

Digital Press Social Sciences and Humanities

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The 1st International Conference on Education, Sociology, Anthropology, and
Communication (ICESAC) 2022

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(eds)

The Symbolic in the Culinary of *Kapalo Lauak* At Community Social At Pariaman

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Abstract

The purpose of this study is to examine and describe the culinary symbolic interaction kapalo lauak in the Padang Pariaman community. The research uses a qualitative-ethnographic approach that will examine the meaning of the culinary symbolism of kapalo lauak for the Pariaman people. Data collection techniques were carried out by observation, interviews and documentation studies. The theory that used in this study the theory of symbolic interaction with a phenomenological approach. The research results show that a way of life for the Minangkabau people who really glorify aesthetics and the value of delicious food, one of which is believed to have value and philosophy on the structure of the cuisine of Kapalo Lauak. Kapalo lauak is a culinary that has a close relationship with the socio-cultural system of the community interacting in everyday life. Kapalo lauak is a culinary that has been introduced from generation to generation and has become a symbol of the identity of the people of Padang Pariaman. From the way of choosing ingredients, cooking, serving and consuming them, a symbolism is drawn which represents the value of life, the value of work, the value of social relations in Pariaman society. The meaning of sombolime from Kapalo Lauak has become a meaningful tool for people's behavior through culinary arts.

Keywords

Symbolism, Social Interaction, Culinary, Socio-cultural

1 Introduction

Food has synonyms with the culture that each region has. There is a tradition that is passed down from generation to generation in the culinary community, as is the case with the Pariaman people who have the typical culinary of Kapalo Lauak which describes the regional identity. Kapalo Lauak is a culinary that is consumed by Pariaman people from time to time, the area near the sea makes fish have its own taste image which is an ancestral heritage that must be preserved.

Culinary is interesting, because food is only limited to eating as a physical need but food is related to the socio-cultural aspects of the community, the interactionism approach will provide an overview of the socio-cultural aspects of the community in the process of community interaction.

Symbolic interactionism is a study of human behavior based on the meaning that is in him, a person communicates through his thoughts, feelings and actions, the meaning obtained from the results of interactions carried out with other people, in this case the meaning that is enhanced when the interaction process takes place (Mintz & Du Bois, 2002) and the results of social interaction will provide a picture of agreement on certain meanings and symbols.

Culinary in the socio-cultural context, there is an understanding between symbols and culture, through communication and culture in the concept will influence each other in determining the reality of society, in this case the Pariaman people who live close to the sea tend to consume other food fish. Environmental conditions do give color and nuance to the type of food consumed (Feldman, Brandt, & Friedman, 2020; Spradley, 1997) every human behavior gives meaning to the culture of the local community, humans live

by giving meaning to themselves and others in life.

Foster and Anderson argue for the role of culinary symbols (1) culinary provides the meaning of social expression and solidarity (Wiranengsih, 2018a), food has a social relationship and has language symbolism. Culinary socially forms a collective consciousness and has a symbolic meaning in terms of cognitive, taste and human action. So it is interesting to examine food in the process of meaningful human social interaction. the purpose of this study is to find out and analyze the meaning of kapalo lauak and Minangkabau families in Pariaman.

2 Research Method

The research uses an ethnographic approach that will examine the culinary symbolism of Kapalo Lauak for the Pariaman people. Data was collected through observation techniques and in-depth interviews. This was done through focus group discussions, both individually and in groups. Data from observations and interviews as well as the collection of related documents were carried out to analyze the meaning of kapalo lauak in the Minangkabau family in Pariaman. The data will then be described descriptively to reveal the meaning behind the human action of serving Kapalo Lauak. Knowing the meaning will be useful for stakeholders for development programs Data collection techniques are carried out by observation, interviews and documentation studies. Data analysis techniques are carried out interactively and take place continuously. Activities in data analysis consist of data reduction, data display and verification Sugiyono (Sugiyono, 2016).

3 Results and Discussion

The Gulai Kapalo Lauak is a fish head dish served with thick yellow sauce and coconut milk covered with cayenne pepper and cassava leaves (sweet potato shoots). This delicious and savory curry cannot be separated from the way it is cooked with fresh spices, hand-ground chilies and fresh fish. The fish served are generally caught fish that are directly cooked. The Gulai Kapalo Lauak, viewed from a historical perspective, cannot be separated from the process of adapting the community to the natural environment which is the coastal area of Pariaman City and Padang Pariaman Regency.

This Kapalo Lauak curry has high nutrition for brain development for both health and body development, so this Pariaman specialty dish is highly recommended to be given to children who are in their infancy. According to health experts, there are several nutritional content in this Gulai Kapalo Lauak, including Omega 3, fatty acids, potassium, vitamin A and others.

The Kapalo lauak has a variety of spices, namely red chilies, cayenne pepper, pepper, coconut, shallots, garlic, laos, galangal, ginger, kaffir lime leaves, bay leaves, turmeric leaves and leeks, this is a symbolism of the reality of social relations in society. Minangkabau, a symbol of social network relations in binding social relations. The ingredients for making this Kapalo Lauak are:

- 1 large fish head divided by 2
- 10 cloves of red onion
- 3 cloves of garlic
- 2 cm ginger
- 2 cm galangal
- 2 cm turmeric leaves
- 2 tablespoons of ground red chili
- 2 coconut milk from 2 coconuts
- Adequate bay leaves, ruku leaves, lime leaves, lemongrass and kandis acid
- Salt and seasoning to taste

As for how to make it:

Galangal, ginger, turmeric, red onion, finely ground garlic with red chili

1. Seasonings that have been finely ground are put in coconut milk with lemongrass, bay leaves, lime
2. The next mixture is boiled until it boils, while stirring so that the coconut milk remains thick
3. After boiling, enter the fish head, do not stir so that the fish head is not crushed, cook for 15 minutes over medium heat, add salt and seasoning to taste
4. About five minutes later, add the ruku ruku leaves and cayenne pepper
5. Gulai Kapalo Lauak is ready to be served.

3.1 The meaning of the dish of Kapalo lauak

In the each region, the food presentation cannot be separated from the cultural aspect, because after all the aspects contained in human life will ultimately affect the food. Likewise, it can also be said that food is part of a cultural phenomenon that occurs throughout the life and development of culture in the area. Likewise with this Kapalo Lauak curry food. In terms of the Minangkabau people's way of life, which really glorifies aesthetics and the value of food delicacy, one of which is believed to have value and philosophy on the structure of the Kapalo lauak cuisine. The delicious and savory dishes of Kapalo Lauak have built a network of interaction and communication in the community.

The Kapalo Lauak cuisine with its community identity has the ability to adapt to flavors that can be accepted by other communities, meaning that it can be enjoyed by all groups with a blend of flavors they like. Gulai Kapalo Lauak is not only food to satisfy hunger needs, but there are nuances of local values, the environment and the customs of the Minangkabau people. In this case, there will be the power of personal communication between nature and its processors, even for those who consume the Kapalo Lauak.



Picture 1. Gulai Kapalo Lauak

One of the functions of Gulai Kapalo Lauak is the main culinary in various traditional and family events in coastal areas in West Sumatra, especially in Pariaman City and Padangpariaman Regency. Among the events that involve the Kapalo Lauak as the main meal are the procession of the appointment of the granddaughters, marriage and child ceremonies, such as the showering ceremony, circumcision, the Koran khatam ceremony and other children's thanksgiving events. In this event, the side dish is eaten using bajamba. Kapalo lauak as a culinary is a prestigious symbol and the existence of an event.

The Gulai Kapalo Lauak served in traditional events, both within the family and among the general public, have a number of meanings and symbols, including respect for those who come. Respecting the *minatu*, *penghulu* or guests who come is a tradition that is closely held by the community. The results of Maihasni's (2012), research on the *bajapuik* tradition said that the Gulai Kapalo Lauak in the series of *bajapuik* traditions served in the Pariaman area had a symbol of respect for *sumando* (*minantu*) who had been *japuik* with awards given to them high too.

3.2 Symbolic identity culinary *Kapalo* Pariaman People's *Lauak*

The Kapalo Lauak is riches culinary the archipelago that describes diversity identity the area that represent strength source power nature environment social culture and custom *isitiadar* people of Pariaman. So from that culinary as shaper and symbol identity culture area so that source ingredient food eaten. Becomes part from culture society. Basrowi (2005) mention culinary as cultural material . And the meaning symbolic in culinary is part unification Among people , culture, group social, religious and the so called nation with draft food traditional (Dietz & Den Hartog, 2006). *Culinary ship side dish* Becomes tradition the culture of the Pariaman people who have down hereditary and representative meaning symbolic identity Pariaman self, culinary *Kapalo side dish* Becomes marker bond social with other relatives.

3.3 Symbolic Economy Pariaman culinary _

Culinary *Kapalo Lauak* have construction how method somebody or group Public produce knowledge so that give birth to civilization, by because that What 's up *Lauak* with to exotic' an have score economy. *Kapalo Lauak* have score sell To use increase income economy house Pariaman people ladder, culinary this be something potency local in development tourist culinary. Culinary *Kapalo Lauak* has could give symbol as culture that needs to be learned, Pariaman people no born by about score or norm life however symbol culinary the has create something incident or form culture and symbolism, formation symbolism through construction reality social has have reciprocal continuity come back with pattern production and consumption. Pattern behavior production and consumption capable produce symbol the symbol of the Pariaman people who have Becomes habit patterned, ethical social, identity and knowledge.

3.4 Symbolic social Political *Kapalo Lauak*

The Talking about the symbolic meaning of the meaning of food before, such as the symbolic meaning of beef rendang in the Khatam Quran event, where beef rendang is the rendang of the community identity of Balai Gurah in the Khatam Quran event, so that Rendang is rendang food wrapped in leaves, which is the main food and must be served at the Khatam event. Quran in this case reality also exists in the culinary presentation of *kapalo lauak* (Wirnanengsih, 2018b).

The Related to the symbolic meaning of *kapalo lauak*, Clifford Gertz's symbolic interpretive theory can be understood that there is a separate symbol for the presentation of this *kapalo lauak*. Symbolic interpretive theory understands that there are symbols of society. In society which cannot be separated from interpretive views of the socio-cultural system of society. in terms of *Kapalo Lauak* is a symbol of the socio-cultural system of society which has the value of respecting other people in its kinship system, *Kapalo Lauak* is a system of respect for guests and the bridegroom in Minangabau family events

In several times, officials or regional leaders have had guests, the culinary menu of *Gulai Kapalo Lauak* has become one of the mainstays of entertaining. Even *Gulai Kapalo Lauak* became the main food served for entertaining in order to introduce and promote the nation's cultural heritage. This is an effort of regional diplomacy known as *Gastro Diplomacy*. *Gastro Diplomacy* is an art of diplomacy that prioritizes culture and food as a medium to promote and raise the values of the nation's cultural identity. *Gastro Diplomacy* has a strong diplomatic power, meaning that with delicious food it can influence public diplomacy in a region or country. In addition to rendang which is already worldwide, *Gulai Kapalo Lauak* is the next equivalent which has the potential to elevate the value of Minangkabau culinary traditions.

4 Conclusion

Culinary *Kapalo Lauak* has could give symbol as culture that needs to be learned, Pariaman people no born by about score or norm life however symbol culinary the has create something incident or form culture and symbolism, formation symbolism through construction reality social has have reciprocal continuity come back with pattern production and consumption. The meaning of simbolis me from ship side dish has Becomes meaningful device on behavior Public through culinary. *Kapalo Lauak* culinary, because it has the meaning of the cultural system of the community, should be proposed to be designated as an intangible cultural heritage from West Sumatra

Acknowledgment. Thanks and appreciation are given to those who have provided guidance, support and convenience.

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