

Pendap as a Bengkulu Culinary Treasure

Nasfati Iktarastiwi^{1*}, Marwanti²

^{1,2} Family Welfare Education Postgraduate Program, Faculty of Engineering, Yogyakarta State University,
Yogyakarta, 55281, Indonesia

nasfatiiktarastiwi.2021@student.uny.ac.id1

Pendap is a fish-based food that is cooked for 8 hours. Currently, Pendap is one of the culinary heritages of the Bengkulu region. However, of the Pendap is still rarely studied. This study aims to determine Pendap as a culinary treasure typical of Bengkulu. This study uses a qualitative research design with research subjects are pendap producers and owners of typical Bengkulu restaurants, and data collection using observation, interviews, and documentation techniques. Data analysis used an interactive analysis model consisting of data collection and conclusion. The results show that Pendap has existed since 1 century ago and is passed down from generation to generation and is often presented in community events. Pendap has a uniqueness that can be seen from the cooking process which is carried out for 8 hours and has become part of Bengkulu cuisine. Pendap is successfully traded as a Bengkulu typical side dish because it can last for 2 days without preservatives and for 2 weeks if packaged using a vacuum. The results of this study are expected to increase the understanding of people who are involved in the Bengkulu traditional culinary world to pay more attention and know about local wisdom because there are still few studies that discuss the related topics.

Keywords : pendap, local cuisine, Bengkulu

**Corresponding author*

Received: August 18, 2022; Accepted November 22, 2022; Published February 22, 2023

<https://doi.org/10.31091/mudra.v38i2.2052>

© 2023 The Author(s). Published by Pusat Penerbitan LP2MPP Institut Seni Indonesia Denpasar.

This is an open-access article under the CC BY-NC-SA license

INTRODUCTION

The era of globalization has brought global society toward modern life. Modern life has caused many people to have a lifestyle in terms of food, clothing, and housing that is increasingly uncontrollable and the majority leads to western culture. Western culture has made people like more to foreign products. We can see for example that many people prefer to buy Japanese branded clothes; consuming fast food (fast food) in the form of fried chicken, burgers, pizza, and others. In addition, many people prefer to live in apartments in the city center. People's love for foreign products can hide the original cultural identity of the Indonesia. Original identity or identity is closely related to national identity ([Aulia et al., 2021](#)).

National identity is the identity of a nation that distinguishes nation from other nations. As the identity of a nation, national identity has characteristics, markers, patterns, characteristics, and traits that can distinguish a nation from other nations ([Aulia et al., 2021](#)). Identity is a self-construction and is socially related to how we perceive ourselves and how we view other people's views or stigma against us and how others perceive us (Wood and Smith, 2005). [Koentjaraningrat \(2013\)](#) says that culture is the whole system of human thought, action, and work in the context of people's lives, through learning to become human. According to [Koentjaraningrat \(2013\)](#), culture has 7 elements, these are language, knowledge system, social organization, living equipment system and technology, livelihood system, religious system, and art. The elements of culture are manifested in the form of cultural/customary systems (cultural complexes, cultural themes, ideas), social systems (social activities, social complexes, social patterns, actions), and elements of physical culture (cultural objects). Culture must be preserved, guarded, and utilized.

One of the things that strengthens cultural preservation is local or traditional culinary. Since traditional food is a cultural heritage, cultural identities can be united by common ownership. There is more and more talk about traditional food in the era of globalization, especially the number of traditional food companies in the last few decades ([Pieniak et al., 2009](#)). Several parties who need to pay attention to the preservation of traditional food besides the community, the government also needs to promote traditional culinary, in accordance with the decision of the Revitalization Workshop of the Yogyakarta Traditional Food Research Institute in 2003, traditional food is food made from ingredients

produced locally and then processed through various other methods owned by the state. Local people can make these products liked and even missed by local residents. It has even become the identity of a community group where the food comes from and can be used as a means of unifying the archipelago and building love for the home land ([Harmayani et al., 2019](#)).

Some areas, as we have seen, have traditional culinary delights that are well-known to the wider community, for example, rendang, tumpeng, and bika Ambon. We can see this from various research articles that discuss this matter. The discussion includes history, the value of local wisdom, community perceptions and so on. The research article entitled "Rendang: The treasure of Minangkabau" written by [Nurmufida et al. \(2017\)](#) discusses the history and philosophy of rendang as a treasure of the Minang people. Then a research article with the title "Local wisdom behind Tumpeng as an icon of Indonesian traditional cuisine" written by [Jati \(2014\)](#) provides an overview and explanation of Javanese food customs in the form of tumpeng, the history of tumpeng, meaning and future perspectives of tumpeng. Then, the discussion of traditional culinary in the form of Bika Ambon can be found in a research article entitled "Bika Ambon of Indonesia: history, culture, and its contribution to the tourism sector" written by [Chairy & Syahrivar \(2019\)](#) discussing history, culture, and culture. Among the various kinds of traditional culinary that have been known by the public, there are also traditional culinary that are not widely known by the people of Indonesia, that is a local cuisine from Bengkulu Province.

Bengkulu is one of the regions on the island of Sumatra which is active in promoting & expanding various sectors that can be a source of increasing local tourism ([Nasution, S., & Noviantoro, 2019](#)). Bengkulu Province which has Bengkulu city surrounded by the Indonesian Ocean, and a coastline of 433 km. Here there is a relatively narrow lowland in the west, starting from north to south in interspersed with undulating plains in some areas, and in the east, there is a fertile and hilly plateau. There are 9 regencies and 1 city area in Bengkulu Province, namely Muko-Muko Regency, North Bengkulu Regency, Central Bengkulu Regency, Lebong Regency, Rejang Lebong Regency, Kepahiang Regency, Seluma Regency, South Bengkulu Regency, Kaur Regency, and Bengkulu City ([Suwarni & Soleh, 2014](#)). Bengkulu has a variety of special foods. Some examples of Bengkulu specialties include tempoyak head curry, tempoyak chili sauce, tamarind bamboo shoots, fern

vegetables, pendap, eggplant curry, jengkol sauce, kabau sauce, rendang lokan, noodle satay, lemea, bagar shark, and lelang tapai. Then some examples of typical Bengkulu souvenirs such as lempok durian, tat cake, kalamansi syrup drink, punai belly cake, strawberry fruit, and octopus chips (Nasution, S., & Noviantoro, 2019). However, in this case there are still many Bengkulu specialties that are less researched in terms of their local wisdom. Bengkulu traditional culinary is mostly only discussed in terms of business, many people still ignore the cultural values that are actually owned by each of these culinary delights. One of Bengkulu's traditional culinary delights that attracts attention for further discussion is Pendap.

Pendap is a food made from sea fish that is given various spices and herbs, cooked for 8 hours, and wrapped in taro leaves. Pendap is a traditional cuisine originating from the Bengkulu area. Based on various sources, opinions are still rarely discussed in terms of scientific local wisdom. Though this traditional food is often sold in various places in Bengkulu. Therefore, it will be studied in depth about pendap as a culinary treasure typical of Bengkulu.

RESEARCH METHODOLOGY

This study uses a qualitative research design. The subjects of this research are Bengkulu traditional culinary entrepreneurs. Methods of data collection is done by using the techniques of observation, interviews, and documentation. Observations were made in several places, such as the Pendap production house and a typical Bengkulu restaurant. Observations were made to see differences in taste, shape, and texture, and the processing methods used. While interviews were conducted with several sources, such as the producer and owner of the Bengkulu Pendap who has 12 years of experience, the owner of the Pendap who has 8 years of experience, and the owner of the Bengkulu Restaurant who has 5 years of experience. The complete explanation regarding the identity of the informants is presented in the table below:

Table 1. Description of each Resource

Interviewees	Gender	Job	Work Experience
Interviewee 1	Female	Bengkulu Pendap Manufacturer	12 years
Interviewee 2	Male	Pendap Owner	8 years
Interviewee 3	Female	Owner of a Bengkulu restaurant	5 years

source: Author, 2022

The interview aims to collect data, including history and background, the creator of Pendap, the philosophical meaning of Pendap, the materials used, the equipment used, the manufacturing process, the longevity of the product, the time of serving Pendap, the meaning of Pendap, the relationship of Pendap from the social aspect, the place where Pendap is sold, the contribution to the tourism sector from Pendap, the attractiveness of Pendap compared to other side dishes, the nature of color, texture, aroma, taste, and the popularity of Pendap to the people of Bengkulu. After obtaining the data, we analyze using a method adopted from the data analysis technique developed by Miles & Huberman (1992), that is interactive model analysis. The stages in the interactive model analysis are collecting data and draw conclusions.

RESULTS

The Uniqueness of Bengkulu in the Field of Tourism and Culture

Based on the results of the interview, Bengkulu has specialties in the field of tourism and culture compared to other regions in Indonesia. Some information has been obtained, namely there is a tabot festival as a cultural attraction which is usually held every 1 Muharram and in the tourism sector, Bengkulu has Pantai Panjang beach. It can be concluded that Bengkulu has various interesting things in the field of tourism and culture.

History and background of Pendap

Based on the results of interviews, Pendap is made from family recipes that have been passed down from generation to generation. However, the origins of the Pendap are not known yet. It can be said that the Pendap has existed since ancient times and comes from the ancestors of the Bengkulu people.

Creator of Pendap

From the interview data, the three sources do not know for sure the creator of the Bengkulu Pendap. However, it is estimated that the ancestors of the Bengkulu people have made Pendap since ancient times. This is evidenced from the recipe for making Pendap which has been passed down by the family from generation to generation.

Philosophical Meaning of Pendap

Based on the results of interviews with informants, it is known that Pendap is cooked for 8 hours, wrapped in taro leaves, and is often served when there are family events. The meaning of cooking for 8 hours is to teach life for patience, and wrapped in taro leaves because in ancient times Bengkulu grew a lot of taro or wild taro plants. Pendap is often

served when there is a family event that aims to strengthen the harmony. The form of Pendap can be seen in Figure 1.



Figure 1. Pendap (source: gofood.co.id)



Figure 2. Pendap (source: phinemo.com)



Figure 3. Pendap (source: orami.co.id)

Bengkulu Pendap Ingredients

Based on the results of interviews with 3 sources, it is known that the ingredients used in Pendap Bengkulu include areca nut or gebur fish, lime leaves, coriander, pepper, kandis acid fish spices,

turmeric, galangal, onion, garlic, salt, a little sugar, and chili, fried coconut, grated coconut. Another opinion says that the ingredients for making Pendap is sea fish, taro leaves, banana leaves, grated coconut, and fish spices. Others say that the ingredients for making Pendap include areca nut fish, herbs and spices: garlic, shallots, fried coconut and young coconut, chilies, kaffir lime leaves, tamarind pede, laos, turmeric and coriander. As well as taro leaves, banana leaves, and raffia / mesiang rope. It is known that Pendap generally uses ingredients, such as sea fish, kandis acid, turmeric, galangal, onion, garlic, salt, a little sugar and chili, fried coconut, grated coconut, taro leaves or taro leaves, raffia rope.

Equipment used in making Bengkulu Pendap

The results of interviews with 3 sources, it is known that to cook Pendap requires various equipment such as pestle, basin container, knife, cutting board, frying pan, stew pan. Then the second informant said that this side dish needed equipment such as a bowl, a basin container, a knife, a cutting board, a frying pan, and a stew pot. The third informant said that in making Pendap using equipment such as a steam pot, mortar, knife, cutting board, firewood, and a large frying pan. Thus, it can be concluded that this side dish generally uses the same type of equipment, such as a steaming pot, basin container, and knife.

Bengkulu Pendap Making Process

Based on the results of the interview, the first informant explained that the process of making Pendap consists of several stages, namely 1) the spices are prepared, 2) the spices are mashed using a blender or mortar, 3) the ground spices are added with grated coconut and fried coconut, 4) salt, flavoring, and sugar are added to the ground spices and smeared on the fish that has been cut into small pieces and put it inside the fish, 5) In taro a leave, put the ground spices about 1 spoon, fish, ground spices, then tightly closed and wrapped with banana leaves and tied with mesiang/raffia rope, 6) pendap is steamed for at least 8 hours using boiled water from ingredients such as salt, kandis acid, lime leaves, and bay leaves, 7) ready to be served and sold. The second informant explained that the process of making Pendap consists of several stages, namely 1) the spices are prepared for the fish and boiled water, 2) the fish is prepared, cut the fish into small pieces and covered with spices, 3) the dough is wrapped in banana leaves and tied with raffia rope, 4) Left overnight the dough of Pendap, 5) steamed until cooked, 6) ready to be served and sold.

The third informant explained that the process of making Pendap consists of several stages, these are:

1) preparation of spices and fresh sea fish, 2) washing the ingredients, 3) the ingredients are mashed using a blender, 4) the fish is smeared with spices, 5) Prepare steam water and steamed pot, 6) Prepare taro leaves, then fill the top with ground spices, fish, ground spices and cover, then cover the outside with banana leaves, 7) tie with raffia rope, 8) steam for 8 hours, 9) ready to be served.

It can be said that the process of making Pendap has differences between producers of Pendap. The difference in the manufacturing process lies in the steaming process of the Pendap, which is for some people to say a minimum of 8 hours and some say it is only overnight. The longer the steaming process, the fish bones become softer with the taro leaves as pendap ingredients. This of course can make it easier for consumers to consume it.

Durability of Bengkulu Pendap products

According to the results of interviews from 3 sources, it is known that Pendap can last for 2 weeks if packaged using a vacuum. However, it can only last overnight if only wrapped in banana leaves. The second opinion says that Pendap can last for 2 days if it is stored at room temperature and only wrapped in leaves, and the third opinion says that Pendap can last overnight at a room temperature and can last for 2 days if we put in the refrigerator. Thus, it can be concluded that Pendap can last at room temperature for overnight up to 2 days. If we package it using a vacuum, it can last for 2 weeks.

Serving time for Bengkulu Pendap

The results of interviews with 3 sources, it is known that Pendap is usually served at weddings, recitations, and for souvenirs. Furthermore, the second informant said that Pendap is still rarely presented at community events in Bengkulu and has received little attention from the Bengkulu local government. In addition, another informant said that Pendap is usually served at Bengkulu traditional weddings. However, it is also served during recitation events and others. It is said that Pendap is always served at weddings, recitations, and social events. However, on the other hand, the Bengkulu Regional Government has not paid much attention to it.

The meaning of the name Pendap

Based on the results of the interview, the first interviewee said that Pendas had the meaning of "stifled or languishing". It can be interpreted as a fish that was left overnight. The second informant said that Pendap comes from a language of Lembak tribe which means "pendem" or silence. Pendap in Bengkulu city is known as fish pie. However, sales

in the market use Pendap as the food name. The third informant said that Pendap means silenced. It can be said that Pendap has the meaning of "stifled or silenced".

Relation of opinion from social aspect

The first informant said that Pendap has become part of the community and the majority of Sumatran people like this dish. The second informant said that Pendap is usually served when there is a family gathering to increase intimacy and closeness in the family. Also, pendap is used as souvenirs to be brought outside of the Bengkulu area. The third informant said that Pendap has become a part of the culinary culture of the Bengkulu people and many Bengkulu people like this dish. It can be said that Pendap has become entrenched among the people of Bengkulu and Sumatra, as well as to increase harmony in the family.

The place for selling Pendap Bengkulu

According to the first informant, sales of Pendap sell the Pendap in the Tanjung Agung Bengkulu village, Sawah Lebar sub-district, and the Bengkulu Market village. The second informant said that the place where Pendap was sold was only sold in the Tanjung Agung sub-district area. Meanwhile, according to the third informant, Pendap is typically sell in Restaurants, such as Tanjung Restaurant, in the Tanjung Agung sub-district, Bengkulu City. It can be said that Pendap is marketed in various places, such as UMKM Pendap and Typical Bengkulu Restaurants.

The contribution of the Bengkulu Pendap to the tourism sector

Based on the opinion of the informant, it is known that Pendap attracts local and foreign tourists. There are foreign tourists from China who have visited the Pendap Shop. It can be said that Pendap has contributed a lot to the tourism sector, such as getting 3rd place at the national level, and is known by local and foreign tourists.

The specialty of the Bengkulu Pendap

In the opinion of the first informant, it is known that Pendap has a savory taste similar to sardines, as well as a soft fish texture and soft bones. The second informant said that Pendap made with fresh spices, wrapped in taro leaves, has a spicy taste. The spicy taste in Pendap can be adjusted according to consumer tastes. In addition, pendap is wrapped in taro leaves and covered in banana leaves can last for 2 days at room temperature. Then the third informant said that Pendap is easy to eat because the fish and bones are already soft through a cooking process for 8 hours. It can be said that Pendap has

several features such as having a savory taste, soft textured fish and bones, wrapped in taro leaves, and can last up to 2 days at room temperature.

The attraction of Pendap Bengkulu

Based on the results of interviews from 3 sources, Pendap has its own charm for consumers, namely this dish is quite nutritious because it includes vegetables from taro leaves, protein derived from fish used, and the use of herbs and spices which are certainly good for health. Another informant said that Pendap can be served as a side dish to accompany rice. The last opinion said that Pendap is a side dish wrapped in taro leaves. This is what distinguishes it from other types of side dishes. It can be said that Pendap has complete nutritious ingredients. It is a side dish to accompany rice, and is wrapped in taro leaves.

Characteristics of Color, Texture, Aroma, Taste Of Bengkulu Pendap

From the results of the interview, it is known that Pendap has a golden yellow color which is obtained from the turmeric and chili used. The texture of Pendap is soft on taro leaves, fish, and fish bones used and also dry. The aroma of Pendap is fragrant, a typical aroma of spices. The taste of Pendap is spicy and savory. Another informant said that Pendap has a golden yellow color, has a soft texture, has a distinctive aroma of spices, and has a savory and spicy taste. The last informant said that Pendap has an orange-yellow color because it uses a lot of turmeric and red chilies and red cayenne pepper. Pendap texture is soft, pendap has a fragrant aroma and is not fishy because it uses spices, and has a savory and spicy taste. The data shows that Pendap has a golden yellow color, soft texture, has a fragrant aroma obtained from the use of herbs and spices, and has a spicy and savory taste.

The Popularity of the Bengkulu Pendap Against the Local Community

The opinion of the first informant is that Pendap is well known among the people of Bengkulu and outside Bengkulu. Because it is usually used for souvenirs and social events. In addition, the next interviewee said that Pendap is liked by almost all people, from children to adults. Then another source said that Pendap is often used as souvenirs and a dish at Bengkulu traditional weddings.

DISCUSSION

In this study, several findings are discussed in this article entitled "Pendap, Bengkulu's culinary treasures".

From the data regarding interesting things in Bengkulu in the field of tourism and culture compared to other regions in Indonesia, the informants stated that the Tabot Festival is an interesting thing in the cultural field. Another informant said that Pantai Panjang is one of the interesting things in the tourism sector, this informant obtained data from their own experience and knowledge, without any written evidence being shown. Thus, the informants can find out in detail the information through written evidence. For example, through books, newspapers, journals, and others.

Written evidence to examine the history and background of the Pendap is very necessary to be preserved. The informant got the data through conjecture and this became something that was not certain the truth. According to him, in ancient times Pendap had long been made by the ancestors of the Bengkulu people. This is because of the makers of the Pendap say that the recipe of the Pendap is obtained from their parents and passed on to their children. This is related to the opinion that the food culture of an ethnic group comes from an accumulation of local culture which is the authenticity of the legacy of the previous generation ([Mardatillah, 2020](#)).

Based on the sources obtained, it is known that the first president of the Republic of Indonesia Soekarno like this dish during his exile in Bengkulu from 1938 to 1942. This Pendap cuisine was once proposed as an intangible cultural heritage by Bengkulu Province ([Infobudaya.net., 2019](#)).

In the historical aspect, the interviewees did not know for sure who created the Bengkulu Pendap. However, the informants still believe that Pendap comes from the ancestors of the Bengkulu people since ancient times. Pendap as a typical Bengkulu culinary has long been sold as a superior culinary business and is known to the public, but from a historical point of view it is still under-appreciated. History has proven that traditional food plays a very important role in building prosperity in the life of the nation which feels increasingly eroded by technological advances and modernization in the lives of nations in the world. On the other hand, the introduction and understanding of traditional food is not often discussed by the younger generation because of the unavailability of coherent and appropriate documents as a reference for the community ([Harmayani et al., 2019](#)).

Pendap as a traditional Bengkulu food is understood by the Bengkulu people to have a philosophical

meaning in it. In terms of philosophical meaning, the informants explained several reasons behind the unique Pendap cooking process for 8 hours, this food is wrapped in taro leaves, and is often served at family events. We can learn the wisdom from the process of cooking Pendap for 8 hours that can teach people to have a patient heart in dealing with problems. Then judging from the packaging used comes from taro leaves, the reason is that if it is not wrapped in taro leaves then the dish is not called Pendap, but a fish-pepes dish. This is in line with the opinion that traditional food is said to be a regional cultural identity because each traditional food has different characteristics, namely in the form of different characteristics from one region to another ([Guerrero et al., 2009](#)).

The reason for Pendap is often presented at family events to make family relations remain peaceful. This is in line with the results of research which states that food culture is formed from the habits of indigenous peoples regarding the choice of food they eat because the cultural identity of the community is seen from their food choices, including the preparation of raw material selection, processing to presentation; these are all influenced by the beliefs, values, and social norms of society ([Kittler et al., 2012](#)).

After being explained about the philosophical meaning of the Pendap, it is also known the materials used in the Bengkulu Pendap uses ingredients including sea fish, kandis acid, turmeric, galangal, onion, garlic, salt, a little sugar, and chili, fried coconut, grated coconut. This is relevant to research which says that Pendap is a food made from a combination of fish that is seasoned with grated coconut and then cooked in taro leaves. The cooking process is quite time-consuming because it can take about eight hours to cook and remove it from the taro leaves. The ingredients needed to make pendap include: taro leaves 4-5 pieces, fish (i.e. snapper, mackerel, etc.), grated coconut (half-old), garlic, onion, coriander, chili, galangal, ginger, pepper, aromatic ginger, salt and flavoring as needed ([Firdausmarbun, 2017](#)).

After the materials used in making Pendap are explained, it is also necessary to know the equipment used in making Pendap Bengkulu. The interview results revealed that Pendap used various kinds of equipment, such as basin containers, knives, cutting boards, frying pans, cooking pots, gas stoves. However, the resource persons only described a few of the equipment used, and did not explain in detail the other equipment needed to make Pendap.

In the process of making Pendap, starting from the preparation of spices, the spices are mashed, the fish is smeared with ground spices, the dough is wrapped in taro leaves and covered with banana leaves, then tied with raffia rope. After that, steamed for at least 8 hours. This is in line with the opinion of experts who say that the method of making Pendap is quite simple, namely spices that have been mashed, such as kandis acid, turmeric, coriander, galangal, pepper, onion, garlic, salt, a little sugar, and chili. This fine spice is then mixed with grated young coconut. After thoroughly mixed, this seasoning is placed on top of the taro leaves. Next, arrange the fish meat that has been separated from the spines on the taro leaves which have been sprinkled with spices. Generally, types of marine fish such as red snapper, mackerel, and gulama, are used as the main ingredients. The reason is because these fish have solid flesh. If the fish meat has been placed on top of the spice mixture, then wrapped in taro leaves in layers. After that, wrap it in banana leaves and tie it so that it doesn't come off easily when steamed ([Hindryati, 2020](#)).

In addition, other expert opinions say that the Pendap uses fresh fish to half-rotten. The way to make sure the fish is half rotten is to for a day. The goal is to remove the fishy smell from the fish. After the fish is prepared, the next step is to prepare the required spices. First of all, grind the grated coconut until smooth. All the spices used are also. Some of the spices that have been mashed with coconut are smeared onto the cleaned fish. Others are stir-fried in a different skillet and then put it in coconut milk until cooked. Fish that has been smeared with ground coconut and spices and then wrapped in taro leaves. On the outside it is wrapped again with banana leaves and tied with pandan leaves. The fish and spices are then steamed until cooked. Once cooked, the fish is then removed and put into the heated coconut milk. Previously, coconut milk was added to 10 pieces of kandis acid. When it comes to simmering, you have to make sure the heat is high and it usually takes up to eight hours. This is to ensure the itching from the taro leaves is completely gone. Once cooked, Pendap is ready to be served as a side dish at family meals, while in the past it was often served at traditional ceremonies ([Firdausmarbun, 2017](#)).

So it can be concluded that the process of making Pendap from various Pendap producers is almost the same, both in terms of the materials used, the length of the cooking process and the technique of mixing the ingredients.

The duration of the type of packaging, hygienic dough mixing techniques, will affect the shelf life of Pendap. Based on the results of interviews, it is known that the shelf life of Pendap is 1-2 days at room temperature without being repackaged using a vacuum. However, if packaged again using a vacuum it will be able to last for 2 weeks. In this case, the use of this type of packaging will affect the shelf life of Pendap. Then also from the technique of mixing materials that are hygienic, in this case the mixing of materials is carried out in a clean / hygienic and sequential manner from beginning to end using good quality materials, will produce the good Pendap according to standard criteria and is durable. After Pendap is processed, the next step is to present it on various occasions or events. Based on the results of interviews, it is known that Pendap is always present at weddings, recitations, and social events. However, on the other hand, the Bengkulu Regional Government has not paid much attention to its sustainability. Based on this, the government's efforts to preserve traditional culinary arts need to be improved. This is in line with the opinion that culinary heritage comes from the awareness of the attention of each individual in being committed to preserving the culinary value of cultural heritage which functions as a symbol of cultural identity to get people's hearts (Cheung, 2013). In addition, it is supported by other opinions saying that food is not only a cultural product but also an art form; Traditional or ethnic food-trade, in particular, must be preserved in order to support tourism (Reynolds, 1993).

Bay Tat has been traced the time of presentation, besides that it is also necessary to know the meaning of the word "Pendap". From the interview, it was found that the meaning of Pendap is "pendem or silenced". Named Pendap because this dish is left for 1 night before being cooked. This is so that the seasoning that is smeared on the fish can be absorbed perfectly. Another expert opinion says that Pendap has another name, namely Babatuk (Infobudaya.net., 2019).

The meaning of Pendap has been known, then discussed about the relation of Pendap from the social aspect. The results of interviews with resource persons regarding Pendap, it is known that Pendap has become entrenched among the people of Bengkulu and Sumatra, as well as to increase harmony in the family. This is related to the opinion that food culture, or more commonly known as foodways, is eating habits that refer to the way humans use food, starting from how to choose, obtain, and distribute it to those who prepare, serve,

and eat it. These processes are unique to humankind (Kittler & Kathryn, 2018).

According to the interview results, it is said that Pendap sales places are widely marketed in various places, such as in Small and Medium Enterprises and Bengkulu Restaurants. Several Small and Medium Enterprises that sell Pendap are easy to find in the Tanjung Agung Urban Village, Bengkulu City, such as Pendap Shops and Pendap Manufactures. Then typical Bengkulu restaurants such as Tanjung Restaurant. This can be seen from the results of research which says that the production of Pendap is mostly found in Tanjung Agung Village, Bengkulu City which usually produces Pendap at night so that when it is sold it is still fresh for consumers to enjoy (Kompas.TV, 2022). Then other research says that Pendap in Bengkulu City can be found around Tanjung Agung Village and its surroundings (Roki, 2021). It can be said that quite a lot of Pendap producers are located in Tanjung Agung Village, Bengkulu City, compared to other areas.

In addition to being known by several Pendap producers, it was also known through interviews that Pendap has contributed a lot to the tourism sector, such as getting 3rd place at the national level in the 2020 Indonesian Pesona Anugerah (API), as well as being known by local and foreign tourists. This is supported by the results of research which says that apart from local residents, most of the fans of pendap come from outside the region. Tourists usually buy just to try the taste (Feraro, 2021).

Various contributions have been made by the Pendap to the tourism sector, because according to the source, it is said that there are uniqueness of the Pendap. These include a savory taste, soft textured fish and bones, wrapped in taro leaves, and can last up to 2 days at room temperature. This is because the process of keeping the pendap overnight makes the taste of the pendap savory and the texture of the meat and bones becomes soft, so it can be consumed. In addition, Pendap can last up to 2 days at room temperature because of the hygienic and clean processing.

After discussing the features that exist in Pendap, then Pendap also has the results of the question and answer session with the informants revealed that Pendap has complete nutritious ingredients, Pendap is a side dish to accompany rice, and Pendap is wrapped in taro leaves or taro leaves. In this case, Pendap has nutritious ingredients, because it includes vegetables in the form of taro leaves, then

protein from fish used, as well as spices and herbs that are good for health. This is supported by the opinion that to find out the nutritional content of Pendap cuisine, the Regional Government will test the lab in collaboration with BPOM Bengkulu Province (Roki, 2021). The reason why Pendap is wrapped in taro leaves is because in ancient times there were many wild taro plants in the Bengkulu area. So that people use it to wrap the Pendap.

In addition, it is also discussed about the color, texture, aroma, and taste of Pendap. According to the interview results, it is known that Pendap is golden yellow in color, has a soft and soft texture, has a fragrant aroma derived from the use of various herbs and spices, and has a spicy and savory taste. An example of the appearance of the Bengkulu Pendap can be seen in the following Figure.



Figure. 3. Pendap (source: Feraro, 2021)

Furthermore, we discuss about the popularity of Pendap to the people of Bengkulu. According to interviewee, it is known that Pendap is usually served at social events, such as Bengkulu traditional weddings. Then Pendap is used as Bengkulu souvenirs, and has been favored by all circles of society.

CONCLUSION

Pendap is usually served at weddings and other events from generation to generation in Bengkulu society. Pendap has a philosophical meaning, including Pendap cooked for 8 hours which teaches the meaning of patience in life, then Pendap is wrapped in taro leaves because in ancient times many taro plants were liars. Pendap has the meaning of the name "Pendem or languish" which means silence. There are differences in the use of packaging and manufacturing processes in various Small and Medium Enterprises of Pendap which will affect the shelf life of Pendap. In addition, Pendap is

very liked by the people of Bengkulu since ancient times until now. Pendap is able to last for 2 days if it is wrapped in taro leaves covered by banana leaves. Pendap can last longer, namely for 2 weeks if it is packaged on the outside using vacuum packaging. This is what makes Pendap can be used as typical souvenirs of Bengkulu and become a tourism potential in the culinary sector which is quite successful.

Some suggestions can be proposed to related parties to make Pendap more popular, such as to historians, business people, and experts in the culinary field. For tourists, it is better to pay more attention to the history of culinary. Because without a clear history, something that exists in one area can be claimed by another. Then for business experts in the culinary field, based on aspects of customs and origins, it is necessary to know the relationship between the Bengkulu Pendap and Bengkulu regional customs, so that when tourists come from outside Bengkulu, they can explain the local wisdom of Pendap in detail.

ACKNOWLEDGMENTS

Thanks to Hajar Permadhi who have provided useful suggestions and input for researchers in making this article.

REFERENCES

- Aulia, L.R., Dinie, A.D., Yayang, F. F. (2021). Knowing Indonesia's National Identity as National Identity to Face Challenges in the Era of Globalization. *Tambusai Education Journal*, 5(3), 8549-8557. <https://jptam.org/index.php/jptam/article/view/2355>
- Andrew F. Wood dan Mathew J. Smith, *Online Communication: Linking Technology, Identity and Culture*, (New Jersey: Lawrence Erlbaum Associates, Inc, 2005)
- Chairy & Syahrivar, J. (2019). Bika Ambon of Indonesia: History, Culture, and Its Contribution to The Tourism Sector. *Journal of Ethnic Foods*, 6(2), 1-6. <https://doi.org/10.1186/S42779-019-0006-6/FIGURES/4>
- Dernata. (2019). Infographic How to Cook Bengkulu Pendap. *Bengkuluinteraktif.com*. <https://www.bengkuluinteraktif.com/infografik-cara-masak-pendap-bengkulu>
- Feraro, A. (2021). Tasting Pendap, Bengkulu Typical Culinary in a Taro Wrap. *Bengkulu News*.

<https://www.bengkulunews.co.id/mencicipi-pendap-kuliner-khas-bengkulu-dalam-bungkusan-talas>

Firdausmarbun. (2017). Pendap, Typical Culinary of Kaur and South Bengkulu - Center for Preservation of Cultural Values of West Sumatra. Directorate General of Culture. <https://kebudayaan.kemdikbud.go.id/bpnbsumbar/pendap-kuliner-khas-kaur-dan-bengkulu-selatan/>

Guerrero et.al. (2010). Perception of Traditional Food Products in Six European Regions Using Free Word Association. *Food Quality and Preference*, 21(2), 225–233. <https://doi.org/10.1016/J.FOODQUAL.2009.06.003>

Harmayani, E., Santoso, U., & Gardjito, M. (2019). *Indonesian Traditional Food Series 1: Fermented Food Group and Popular Food in Society*. Yogyakarta: Gajah Mada University Press. <https://books.google.co.id/books?id=taGiDwAAQBAJ&printsec=frontcover#v=onepage&q&f=false>

Hindryati, R. (2020). Get to know Pendap, Bengkulu Special Food. [bisniswisata.co.id. https://bisniswisata.co.id/mengenal-pendap-makanan-khas-bengkulu/](https://bisniswisata.co.id/mengenal-pendap-makanan-khas-bengkulu/)

Infobudaya.net. (2019). Pendap Bengkulu Favorite Food of the First President of the Republic of Indonesia. [infobudaya.net. https://www.infobudaya.net/2019/12/pendap-bengkulu-makanan-kesukaan-presiden-pertama-republik-indonesia/](https://www.infobudaya.net/2019/12/pendap-bengkulu-makanan-kesukaan-presiden-pertama-republik-indonesia/)

Jati, I. R. A. P. (2014). Local Wisdom Behind Tumpeng as an Icon of Indonesian Traditional Cuisine. *Nutrition and Food Science*, 44(4), 324–334. <https://doi.org/10.1108/NFS-11-2013-0141/FULL/XML>

Kittler, P. G. et al. (2012). *Food and culture*. US: Cengage Learning.

Koentjaraningrat. (2009). *Introduction to Anthropology*. Jakarta: PT. Rineka Cipta. <https://lib.umm.ac.id/article/detail/20160329102128/pengantar-ilmu-antropologi/>

Kompas.tv. (2022). Typical Bengkulu Culinary Pendap, Flood of Orders During Ramadan. Kompas.tv. <https://www.kompas.tv/article/284730/pendap-kuliner-khas-bengkulu-banjir-pesanan-selama-ramadhan>

Mardatillah, A. (2020). The Enterprise Culture Heritage of Minangkabau Cuisine, West Sumatra of Indonesia as a Source of Sustainable Competitive Advantage. *Journal of Ethnic Foods*, 7(1), 1–10. <https://doi.org/10.1186/S42779-020-00059-Z/FIGURES/7>

Miles, B. M. dan M. H. (1992). *Qualitative Data Analysis: A Resource Book on New Methods*. Jakarta: UI Press. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=298242>

Nasution, S., & Noviantoro, R. (2019). View of the Potential of Regional Original Culinary Business in Supporting Tourism in Bengkulu Province. *Business Innovation & Entrepreneurship Journal*, 1(2), 82–88. <http://ejournals.fkwu.uniga.ac.id/index.php/BIEJ/article/view/57/27>

Nurmufida, M. et al. (2017). Rendang: The Treasure of Minangkabau. *Journal of Ethnic Foods*, 4(4), 232–235. <https://doi.org/10.1016/J.JEF.2017.10.005>

Pamela Goyan Kittler and Kathryn P. Sucher. (2018). *Food and Culture, Fifth Edition*. US: Thomson Wadsworth.

Pieniak, Z. et.al. (2009). Association Between Traditional Food Consumption and Motives for Food Choice in Six European Countries. *Appetite*, 53(1), 101–108. <https://doi.org/10.1016/J.APPET.2009.05.019>

Reynolds, P. C. (1993). Food and Tourism: Towards an Understanding of Sustainable Culture. *Journal of Sustainable Tourism*, 1(1), 48–54. <https://doi.org/10.1080/09669589309450700>

Roki, E. P. (2021). Dipasarkan Secara Online, Pedagang Pendap Laris Manis di Tengah Pandemi. RRI Bengkulu. https://rri.co.id/bengkulu/ekonomi/1242968/dipasarkan-secara-online-pedagang-pendap-laris-manis-di-tengah-pandemi?utm_source=news_main&utm_medium=internal_link&utm_campaign=General Campaign

SCH, C. (2013). From Foodways to Intangible Heritage: A Case Study of Chinese Culinary Resource, Retail and Recipe in Hong Kong. *International Journal of Heritage Studies*, 19(4), 353–364. <https://doi.org/10.1080/13527258.2011.654237>

Soleh, A. (2014). Membangun Bengkulu Melalui Peningkatan Sektor Pariwisata. Seminar Nasional Riset dan Inovasi Retrieved August 11, 2022, from <http://travel.kompas.com/read>