

FOOD PROCESSING TECHNOLOGIES BEHIND THE CULTURAL HERITAGE OF SAM PO KONG RITUALS

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ABSTRACT

Sam Po Kong temple built in honor of Admiral Zheng He visited by visitors of different age, religion, place of origin, ethnic origin and the knowledge that came to pray with a variety of motives. In prayer ceremony like other indigenous traditions celebrations its also using some types of offerings. The offerings in the form of food are based on the belief that food is offered to the spirits of religious leaders. The offerings in the form of food are a common thing for the community. The background of each different visitors sometimes influence the selection of offerings are used. Visitors of different ages, religions, place of origin, ethnic origin and knowledge tend to use different types of food. The purpose of this study was to determine the type of food and beverage that were used in the offerings and the influence of different visitors' backgrounds to the choice of offerings and also the way to prepare the foods. The study was conducted by distributing questionnaires and interviews to visitors as well as the the caretakers and trustees of the Sam Po Kong. The results showed that the type of food used in Chinese New Year celebrations were moho, wajik, miku, kue keranjang, jay, samsing, ngosing, tea, orange, banana, apple, dan pear. Types of foods and beverages that are commonly used at the time of the celebration of Je It were tea, oranges, apples, and pears. And the types of food and drinks are always used at the celebration of Cap Go was lontong cap go meh, tea, and apples, whereas for Jumat-Kliwonan event, the visitors did not use the food offerings. Background visitors influence the selection of certain types of food and drink on each occasion. Each kind of food was prepared in a different way. Since the offerings at those mentioned events was sacred ritual, this paper examined the cultural aspects in the making food processes.

Keywords: *Sam Po Kong temple, food and beverage offerings, visitor's background, food processing, cultural heritage*

INTRODUCTION

Sam Po Kong is the biggest temple in Semarang. This temple was built in honor of Admiral Zheng He a traveler of Chinese Muslims who undertook an expedition cruise and some crew. Some cruise's crew stopped and settled in Semarang, and

mingle with the local community (Susanto, 2006). Admiral Zheng He played a role in the spread of Islam in the area of Semarang. Admiral Zheng He's well respected by the people of Chinese descent or indigenous descent. In the Sam Po Kong religions such as Islam, Taoism, and Buddhism, mingled

and created three groups of different temples. In the first temple, which is worshiped by Admiral Zheng He Sam Po Kong Holy Cave. Meanwhile, followers of the second temple worship "Mbah juru mudi". The temple was last filled by those who want to pray to God of Earth (Safitri,).

Visitors who arrive at Sam Po Kong consisted of the inter-religious like religious visitors Confucianism, Buddhism, Catholicism, and Islam, and cross-ethnic, like visitors ethnic Chinese descent and indigenous descent (Safitri, -). Rituals were held at the temple Sam Po Kong temple is generally the same as the other, which includes the celebration Je It (the 1 calendar tionghoa), the Cap Go (15 th calendar tionghoa), and the celebration of Chinese New Year (1 month 1 calendar date tionghoa), but with the effect of Javanese tradition in this temple, there is a ritual celebration Friday Kliwon adaptation of Javanese tradition are much frequented by the Muslim visitors (Winarso, 2002).

In a ceremony praying indigenous beliefs should the other tribes, also known in Chinese ethnic several types of offerings. Ranging from the relatively mild, moderate, and high. Under the designation, the type of cultural offerings in tionghoa divided into three types, namely for the universe, the holy figures, and the ancestors. The offerings in tionghoa culture is a form of

expression of gratitude and a symbol of devotion to the ancestors, nature and holy figures. Of the three types of designation are different from each well and the various ways of presentation. Shape offerings usually a fruit, food, and drinks .. The offerings of fruits such as apples, pears, and oranges while the type of food can be shaped snacks, processed foods, and vegetables. For beverage offerings typically used tea and rice wine. But to be a beverage offerings sometimes can manifest anything depending craze of the sacred and ancestral figures who prayed (Sartini, -).

MATERIALS AND METHODS

1. Research object

The object of the research is the type of food and beverage offerings in the event used as praying in the temple Sam Po Kong, Semarang, the snack consisting of moho, wajik, miku, onde, ondo, sweets, layer cake, kue keranjang, bak cang, sentiling, nagasari, cupcakes, hwat kue and turtle cake. Processed foods consist cin pork, chicken o, ca bamboo shoots, tofu pong, opportunistic, sambal goreng, jay, Samsing, and ngo sing. Consists of orange, bananas, watermelon, longan, apples, pears, pineapple, mangosteen, sirkaya, grapes, star fruit and dragon fruit. Type of drink consisting of white rice wine, tea, and water.

2. Population and Sampel

The research was conducted in the temple Sam Po Kong at the time held a prayer. The population of this study was the visitors who pray at the temple of Sam Po Kong. Sample was determined by a celebration in the temple Sam Po Kong. The celebration was divided on the celebration of the Chinese New Year, Je It, Cap Go, and Friday POND with each celebration is determined by 30 visitors drawn randomly on people who met, so that the overall total visitors was 120 visitors.

3. Data collections technique

The methods used to collect the data, namely:

- Library Study

The data and information obtained through literature books and journals to know the latest developments in research related to this study.

- Interview

Data and information obtained by going directly to the field which may be obtained through the provision of data and direct observation questioner. Interviews filed in some people, Mr Tan Tiong Heng and Mr Sadiyo about the types of foods and beverages that are used in ritual prayer, and Mr. Ir. Priambudi the Sam Po Kong temple and the foundation.

RESULTS AND DISCUSSION

1. Celebrations at Sam Po Kong

Celebrations are the subject of research is the celebration of Chinese New Year, Je It, Cap Go, and "Jumat Kliwon". In addition to Chinese New Year celebrations held once in a year, three other celebration is a celebration held regularly every month and has involved cross-ethnic society, religion, and culture. In addition to these celebrations, there are still other big celebrations, just inside the Sam Po Kong temple rarely implemented celebration, because basically the Sam Po Kong temple was built in honor of Admiral Cheng Ho who truly embrace Islam so that the implementation of other major celebrations semeriah no other temple. Hence the celebration of Chinese New Year, Je It, Cap Go and "Jumat Kliwon" considered representative celebrations at Sam Po Kong temple

1.1. Chinese New Year celebration

According Winarso (2002), the Chinese New Year celebration held annually on 1 month 1 according tionghoa calendar. Lunar New Year is a celebration of antiquity by farmers in welcoming the spring after a winter. Chinese New Year celebrations at the temple Sam Po Kong usual enlivened by the lion dance performances, in addition, the Foundation Sam Po Kong also provide food and drinks for the people who pray.

According Handayani (2006), Chinese New Year celebrations generally followed by Chinese ethnic communities both religious Confucianism or not. This culture is the glue in the middle so that not a few people who also enjoy the indigenous ethnic celebrations. This is indicated by the height of Sam Po Kong temple during Chinese New Year celebrations. People usually come to this temple to pray. Not a few indigenous people who came to pray even if they are not religious Confucianism and Buddhism and not celebrating Lunar New Year.

1.2. Perayaan Je It dan Cap Go

Je It celebration held every 1st calendar tionghoa while Cap Go celebration performed every 15 calendar tionghoa. Both celebrations held regularly every month. No specific activities that enliven the event. On each occasion, the caretaker on duty at each temple will prepare food offerings. The strong cultural influence tionghoa use of existing offerings.

The celebration Cap Go which falls on the 15th has a different meaning when the feast falls on the 15th lunar month according to penaggalan tionghoa, which is 15 days after the celebration of the lunar new year. The celebration is called the Cap Go Meh. In celebration of Cap Go Meh special meals are usually provided lontong Cap Go Meh is usually composed of "opor" and "sambal

goreng". Use lontong Cap Go Meh is the result of acculturation tionghoa-Javanese culture.

1.3. Perayaan Jumat Kliwon

"Jumat Kliwon" celebration is a celebration of tradition, adapted from Java. Friday Night Kliwon considered sacred by indigenous people. Many visitors come both from outside Semarang and Semarang. Visitors from outside Semarang usually stay at the pagoda.

2. Characteristics of visitors

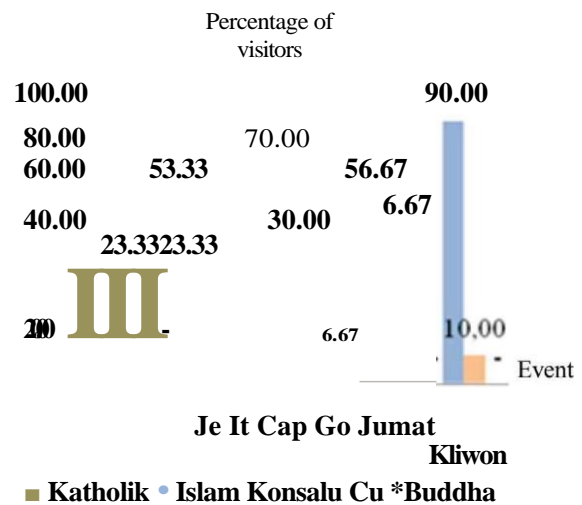


Figure 1. Percentage of visitor's religion

Based on the figure above, it can be seen that the visitors who come and celebrate Chinese New Year with prayers at Sam Po Kong temple is a religious visitor Confucianism with the highest percentage of 53.33% and Buddhism and Catholicism have the same percentage is 23.33%. Visitors celebration Je It was the visitors

who are Confucianism with percentages 70% and Buddhism with a percentage of 30%. Visitors who come and celebrate Cap Go to pray at the temple of Sam Po Kong was the visitors who are Confucianism with the highest percentage of 56.67% and Buddhism as well as the percentage of Catholics who had 36.67% and 6.67%. Based on the picture above, it can be seen that the visitors who took part in the celebration Friday night Kliwon to pray in the temple Sam Po Kong was the visitors who are Confucianism with a percentage of 10% and the religion of Islam with a percentage of 90%.

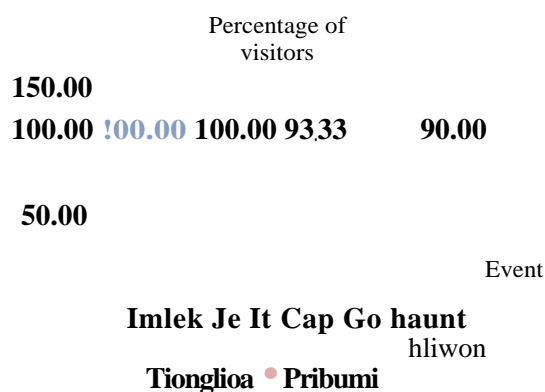


Figure 2. Percentage of visitor's ethnic

In Figure 2 we can see that the Chinese New Year celebrations and Je It, all visitors who come have a Chinese ethnic, while on the Cap Go and "Jumat Kliwon" visitors who come have a Chinese ethnic and indigenous. In celebration of Cap Go, visitors have a percentage of the Chinese ethnic indigenous ethnic 93.33% while 6.67% have a percentage. Unlike other

festivals, celebrations Friday Kliwon have visitors indigenous ethnic majority with 90% while the percentage of visitors with only 10% of the Chinese ethnic.

With the visitors of different religions and different ethnicities, it is shown that the Sam Po Kong temple is not only visited the Confucian religious and ethnic tionghoa descendants are closely related to the temple, but also visited by people across religious and inter-ethnic.

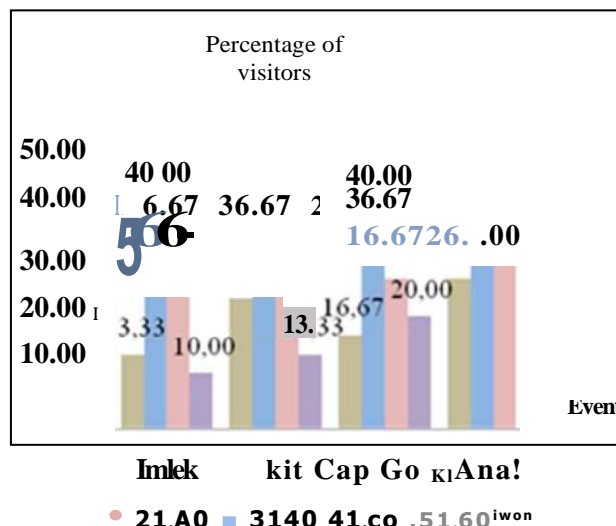


Figure 3. Persentase usia pengunjung

In Figure 3 shows that on each occasion in the temple Sam Po Kong, visitors who have a range of 21-30 years of age with the highest percentage of visitors who came to the celebration "Jumat Kliwon" is equal to 26.67%, while those with the lowest percentage of visitors who Chinese New Year celebrations come at the rate of 13.33%. In celebration of Je It and Cap Go

visitors with a range of 21-30 years of age have a percentage of their respective 23.33% and 16.67%. Visitors who have a range of 31-40 years of age had the highest percentage on each occasion. In celebration of Chinese New Year and "Jumat Kliwon", the number of visitors to the age range of 31-40 years some 40%, while for the celebration Je It and Cap Go has a percentage of 36.67%. Visitors with an age range of 41-50 years visitors with the second highest percentage. The percentage of visitors with a range of age 41-50 years were highest for visitors who come during the celebration of Chinese New Year, with a percentage of 36.67%. The second highest was the visitors who came during the "Jumat Kliwon" celebration with a percentage of 30%. In celebration Je It and Cap Go, visitors to the 41-50 age range mmiliki same percentage is 26.67%. Visitors to the percentage of visitors age 51-60 years is the lowest percentage in the overall celebration except on the Cap Go where visitors to the percentage aged 21-30 years had a lower percentage than the visitor with age range 51-60 years. The highest percentage of visitors who have a range of age 51-60 years were visitors at the celebration of Cap Go is 20%. In celebration of Chinese New Year and Je It, visitors with a range of 51-60 years of age have a percentage of respectively 10% and 13.33%, while the celebration Friday

Kliwon, no visitors around the age of 51-60 years.

The percentage of visitors age 21-30 years is not so high compared to other age ranges, but by the presence of young diners, indicating that the younger generation is still active in following celebrations there.

3. Food offerings

Table 1. Percentage of snack used

Snack	% of using from 30 visitors		
	Imlek	Je It	Cap Go
Moho	100.00	76.67	86.67
Wajik	100.00	53.33	60.00
Miku	100.00	73.33	90.00
Onde	56.67	0	0
Ondo	43.33	0	0
Sweets	100.00	60.00	76.67
Layer cake	50.00	36.67	43.33
Kue keranjang	100.00	0	0
sentiling	0	20.00	16.67
Nagasari	23.33	10.00	10.00
Cupcake	76.67	50.00	76.67
Watkue	56.67	46.67	16.67
Kue kura	76.67	0	16.67

From the above table it is known that type of snack which is used by visitors who pray during Chinese New Year celebrations are moho, diamonds, miku, sweets and kue keranjang with a percentage of 100%. At the time of the Je It celebration snack used is moho, diamonds, miku, sweets, cake layer, sentiling, nagasari, cupcakes, and hwat kue. From the type of snack, the most widely used is the percentage moho 76.67%, with a percentage of 73.33% miku and sweets with a percentage of 60%, wajik

with a percentage of 53.33%, cupcakes with a percentage of 50%, hwat kue with percentage of 46.67%, layer cake with a percentage of 36.67%, sentiling with a percentage of 20%, and the with a lowest percentage was 10% is nagasari. At the time of the celebration of Cap Go is moho, wajik, miku, sweets, cake layer, sentiling, nagasari, cupcakes, hwat kue and turtle cake. The most widely used is the percentage of 90% miku, moho with a percentage of 86.67%, sweets and cupcakes with a percentage of 76.67%, wajik with a percentage of 60%, layer cake with a percentage of 43.33%, sentiling, hwat cake, and turtle cake with a percentage of 16.67%, and the lowest was 10% is nagasari.

Table 2. Percentage of processed food used

Processed Foods	% of using from 30 visitors		
	Imlek	Je It	Cap Go
babi cin	50.00	0	0
ayam o	50.00	0	0
ca rebung	43.33	0	0
tahu pong	36.67	0	0
opor	30.00	0	100.00
sambal goreng	30.00	0	100.00
jay	100.00	26,67	40.00
sam seng	100.00	63.33	66.67
ngoseng	100.00	0	0

From the above table it is known that processed foods commonly used by people who pray during Chinese New Year celebrations is jay, sam sing and ngo sing with a percentage of 100%. Types of processed foods that are commonly used by

people who pray at the celebration Je It is jay with a percentage of 26.67% and sam sing with a percentage of 63.33%. From the above table it is known that processed foods commonly used by people who pray at the time of the celebration of Cap Go is opportunistic with percentage 100%, "sambal goreng" with a percentage of 100%, jay with a percentage of 40% and sam sing with a percentage of 66.67%.

Several types of fruit used routinely at each event, including oranges, apples, pears must have meaning. Meaning in the food offerings are divided into several major elements that are represented in any food either through the form, name, and content. These elements include health, happiness, prosperity, and a symbol of life.

- Health

Type of food offerings that represent the elements of health including kue ku or turtle cake that has meaning longevity based shape resembles the shape of a turtle, and miku that has meaning long life and bananas and oranges (kuo bhin) that have meaning to ask safety is seen by its name.

- Happiness

Types of offerings that represent elements of happiness are citrus, cupcakes, moho, and hwat kue. Oranges (kiet) presented no meaning adjacent to banana bliss. Cupcakes, moho, and hwat kue has

meaning hopefully what will be planted will bear fruit or bloom into happiness is seen through its bloom like flowers.

- Prosperity

Types of offerings that represent the element of prosperity such as layer cakes, wajik, babi cin, oranges, watermelon, apples, pears, pineapple, grapes, starfruit, sirkaya, and dragon fruit and kue keranjang. Layer cake meaning luck that layered views of its layers. Wajik have meaning that an ideals should be as sky-high represented by the cone shape. Babi cin has sufficient meaning. Orange, watermelon, apples, pears, grapes, starfruit, sirkaya, and dragon fruit has a wealth of meaning represented by the number of seeds. Kue keranjang has a meaning that increasing success each year.

- Symbol of life

Types of offerings that have meaning associated with life such as wajik, sweets, sam sing and ngo sing, "ayam o", "Ca rebung", "tahu pong", "jay", oranges, and watermelon. Wajik have a meaning other than that contained elements of prosperity also contains the meaning given that humans came from one of the above. Sweets meaning that life is sweet. Sam sing and ngo sing is representative of the animals that live on land, water, and air. "ayam o" has the meaning of life on earth there are bad parts. "Ca rebung" have

meaning set goodness in life. "tahu pong" meaning know that nature between the living and the dead is different. Jay has the meaning given ancient times when life was full of difficulties. Oranges and watermelon has a lot of water content which is a symbol of life.

4. The course of tradition

Regular offerings of snacks purchased in specialty stores that serve food orders used in tionghoa tradition while offerings of common processed foods made himself even though sometimes there is a buy. With the specialty stores showed that the existence of the tradition is still carried tionghoa hereditary and institutionalized in society.

CONCLUSION

From the research that has been done can be concluded that the Sam Po Kong temple is one of the places where the interaction between people from different religious and ethnic groups. The existence of young visitors shows that tradition is conveyed from generation to generation and maintained continuity.

Food offerings are used in every ritual has a good sense of the shape and namannya. The food offerings in the form of regular snacks available at specialty stores that sell foods that are used in tionghoa tradition. It shows

that this tradition has been institutionalized in society.

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