

## Minahasan Traditional Food in Manado Songs

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**ABSTRACT:** Various seafood items, such as octopus, fish, shrimp, lobsters, mussels, scallops, oysters, and others, are commonly displayed on ice. Popular seafood items like salmon, lobster, and shrimp are often collectively called "seafood." Although previous studies have explored the lyrics of Manado songs extensively, there remains a notable lack of research specifically focused on traditional Minahasan food names within these songs. The research utilizes a qualitative approach, specifically a phenomenological method, within an ethnographic research framework. The analysis aims to evaluate the frequency and preferences of international tourists regarding Minahasan cuisine. The research employs a combination of observation, participant observation, and interviews to gather data. Manado City and Minahasa Regency informants are selected using purposive sampling for interviews and observations. This perspective is supported by evidence showing that some communities can effectively engage with various forces. The findings show that the vocabulary of traditional Minahasa food names in Manado songs includes various types of *Dabu-Dabu*, such as *Dabu-Dabu Biasa*, *Dabu-Dabu Lilang*, *Dabu-Dabu Iris*, *Dabu-Dabu Lemong*, *Dabu-Dabu Roa*, *Dabu-Dabu Cakalang*, *Dabu-Dabu Bakasang*, and *Dabu-Dabu Lompa*. These terms illustrate the rich and intricate culinary diversity of Minahasa, showcasing the depth of local culture. Secondly, the meanings of these food names in Manado songs go beyond their literal definitions, serving as homonyms with social, cultural, and economic implications. These meanings highlight the profound relationship between food and Minahasa identity, underscoring food's role as a symbol and essential element of their daily life and cultural traditions.

**KEYWORDS:** Minahasa, Traditional Food, Song

### I. INTRODUCTION

A variety of aquatic foods chilling on ice, including octopus, fish, shrimp, lobsters, mussels, scallops, oysters, and more. Foods like salmon, lobster, and shrimp, are often categorized as "seafood." Aquatic foods are a diverse category of nutrient-dense, protein-rich foods that can also be a healthful animal-based alternative when cutting down on red meat or other land-sourced animal foods. Misconceptions exist, such as having a strong off-putting odor (fresh fish should not smell!) or higher cost than other animal protein foods, which may deter people from choosing aquatic foods. However, many aquatic foods are a major source of omega-3 fatty acids and various nutrients that are helpful in the prevention and treatment of cardiovascular disease, and that are vital for normal fetal development. They can also be delicious and satisfying, and incorporated into many meals like salads, stews, sandwiches, and main courses.

Aquaculture is emerging to fill gaps in seafood supply from reductions in existing wild fish stocks. Today, aquaculture represents the world's fastest growing food production industry, based largely in Asia (China, India, Vietnam, Bangladesh), Europe (Norway), and increasingly in Africa (Egypt) (2021). Modern production of aquatic foods can be split into two different sectors: wild capture and aquaculture. Wild capture production involves harvesting wild fish and other aquatic species from the ocean and freshwater sources. Aquaculture is the practice of farming aquatic plants and animals.

Previous scholars have frequently conducted research on the lyrics of Manado songs; however, studies specifically focusing on traditional Minahasan food names within these songs remain relatively scarce. This gap is significant because understanding food names is crucial for preserving Minahasan culture and local wisdom in the province of North Sulawesi. Previous research on Manado songs includes works by Senduk (2010), titled *Forms and Cultural Meanings of Manado Songs*, and Jansen (2011), titled *Cultural Meanings in the Lyrics of Manado Songs*. These studies primarily explore the cultural meanings of the words in Manado

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song lyrics. In contrast, research addressing traditional Minahasan food names in Manado songs is limited. The emerging issues are: 1) What forms of traditional Minahasan food vocabulary appear in Manado songs, and 2) What are their meanings?

### II. ORAL TRADITION

Oral tradition encompasses the various forms of knowledge and customs passed down verbally from one generation to another within a specific community. According to Prudential (2008:184), oral tradition includes not only mythological stories and fairy tales but also a range of elements that pertain to the community's way of life, such as local wisdom, value systems, traditional knowledge, history, law, medicine, religious beliefs, artistic achievements, and ceremonial practices, including traditional marriage customs. These components are integral to oral tradition and are vital for preserving cultural heritage. Oral tradition can be viewed as a cultural event or as a form of culture continuously recreated, utilized, developed, and preserved, making its maintenance essential. One of the efforts to explore and enhance the potential of oral tradition, including protecting Indonesia's cultural intellectual property, involves structured and continuous research. The primary sources of study are the speakers and informants who hold and convey oral traditions, whether verbal or non-verbal. Oral traditions, therefore, are the culturally inherited activities of a community passed down through generations, encompassing both verbal and non-verbal forms.

Further, Sibarani (2012:43-46) outlines several characteristics of oral tradition: 1. it consists of cultural activities, habits, or practices that are verbal, partially verbal, or non-verbal. 2. It involves specific activities or events as its use context. 3. It can be observed and witnessed. 4. It is traditionally rooted. This means that oral traditions must include ethnic elements, whether purely ethnic or newly created with ethnic elements. 5. It is transmitted from one generation to the next. 6. The transmission occurs through oral means from mouth to ear. This characteristic includes non-verbal culture as an oral tradition because non-verbal customs, such as rituals, are communicated from elders to younger generations through speaking and listening. 7. It embodies cultural values and norms. 8. It has multiple versions. 9. It is collectively owned by specific communities or by all society collectively. It holds potential for revitalization and can be promoted as a cultural industry resource.

Given these explanations, building a paradigm that views oral tradition as a strength is essential. This perspective is supported by evidence showing that some communities can effectively engage with various forces, including hegemonic and external powers. This paradigm is based on the view that oral tradition represents the social and cultural activities of the communities that practice it. The connection between cultural products and the communities that produce them is inseparable; both highly depend on each other. Without the supporting community, the tradition cannot be presented or continued. Conversely, without the tradition, the community would lose its human identity and many essential elements, particularly traditional knowledge, local wisdom, and values that were once integral to the community. To understand these values thoroughly, it is necessary to compare them with facts in the context of oral tradition to extract and appreciate the traditional values. Traditional knowledge enables communities to address environmental challenges by developing appropriate technologies, while local wisdom helps them understand their environment. According to Fortes (in Tilaar, 2000: 54-55), when examining cultural transmission, attention must be given to the elements transmitted, the process of transmission, and the methods of inheritance. In this context, the transmitted elements include cultural values, community traditions, and life views that contain wisdom, essential truths, and ideas.

Local wisdom is formed as a result of the cultural excellence of local communities and their geographical conditions in a broad sense. It represents the cultural products of the past that should continuously serve as a guide for living. Despite being specific to local contexts, the values embedded in local wisdom are considered highly universal and relevant to a wider audience. Sibarani (2012:1) elaborates that local wisdom involves "remembering the past, understanding the present, and preparing for the future." This means that remembering the past entails efforts to explore and identify past traditions, discerning the values within them, and extracting valuable elements from those traditions. Understanding the present involves addressing current life issues, recognizing their strengths and weaknesses, and providing solutions based on the values of past traditions. Haba (2007:11) further explains that local wisdom refers to the cultural richness that grows and develops within a society, recognized and trusted as crucial elements that enhance social cohesion. Haba (2007:4) outlines several functions of local wisdom: (1) serving as a marker of a community; (2) acting as a cohesive element across citizens, religions, and beliefs; (3) not being coercive or top-down but rather an intrinsic cultural element within the society, thereby having a more profound and lasting impact; (4) adding a sense of unity within a community; (5) changing thought patterns and reciprocal relationships between individuals and groups by positioning them on common ground or shared culture; and (6) encouraging the development of mutual understanding, appreciation, and serving as a collective mechanism to counter potential threats that could undermine or damage communal solidarity, which is nurtured through shared awareness within an integrated community. Meanwhile, Rahyono (in Sinar, 2011:4) asserts that local wisdom represents the intelligence possessed by a group (ethnic group)

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that is acquired through their life experiences and manifested in their distinctive cultural traits. In other words, a member of a cultural community has intelligence shaped by learning processes within their home and life.

### III. RESEARCH METHOD

The research method employed is qualitative, utilizing a phenomenological approach within the framework of ethnographic research. The study focuses on traditional Minahasan food names that carry cultural and linguistic significance, treating these as measurable facts through descriptive statistical analysis. Descriptive statistical analysis is applied to assess the frequency of international tourists' consumption levels based on their preferences for Minahasan cuisine. Data collection methods include observation, participant observation, and interviews. The interviews and observations are conducted with informants in the city of Manado and Minahasa Regency, selected through purposive sampling. Data analysis is carried out through interpretive steps involving descriptive statistical analysis.

The research method is qualitative and phenomenological. It uses an ethnographic approach to examine the categorization and variations of Minahasan food names from international tourists' perspectives, opinions, thoughts, or ideas. Data collection involves direct field observations and interviews with informants. The research method used is qualitative and phenomenological, employing an ethnographic approach to examine the categorization and variations of Minahasan food names from international tourists' perspectives, opinions, thoughts, or ideas. Data collection is conducted through direct field observations and interviews with informants.

### IV. RESEARCH METHOD

#### 4.1 Forms of Vocabulary for Traditional Minahasan Food Names in Manado Songs

The names of traditional Minahasan foods in Manado songs can be described as follows. After researching the lyrics of Manado songs, traditional Minahasan food vocabulary such as "Batata rubus", "Dabu-dabu", and "Aer kalapa muda" was found. These terms appear in the lyrics of the song "**Kota Manado.**"

Kota Manado  
Kota Manado yang kucintai  
Kita nyanda mo lupa  
Dari kita masih kecil sampe kita so basar  
Jaga pigi di kobong  
Makang Batata rubus, colo deng Dabu-dabu  
Adodo pe pedis skali  
Cari aer nyanda dapa minung Aer kalapa muda  
Adodo pe sadap skali

When singing this song, people are sure to encounter several important vocabulary words. The lyrics in the first and second verses discuss a city, namely Manado, which is deeply loved and unforgettable. The lyrics are as follows.

Kota Manado yang kucintai (1)  
Kita nyanda mo lupa (2)

The lyrics in the third and fourth verses discuss a person's life in the city of Manado, who often goes to the garden from childhood until adulthood, as reflected in the following song lyrics.

Dari kita masih kecil sampe kita so basar (3)  
Jaga pigi di kobong (4)

The lyrics in the fifth and sixth verses state that the person eats boiled sweet potatoes and very spicy dabu-dabu (a type of sambal), as reflected in the following song lyrics.

Makang *Batata rubus*, colo deng *Dabu-dabu* (5)  
Adodo pe pedis skali (6)

Meanwhile, the lyrics in the seventh and eighth verses state that the person is so spicy that they look for water to drink, but since no water is available, they end up drinking coconut water instead. The lyrics are as follows.

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Cari aer nyanda dapa minung *Aer kalapa muda* (7)

Adodo pe sadap skali (8)

In the fifth and seventh stanzas of the song, the food names Batata Rubus and Dabu-Dabu appear. While in the seventh stanza of the song, the name of the drink Aer kalapa muda is found.

The vocabulary of the food name Batata rubus can be included in a noun phrase consisting of Batata as the core (head), while Rubus is a modifier. The word Batata belongs to the noun class as a type of yam is the core because it is fixed and cannot be changed. On the other hand, the word Rubus can be changed to fried or steamed.

The word Dabu-dabu is a type of chili food in the Minahasa region that can be further detailed. Dabu-Dabu consists of regular Dabu-Dabu, Dabu-Dabu Lilang, Dabu-Dabu Iris, Dabu-Dabu Lemong, Dabu-Dabu Roa, Dabu-Dabu Cakalang, Dabu-Dabu Bakasang, and Dabu-Dabu Lompa. The name of ordinary Dabu-Dabu food is a chili sauce that only consists of chili peppers, shallots, tomatoes, which are kneaded and salted. The food name Dabu-Dabu Lilang, is a chili sauce consisting of chili peppers, shallots, tomatoes, which are kneaded and salted. The food name Dabu-Dabu Iris is a chili sauce consisting of chili peppers, shallots, tomatoes, which are kneaded and salted. Dabu-Dabu Lemong is a chili sauce consisting of chili peppers, shallots, tomatoes, which are mixed with salt and orange juice. The food name Dabu-Dabu Roa, is a chili sauce consisting only of chilies, shallots, tomatoes, which are mixed with roa fish, and given salt. The food name Dabu-Dabu Lemong is a chili sauce consisting only of chili, shallots, tomatoes, which is kneaded and given salt and orange juice.

The food name Dabu-Dabu Roa, is a chili sauce consisting of chili peppers, shallots, tomatoes, which are mixed with roa fish, and given salt. Dabu-Dabu Cakalang is a chili sauce consisting of chili peppers, shallots, tomatoes, mixed with skipjack fish, kneaded, and salted. Dabu-Dabu Lompa is a chili sauce consisting of chili peppers, shallots, tomatoes, mixed with lompa fish, kneaded, and salted. The food name Dabu-Dabu as a reduplication word is a hyponym which can be explained as follows. The word Dabu-Dabu is a superordinate, while some Dabu-Dabu names are sub-ordinate. Its tree diagram in taxonomy is as follows.

*Dabu-Dabu (DD)*

*DD Biasa DD Lilang, DD Iris, DD Lemong, DD Roa, DD Cakalang, DD Lompa*

### 4.2 Vocabulary meaning of traditional Minahasa food names in Manado songs

The vocabulary meanings of traditional Minahasa food names such as Batata Rubus, Dabu-Dabu, and Aer Kalapa Muda are as follows.

1. Batata Rubus
2. Dabu-Dabu
3. Aer Kalapa Muda

### Homonyms

Food names, serving as lexical devices within the Minahasa community, encompass a broad spectrum of meanings and cultural significance. These names are not merely labels for dishes but are imbued with rich cultural and social connotations that reflect the Minahasa people's culinary heritage. For instance, names of traditional foods like Dabu-Dabu, which comes in various forms such as Dabu-Dabu Biasa, Dabu-Dabu Lilang, Dabu-Dabu Iris, Dabu-Dabu Lemong, Dabu-Dabu Roa, Dabu-Dabu Cakalang, Dabu-Dabu Bakasang, and Dabu-Dabu Lompa, illustrate a deep connection between language and local gastronomy. Each variant of Dabu-Dabu highlights different aspects of Minahasa cuisine and carries specific regional, historical, or social meanings. Additionally, these food names serve as homonyms that convey broader socio-cultural and economic contexts, revealing how food is intertwined with community identity, social practices, and economic interactions. In essence, food names in the Minahasa community function as vital markers of cultural identity and heritage, reflecting the complex interplay between language, tradition, and everyday life.

#### Dabu-dabu

The lexical unit dabu-dabu consists of dabu-dabu lilang, dabu-dabu bakasang, dabu-dabu lompa, dabu-dabu rica, dabu-dabu trasi, and dabu-dabu biasa. Dabu-dabu is pronounced dabu-dabu even though the ingredients mixed in the food vary, namely fruit, fish or fish belly components. The fruit component consists of tomatoes, chilies, onions; while the fish is called ikan lompa and roa. In the lexical unit of *dabu-dabu* with its parallel form, the core meaning is found in dabu-dabu with the basic food components, namely chili, tomato, shallot, while the following lexemes or words such as bakasang, trasi, lompa, and roa are only additions with an emphasis on what ingredients are mixed and the taste is different from ordinary dabu-dabu without

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the addition of other ingredients. Homonymy in dabu-dabu lexical units is psychological because people choose food ingredients based on what they like and what ingredients are around them (Leech, 1981).

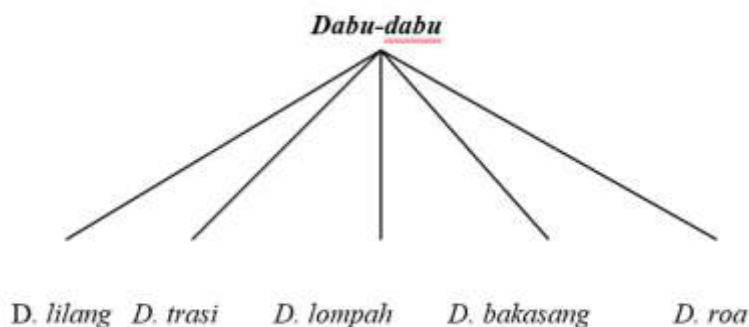


Figure 1. Diagram of *Dabu-dabu*

## V. CONCLUSIONS

After conducting a study of Manado song lyrics containing names of traditional Minahasa foods, several key conclusions can be drawn. First, the vocabulary forms of traditional Minahasa food names found in Manado songs consist of phrases referring to various types of Dabu-Dabu, including Dabu-Dabu Biasa, Dabu-Dabu Lilang, Dabu-Dabu Iris, Dabu-Dabu Lemong, Dabu-Dabu Roa, Dabu-Dabu Cakalang, Dabu-Dabu Bakasang, and Dabu-Dabu Lompa. These phrases reflect the rich and complex culinary diversity of Minahasa and highlight the richness of local gastronomic culture. Second, the meanings of these traditional food names in Manado songs are literal and serve as homonyms, encompassing social, cultural, and economic connotations. These meanings underscore the deep connection between food and the identity of the Minahasa people, as well as the role of food as a symbol and an integral part of their daily lives and traditions.

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