*).

Here is the *bebugha* ingredient.

- Lemongrass (1 Stem)
 - Galangal (3cm)
 - Ginger (3cm)
 - Kencur (3cm)
 - Turmeric (1 ounce)
 - Cayenne pepper and red chilies each 15 seeds
 - coriander (2 tbsp)
 - 2 cloves of garlic and 5 shallots
 - Candlenut 5 seeds
4. Before being boiled/salted, all the *bebugha* spices are ground until smooth.
 5. After the *bebugha* seasoning is smooth, then put it in the cauldron along with the taro/*talos* leaves that have been washed clean earlier.



Figure 1.4 Salted *peghos masin*

6. Before the fire is turned on or boiled/salted peghos with *bebugha*, put the following spices again in the cauldron.
 - Kandis acid 5 seeds
 - Areca nut 1 seed split into 4 (so small)
 - Bay leaves 5 pieces
 - Flavoring 1 tbsp
 - Salt 2 tbsp
7. After all the spices are mixed, add about 2L of water, boil for up to 65 minutes, until the water has reduced, as shown in Figure 1.5 below.



Figure 1.5 *Peghos masin bebat*

8. After the water has reduced, add about 1 liter of squeezed coconut milk (*taboh katok*) and stir until it boils and looks like mush.
9. While it's boiling, taste it first, if it's not enough seasoning, add according to taste.
10. drain the goulash.



Figure 1.6 Gulai bebat ripe

11. At the end, if you have confirmed that the taste is sufficient, then remove and serve with petai (*petagh*).
12. *Gulai bebat* is ready to be served with hot rice.



Figure 1.7 Mengan gulai bebat

The benefits of the spices used

1. *Bebugha*
Bebugha is a combination of spices in general when ground, it changes color to yellow, its role in *gulai bebat* elevates the characteristics of Lampung spices which are used from generation to generation. It is believed that *bebugha* is not just a spice in the kitchen but like herbs which has a myriad of benefits for the health of the body because it is made from real spices.
2. Kandis acid
The *kandis acid* in the *Gulai bebat* has a role so that the texture of the *Gulai bebat* not slippery so that the spices can penetrate perfectly.
3. Bay leaf
Bay leaves (salt wood) act as aromatherapy.
4. Areca nut
Areca nut aims to neutralize the itchiness (*meridek*) caused by *taro/talos bebat*, thus maximizing the taste and texture of the *bebat* curry.
5. Coconut milk (*taboh katok*)
Taboh katok acts as a thick *gulai* sauce that makes the *taro* savory.

IV. Conclusions

Gulai bebat a typical traditional food from the West Coast and can only be found in that regency. The history of *gulai bebat* cannot be known with certainty, because it is from our ancestors until now. *bebutuk* has several stages of change, from *bebutuk* to *gulai bebat*, although the main ingredient is the same, namely *taro / talos bebat*, but *bebutuk* enthusiasts are still loyal to this day which makes *bebutuk* rarely found. The form of *gulai bebat* like mush which is rich with *santen* spices (*taboh katok*). Therefore, *gulai bebat* the vegetable that the family misses the most when the holidays arrive. There are so many cultures that Indonesia has that should make us proud and appreciate our culture. The younger generation should also participate in cultivating and preserving Indonesian original culture so that it can be more widely known. Because generally Indonesian people feel more proud of foreign culture. The need for an introduction to native Indonesian culture so that they become more proud of their own culture, especially the traditional food of the people of Lampung from the west coast. They should be proud and in love with their traditional food, *gulai bebat*.

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