FEASTING IN SOCIETY: A CACE STUDY IN ACEH BESAR DISTRICT, ACEH PROVINCE, INDONESIA

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ABSTRACT
Feasting is often associated with the elements of culture, life cycle, income level and gratitude of society. Whilst in the Nanggore Aceh Darussalam, feasting is always synonym with the great days of the Islamic religion. Food preparation during the festivities form a unique social identity to the Achenese. This paper explains the social structural elements in the process of food preparation, types of food serve during each ceremony in the Islamic calender and the social status of the society. The main objective of the study is to categorize the types of food prepared for the society in association to the human life cycle, i.e. custom that takes place during one’s birth, circumcision, engagement, marriage and death. The study is ethnographic in nature and uses in-depth interview and participant observation methods in data collection. 28 informants were selected based on snowball method and data were analysed using descriptive analysis. Findings showed that feasting in the Aceh Besar society has a structure in accordance with the type of ceremony or ritual performed. In particular the categorization of feast food refers to meal, one dish meal, snacks and fruits. Feast food like Bu Kulah, Bu Leukat Pisang Peungat and Sie Reuboh have formed varity, taste, nutritional value and cultural identity of Aceh Besar society.

Keywords: feasting, culture, identity, ceremony, Aceh Besar society

Introduction
The feast is giving food to the invited people. Some varieties of food to be served in the feasting agenda, not only many cake (snack) in it, but also eatables like rice or any other (Norazit Selat, 1993: 72-73). Feasting in Achenese Language called by “khanduri”.There are always many foods in this custom ceremonial. Feasting food is anything could be eaten at reception ceremonial or another purpose.

Feasting is traditionally universal and had been the strongest culture in the society. In every culture, since along time ago there are many feasting ceremonial in the society. Indonesia is a country which is rich with all of residence and many cultures which is hooked by food including the feasting.

Aceh Besar’s society were doing many ceremonies about religion and all of habitual tradition until now. Its mean the tradition is half of cultures in Aceh Besar’s society and still doing it time after time although all of that always be influenced by foreign culture. The social fact must be have big role in the Aceh Besar’s society.

The aims of this research are to learn about feasting food structure for rotation of life at Aceh Besar’s society in Nanggroe Aceh Darussalam. The problem is to know how the feasting food structure for rotation of life in Aceh Besar’s society?. Are there any relation in structure food feasting for human’s rotation and Aceh Besar’s social structure?. Is there the differentiation in feasting food structure for rotation of life from many kinds of feasting
ceremonial in Aceh Besar’s culture?

If it is found the differentiation, how could be explain the problem. Feasting food structure need to know because every food have many establishment element itself, including colour, taste, ingredients, aroma, and presentation itself. It could be exclusive characteristic of food which was served in a feasting ceremonial.

Research Methodology

This etnography research used the infiltrate interview method and participation observationally in collecting data qualitatively. This method is given data to spread about human behavior empirically in society and social creation around itself. According to proverb which were the culture could be understood with the societies philosophy of life and that is the food. Field research in regency of Aceh Besar, Nanggrooe Aceh Darussalam (NAD) had done during a years. The data got from 28 informant could be choose by snowball. Observation method is the main method in this research. The data about feasting food got from observation, infiltrate interview, and focus on group discussion qualitatively.

The data about feasting food in Aceh Besar’s society in collecting life cycle could be continued by course in table. In the table were applied many kinds of structure ceremonial in doing by Aceh Besar’s society. In this part could be performance food category which were served in every ceremonial, there were snack, drinking, complete meal, one dish meal, and dessert, there are could cuisine at the important ceremonial. And then, kinds of food category including existence of something food could be served like cuisine, signature drink, rice, all sort of side dishes, yellow glutinous rice, fruits, and the other. On the other hands, cuisine category means kinds of food which were served is specifically like toasted and steamed cakes (peunajôh basah atau peunajôh thô), coffee, and milk coffee, and other.

According to the next something that is shown found in the table. The researcher conclude the collecting or food design category in every feasting ceremonial. Many varieties of food which were served category, from low category until the heavy category, but to make the analysis is easy could be something that is shown category devided into three of something that is shown. There are low design, middle design, and very heavy design. This dish pattern category that mean "variable" category of dishes ranging than most mild to the very severe category of dish. But the pattern of the dish category between light pattern with the pattern and the pattern is very heavy weight is not a category that is "extreme". Does that mean there is a category of dishes from several ceremonies that pattern is not light and not heavy but is between light and heavy, as well as categories of dishes that are not too heavy, he was among heavy and very heavy. The dish category refers pattern theory Culinary Triangle (Culinary Triangle) proposed by Levi-Strauss as shown in the picture below.

![Figure 1: Structure of Kenduri food patterns based on the type of ceremony in Culinary Triangle](image)

In this investigation festivity food as material culture is one culture among other
cultures that exist. Among the cultural social and kinship organization. The next stage of the food feast studied composition elements namely, value and function. In other cultures also examines the elements. Rather than study the composition of food and other cultures, see relationships contained therein. Relationship between elements of festivity food with other elements of the culture (social organization) can be used to understand the cultural and Aceh Besar social activity.

Results and Discussion

Based on participant observation and depth interview to the informants and refers to some references (Hurgronje,1985: 221-294; Talsy,1985:7-60 Ismail, 2008: 131-145; Rusdi Sufi and Wibowo, 2006: 89-111) found the description about feasting ceremony for people’s live in Great Aceh society. The feastings are mentioned as follow: marital feasting (before marital reception, on the day of marital reception and after the marital reception), pregnancy feasting, feasting for baby, feasting for young children/adolescence and feasting for death people. The data from field research showed that there are four kinds of ceremony to call on the marital reception namely; cah rot, meulakee, kong haba, and duek pakat. The food served on cah rot ceremony is some kinds of light meal and for meulakee, kong haba, and duek pakat the large amount of food is served. There is no heavy meal (main menu) for rotation society in feasting ceremony. It shows that on cah rot ceremony the food only served as snacks. Meanwhile, on meulakee, kong haba and duek pakat ceremony food served is meal. Based on the direct observation that is done in the field towards the served food on those ceremonies, found that the kinds and food technique processing carried on the ceremonies can be categorized as uncomplicated. In other word we can say that the food served in such ceremonies categorized as uncomplicated food. The uncomplicated food is related to the characteristic of activity that is carried out. The activity is the visit between seulangke (the delegation of bridegroom representation) to the bride’s family; the purpose of it is to have cah rot.

The involved community at this event only takes from the family members. The following topic is about food category on feasting ceremony on the day of marital reception in Great Aceh society. There are four kinds of ceremonies at marital reception feasting as follow: gatib (marriage), (peutamat beut, peusijeuk, peumano, koh andam), ranub gaca and prehlintô barô. On the following ceremonies (peutamat beut, peusijeuk, peumano, koh andam, ranub gaca) the food served is a light meal, on gatib ceremony the heavy meal is served and on preh lintô barô is a very heavy meal served.

Based on the direct observation, it is found that on peutamat beut, peusijeuk, peumano, koh andam dan ranub gaca ceremonies, the social actors majority comes from female on all ages; teenage, adult and elderly. It is also found some of children carried by their mother at this event. Neither male nor village resident attends the ceremony. All the presents on the ceremony besides being a ceremony committee they also seen having a communication to each other. The food served on the ceremony is a light meal as cake and yellow glutinous rise and some drinks. After the marital reception day the next ceremony is the ceremony after the marital reception day in Great Aceh society. In this association ceremony there are two ceremonies namely woe sikureung and tueng dara barô.

There are two ceremonies namely woe sikureung and tueng dara barô on the ceremony after the marital reception day in Great Aceh society. The food category served in woe sikureung and tueng dara barô. On woe sikureung ceremony the food served is a heavy meal while for tueng dara barô the food served is a very heavy meal.

The upcoming feasting related to human life is a pregnancy feasting. On the ceremony
there are to kinds of feasting; fourth month pregnancy feasting and seventh month pregnancy feasting. Varieties of food were served at this feasting. The field research showed that there were two kinds of feasting conducted by Great Aceh society on the pregnancy ceremony namely fourth month pregnancy feasting and seventh month pregnancy feasting. On the fourth month pregnancy feasting the food served is a heavy meal as well as on the seventh month pregnancy feasting. There were four food categories in this ceremony namely light meal or snacks, one dish meal, meal and cuisine. It means that on the pregnancy feasting the serving are cake, yellow glutinous rice, rice, all sorts of side dishes, fresh fruit and Acehnese rujak (kind of food made from fruits).

After the pregnancy feasting ceremony, the following is about feasting for baby. The research result showed there were two kinds of feasting for the baby; aqiqah and peucicap. The food served in those feastings ceremony for baby were a heavy meal. There were four kinds food categories served. The four categories are meal, one dish meal, snacks, desert and one kind of beverage. On the peucicap feasting there were found food for the baby; porridge, fresh fruit as the food fed for the baby. Even though the serving food for the baby; aqiqah and peucicap were a heavy food but the quality and the quantity of food served was uncomplicated. This was because the invitation only took from the family members while the resident were not invited only a few member of the village organization were invited. In this ceremony the attended of women were more than older and adults. The next ceremony is about children and adult feasting ceremony in the Aceh Besar society. Results of the study showed there were two types of ceremonies receptions held in childhood and adolescence; intat beut and peusunat ceremony. The food served in intat beut ceremony is a light meal and a heavy meal for peusunat feasting ceremony.

After the feast in childhood and adolescence the following discussion is about the funeral feasting. Field findings showed six types of ceremonies were held on the feast of death namely jeurat tub, uroe lhe, uroe liomong, uroe Tujoh, uroe siplôh, and uroe peut plôh peut feasting. The food served at the ceremony festivity death showed that the dishes served at the jeurat tub feasting ceremony was on a light meal, uroe lhe, limong, tujoh and siplôh feasting ceremony was on heavy meal and uroe peut plôh peut was on a very heavy meal.

**Community of Great Aceh**

Data from the study of feasting food showed some types of life cycle of feasting food (bu kulah, bu leukat pisang peungat, bu leukat kuneng ngon tumpo, sie reboh, kuah menasah, and i bu peudah) that have been discussed is one of the cultural markers of privilege Great Aceh culinary field. Its specialties as Great Aceh cultural identity is strengthened with food commitment to the environment where they live which serves food sources is growing. These types of food have different special features when compared to similar types of food, especially with the people of others Aceh culinary. In addition, the feast rituals performed by Great Aceh people continuously is an opportunity to strengthen food feast as a cultural identity of Great Aceh.

**Conclusions**

From descriptions of food structure and social organization of feasting and family systems society of Aceh Besar, can be explained both relationships. there are several categories of meal feasting on food structure, meal, a dish of meal and snacks. There was also a dish of fruit and cakes just in some kind of feast. From the previous description can be explained that there are individual differences involved in every kinds of feasting.

Feasting that serves meal, a dish of meal, snacks, cakes, fruits and hot beverages
involved the family members until the third generation descendant, close relatives, the social organization of the government pilot project level to the county level. On the other hand it is only a light meal category, a one dish meal, and fruits served, the ceremony only affected by main family, close relatives and a few members of village organization. Similarly, families who attend only the first generation progeny. Moreover, it can be said that the feast of food patterns correlate with the involvement of social actors involved in the ritual feast in Great Aceh society (Figure 2).

Figure 2: Correlation Between Structure With Food Pattern Structure Organizations Involved In ritual feast in

References
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