

Received: October 2023 Accepted: December 2023
DOI: <https://doi.org/10.58262/ks.v12i1.248>

Social Capital of the Harau Community in Preserving Rendang Daun Kayu: Maintaining the Sustainability of Traditional Minangkabau Cuisine

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Abstract

Rendang daun kayu is one of the variations of rendang cuisine and is included in traditional Minangkabau food. This cuisine has existed since the ancestors of the Harau community, Limapuluh Kota Regency, West Sumatra, Indonesia, and has been passed down from generation to generation until now. Young people's (generation Z) lack of interest in preparing rendang daun kayu is presently a cause for concern regarding the future of this cuisine. This research aims to determine the extent to which the Harau community's social capital plays a role in preserving rendang daun kayu dishes to ensure the continued existence of this traditional cuisine. The descriptive qualitative method was used to obtain an overview of the community group's efforts to preserve rendang daun kayu cuisine and to determine the level of social capital. Interview guides and in-depth interviews were utilized to collect data alongside primary and secondary data. The selection of informants was conducted using snowball sampling. Source triangulation analysis was used to answer the research objectives. Based on the results of the study, it is known that the level of social capital of the Nagari Harau community in preserving and sustaining wood leaf rendang cuisine is classified as good/firm and is in the dominant linking social capital category. The level of social capital owned by the Harau community is easy to develop in preserving wood leaf rendang cuisine as a characteristic of rendang cuisine in their area, and the sustainability of traditional cuisine through processed wood leaf rendang will be maintained.

Keywords: *Cuisine Sustainability, Social Capital, Wood Leaf Rendang.*

Introduction

Rendang is one of the traditional Minangkabau dishes that has been worldwide. Rendang was named one of the world's most delicious foods by CNN International in 2011 (Rahma Mulyani et al., 2020); (Zahara & Fatimah, 2022). For the Minangkabau people of West Sumatra, rendang has been part of their culinary life since the time of their ancestors (Rustani & Novianti, 2016). The origin of rendang, it is not known exactly when this dish was born, because it is not well documented physically. However, at least there are some research results that reveal that the history of the birth of rendang cuisine in Minangkabau. The first opinion states that the existence of rendang originated from the arrival and settlement of people from India to West Sumatra for the purpose of spice trade, which is estimated to have occurred in the early 14th century (Darmayanti et al., 2017). The indication is because there are similarities between Indian cuisine, namely gulai Kari and rendang cuisine (gulai kalio is a condition of one of the processes that must be carried out before cooking becomes rendang). Other sources also say that the beginning of rendang cuisine in Minangkabau coincided with the tradition of the Minang people who often migrated to the Strait of Malacca to Singapore in the early 19th century (Novianti et al., 2013). The long journey of months, which was taken by sea without passing through residential areas, made the nomads have to prepare food provisions that can last for a long

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time, and the food that is suitable for these conditions is rendang (Zhai & Ng, 2013).

The general public only knows rendang with the main ingredient meat, but rendang can also be made from vegetable ingredients (vegetarian) (Miulgauzen et al., 2017). Rendang for Minangkabau people has various variations according to the type of area and natural resources owned according to the living conditions of the people in West Sumatra Province (Zahara & Fatimah, 2022). For the people of Harau, located in Limapuluh Kota Regency, West Sumatra Province, Indonesia, they have their own characteristics in processing rendang cuisine. The processed rendang dishes they make are not made from meat or animal like rendang in general, but made from the leaves of wild plants that grow around their environment. The preparation is called wood leaf rendang. Rendang daun kayu is a form of diversification or variety of rendang cuisine in Minangkabau. Rendang daun kayu as a traditional food is a food cultural heritage that has been passed down from generation to generation as a cultural symbol and is the cultural identity of the community (Mardatillah, 2020); (Fatimah et al., 2021).

Rendang daun kayu has existed since the time of the ancestors of the Harau people and has been passed down from generation to generation until now. Rendang daun kayu has become a typical food and food of local wisdom for the Harau people which they often consume on certain days and occasions. For them, wood leaf rendang is a matter of pride because it is a traditional ethnic food and identity of the Harau people, as well as an honorable food and has the highest hierarchy among other cuisines because it is usually served in sacred traditional events, such as the coronation ceremony of the datuk (chieftain), eating bajamba, religious ritual activities such as welcoming the holy month of Ramadan, Eid al-Fitr and Eid al-Adha, as a social tradition unique to the local community for example weddings, kamtian ceremonies or funerals (Suri, 2012); (Mujahidillah Adzimat Sukmayadi & Fajria Utami, 2023)

The process of making wood leaf rendang takes a long time, it can take about 5 to 7 hours (Kartika & Gusnita, 2023), starting from the initial process to form into rendang that is ready to eat (Elistia, 2019). In the process of making rendang, there is also a manifestation of the philosophy of the Minangkabau people, namely patience, wisdom, and perseverance (Alimin & Kusnomo, 2018). This is illustrated by the long process of cooking rendang, so it requires patience, perseverance in stirring the rendang until the coconut milk dries, and wisdom in setting the fire during the rendang cooking process. This kind of process is then feared to decrease the interest of the younger generation (generation Z) to make rendang dishes. As is known that the current generation of generation Z is synonymous with the "instant" generation.

Generation Z is a digital generation, which is a generation born on technological developments and has a large dependence on technology, this generation was born in the period 1995 to 2010 (Adityara & Rizki, 2019). Generation Z doesn't like process. Characters who do not enjoy the process and are only results-oriented, quickly complain when accepting heavy tasks, and tend to take shortcuts when they encounter a stalemate (Adityara & Rizki, 2019); (Waryono & Syarif, 2021). It is unfortunate that the next generation of Minangkabau people no longer care about rendang cuisine.

The issue of sustainability of traditional food in the era of globalization has been increasingly discussed in recent decades (Mardatillah, 2020). This is certainly very related to the lifestyle patterns of generation Z who like instant pacing. Departing from this anxiety, this research is considered necessary to discuss and find out the extent of the role of social capital of the Harau community in preserving wood leaf rendang cuisine in order to maintain the sustainability of traditional Minangkabau cuisine so that it remains sustainable in Nagari Harau.

Methodology

Descriptive qualitative methods have been used to achieve the objectives of this study. This method is used to describe, understand the characteristics and explain a phenomenon more deeply and comprehensively.

The location of this research was conducted in Nagari Harau, Limapuluh Kota Regency, West Sumatra, Indonesia. Data collection will be carried out from May to September 2023. Primary data and skunder data were also used in support of this study. The primary data is in the form of interview guidelines while the skunder data used is in the form of literature review results related to this research topic. Field data were obtained through in-depth interviews, documentation studies and observations. The research informant is the Harau people who are familiar with wood leaf rendang cuisine and are considered experts and experts in making kayau leaf rendang cuisine in Nagari Harau. The informant removal technique uses snowball sampling. The data obtained in the field from the results of in-depth interviews were then tested for the validity of the data by analysis using source triangulation with stages of data reduction, data presentation, data verification, data interpretation and conclusions. Social capital in preserving the traditional cuisine in this study will be seen from several elements: social networks (social interaction and community participation), norms and values, reciprocity and proactive actions. The element of social capital is adopted and modified from the social capital theory of (Fukuyama, 2002); (Hasbullah, 2006).

Results and Discussion

Rendang Daun Kayu Ethnic Culinary of Harau People

Almost every corner in West Sumatra we can find rendang culinary, there are many types and variations of rendang cuisine in this area, almost every region has different types of rendang and is characterized by each region, this is due to one of them because of the characteristics and natural resources owned by the area. Among the types and variations of rendang that exist: Rendang Dagiang, Rendang Ayam, Rendang Lokan, Rendang Pensi, Rendang Ikan Bilis, Rendang Runtiah (Shredded), Rendang Cubadak, Rendang Tumbiak, Rendang Teri/Maco, Rendang Daun Kayu, Rendang Jariang, Rendang Itiak, Rendang Pucuak Parancih/Yam, Rendang Udang Saia/Rebon, Rendang Baluaik, Rendang Paru, Rendang Hati, Rendang Limpo, Rendang Talua, Rendang Kerang, Rendang Ikan Tuna, Rendang Ikan Tongkol, Rendang Paku/Fern and Rendang Grasshopper. While in the Harau area itself is more famous for wood leaf rendang cuisine.

The variation of wood leaf rendang is a development of rendang culinary dishes using locally available wood leaf raw materials. Rendang daun kayu has become a typical food for the Harau community and they often consume it on certain days and events (Lipoeto et al., 2001). Rendang daun kayu is also called "samba buruak" because it looks unattractive and pleasing to the eye. However, this culinary is very popular with the public because it has a unique, delicious, savory and dry textured taste.

Figure 1: The shape and appearance of wood leaf rendang. (A) Wood leaves as the basic material of rendang that have been cleaned and separated between the leaves and the branches. (B) The condition after boiling coconut milk and wood leaves immediately to be added and mixed. (C) Rendang half-cooked wood leaves where the condition of coconut milk has produced oil (gulai kalio). (D) Rendang wood leaves that are finished and ready to be served and enjoyed.



Rendang daun kayu is said to be a typical culinary / ethnic and culinary of local wisdom Harau is the

basic ingredient in making rendang in the form of wild wood leaves can only be found and grown in certain areas, such as many found in the Harau area and Harau tourist areas only. Types of leaves that are often used as ingredients to make wood leaf rendang dishes include: aka leaves, jirak leaves, mali-mali leaves, palangi leaves, pucuk surian, rambai or arbai leaves and putiak cimparingek. This type of plant is still easily found in the Harau area. As for the process of how to cook and spices used in cooking rendang they get for generations since the time of their ancestors. The processing of wood leaf rendang dishes to remain sustainable in Nagari Harau has been carried out by utilizing social capital. . So what is the form of social capital of the Harau community in maintaining the sustainability and sustainability of this cuisine so that it still exists, then this study will be seen through several elements of social capital including: (a) social networks (social interaction and community participation), (b) norms and values, (c) reciprocity and (d) proactive action.

Sustainability of Wood Leaf Rendang Cuisine through Community Social Capital

a) Social Network

Network has an important role in the sustainability process of wood leaf rendang cuisine in Nagari Harau. The network formed has the aim of forming a good relationship with all elements. Social networks here emphasize more interaction and participation between local communities. Good coordination needs to be maintained in a social network, be it coordination vertically or horizontally. This aims to keep communication well established (Maulidah & Setiadjid, 2021); (Saputra et al., 2021). Social capital has a positive correlation to the physical environment and the development of interactions between communities (Zhai & Ng, 2013). Based on the results of field analysis, it is known that there is one dominant interaction model in the Harau community in maintaining the preservation of wood leaf rendang cuisine, namely informal interaction. Informal interaction has a general function as a social function, namely to maintain the continuity of mutual relationships (Mulyana, 2005); (Cahyonno & Adhiatma, 2012).

Informal interaction occurs when interaction outside the official group or association. In this interaction sometimes they also discuss anxiety over maintaining wood leaf rendang cuisine in the future. Often they teach to children and their families when cooking wood leaf rendang which always involves children and their families to help so that they can channel knowledge about cooking wood leaf rendang indirectly. This interaction occurs because there is concern for fellow individuals with each other, concern for the sustainability of wood leaf rendang cuisine for the future. Social capital will represent all relationships between individuals, a sense of belonging between communities and the surrounding environment, solidarity between individuals, goodwill, personal commitment and participation (Susanto, 2010).

In addition to interaction, another important thing in a network is participation. Management by prioritizing participation is believed to foster a sense of belonging (Kusumastuti, 2015). In an effort to preserve wood leaf rendang food in Nagari Harau, of course, requires community participation (Puspitaningrum & Lubis, 2018). Participation is the ability of a group of people to involve themselves in a network of social relations, through a variety of relationships that coexist and are carried out on the basis of voluntariness, equality, freedom, and civilization. . The form of participation of the Harau community in the social environment, while maintaining wood leaf rendang cuisine is seen when there are social tradition events such as weddings, where it is a tradition for the Harau community if there is a wedding party most of them always make wood leaf rendang dishes, and they make them together or gotongroyong in cooking them, because of the dishes they make in large quantities (Rondinel-Oviedo & Keena, 2023). The tradition of cooking together is still in certain events is still maintained in Nagari Harau. The ability of group members or communities in a synergistic relationship pattern will greatly influence in determining whether or not a group's social capital is strong (Subagyo, 2021). Efforts to increase community participation in conservative management will be able to provide economic benefits to local communities (Saputra et al., 2023).

b) Social Norms and Values

In a social capital owned by a group of people certainly cannot be separated from the existence of a norm, because norms are one of the measuring indicators of social capital practices and norms are also a form of a set of rules that are believed to be the basis for action. Norms can be in written and unwritten form (Subagyo, 2021). While value is something that is considered good or bad by society. Values also serve as a medium to encourage the creation of norms in society. The social norms and values adopted by the Harau community group in maintaining the preservation of wood leaf rendang cuisine can be seen in how they always serve rendang cuisine in important ceremonies in traditional activities and is a dish that must be served in every special event. For them rendang has an honorable position in the cultural norms of customs. Rendang has its own philosophy for Minangkabau residents, namely deliberation and consensus (Waryono & Syarif, 2021), as well as a manifestation of the philosophy of the Minangkabau people, namely patience, wisdom, and perseverance (Alamsyah et al., 2018). Other rules are also seen in the procedures for cooking rendang that are good and correct, so that it can produce delicious, durable and not burnt dishes, namely cooking using medium heat and using firewood and cooking it with a furnace. The prevailing social norms and values are still going well. In the process of change and efforts to achieve goals, the community is always bound to the values and norms that are guided as a reference for acting, acting and behaving and relating to other parties (Purwoningsih & Yuliasuti, 2014).

c) Reciprocity

Reciprocity reciprocal relationships that provide mutual benefits of goodness to groups of society, either between individuals or between groups themselves. Exchange patterns can occur in a combination of long-term and short-term with nuances of altruism without expecting rewards (Susanto, 2010). In societies and social groups formed that have a strong reciprocity weight will give birth to a society that has a high level of social capital. The form of Reciprocity in the Harau community group is in the form of programs that provide benefits to community groups ranging from rendang cuisine making events and rendang cuisine making competitions between Nagari (marandang festival). The festival activities are organized by the government by involving the active participation of the community. This activity will certainly have a positive impact on the existence of rendang itself and the active participation of the local community. This also reflects the community's mutual care and belonging to rendang cuisine. The community also feels a reciprocal relationship with this activity. These activities or programs have involved them as a community to participate. Positive feedback also has an impact on increasing community participation (Maulidah & Setiajid, 2021).

d) Proactive Action

Proactive action is characterized by the attitude of community groups that are active, creative and initiative in various things (Maulidah & Setiajid, 2021). The Harau community group has tried to carry out programs to maintain wood leaf rendang cuisine by collaborating with the government through programs or curriculum subjects about rendang in schools as one of the subjects of local content. The strong desire of the Harau community group to not only participate but always find ways to preserve kayau leaf rendang cuisine so that it remains sustainable in the future, introducing rendang cuisine to future generations. In addition, this community group also involves itself and seeks opportunities that can enrich social relations and benefit them. Initiative behavior in seeking information on various experiences, enriching ideas, knowledge, and various other forms of initiative both by individuals and community groups, is a form of social capital that is useful in building society. The proactive action that occurs here is marked by concern from group members in preserving this traditional wood leaf rendang cuisine (Rustani & Noviarti, 2016).

Conclusion

Based on the results of the study, it is known that wood leaf rendang cuisine is a traditional culinary heritage of

the ancestors of the Harau people which is still maintained to this day. This cuisine is also an ethnic food and culinary local wisdom typical of Harau which has a high hierarchy among other foods, because rendang food is often served in istemewa events, traditional events, commemorating religious holidays, and as a dish that often appears in social tradition events. The social capital of the community in maintaining the preservation of wood leaf rendang cuisine is still maintained today. The level of social capital of the Nagari Harau community in preserving wood leaf rendang cuisine is classified as good / strong, and is included in the dominant social linking capital category. So that the level of social capital owned by the Harau community is easy to develop in preserving wood leaf rendang cuisine as a characteristic of rendang cuisine in their area and the sustainability of traditional cuisine through processed wood leaf rendang will be maintained. The government also needs to support and maintain the preservation of this traditional food of rendang daun kayu either through rendang cooking festival activities, or making it a subject of local content in schools, so that the next generation still loves, maintains and knows their cultural heritage in this case rendang daun kayu cuisine.

Acknowledgements

The author would like to thank Institute of Research and Community Service (LPPM) Universitas Negeri Padang for funding this work with contract number 2104/UN35.15/LT/2023.

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