

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

People cannot live without fulfilling their needs for nutrition fulfillment for their bodies. One of the ways that people do to fulfill their nutrition needs is eating food. Food is one of the psychological needs additions to water, warmth, and shelter. Abraham Maslow, a well-known Psychologist, as described by Mcleod (2017) explained that human needs are sorted into 5 needs: physiological, safety, love and belonging, esteem and self-actualization that make up a pyramid (McLeod, 2017).

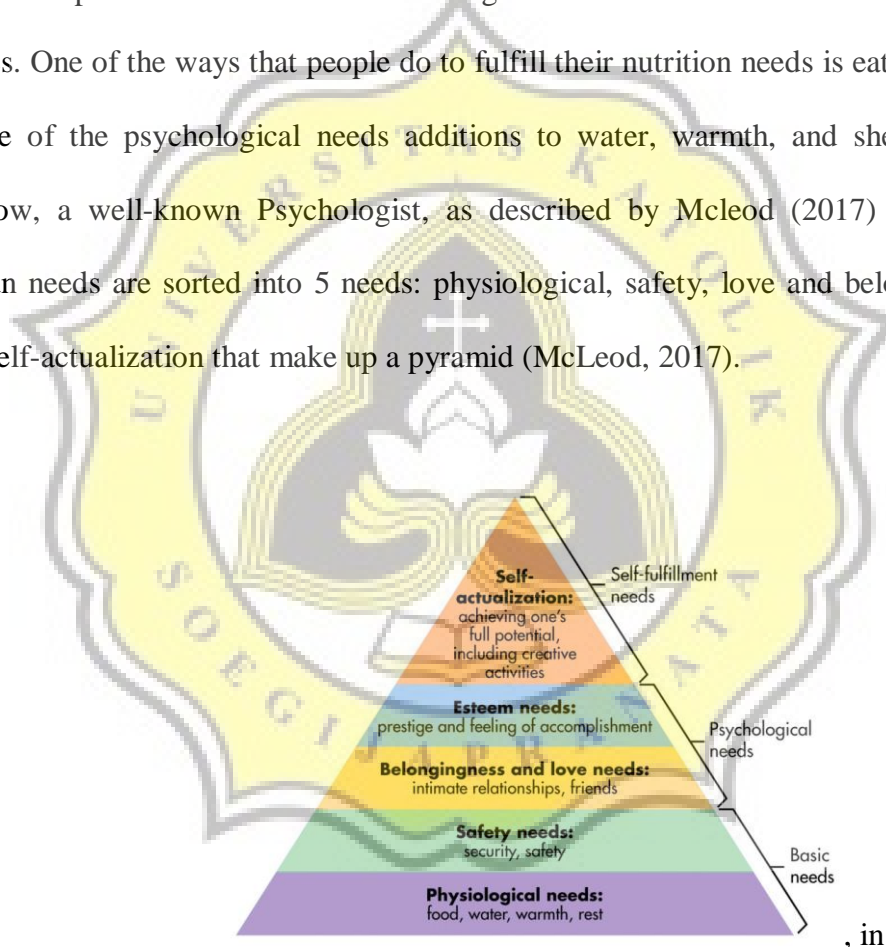


Figure 1.1 Maslow Hierarchy of Needs' (Mcleod, 2017)

According to Maslow, as cited by Aruma and Hanachor (2017), physiological needs are human basic needs like food, water, clothing, shelter (accommodation or

housing), sleep as well as procreation. In short, Maslow's theory described by Mcleod and Aruma and Hanachor prove that food has an important influence on human survival.

In the course of its evolution, humans go through many phases to fulfill their basic needs. In the past, they only hunted animals and cultivated land for their food. Then early humans began to develop food processing rapidly to meet their basic food needs, for example, early humans began to know various agriculture and food processing. As time went on, humans at that time began to move to dwelling or migrate to find food. As every single place is different in terms of ecosystems and the availability of food ingredients, the way it is processed is different as well. Because the habits and traditions of each community group are different based on the needs of the group to survive, they start to create foods based from the tradition and habit of these groups (Cole, Augustin, Robertson, & Manners, 2018).

Traditional snack called *Nagasari* is one of the typical Indonesian snacks or cakes (Nanatimisela, 2017). It is an Indonesian traditional snack made of rice flour which is processed with coconut milk and sugar *Until* it becomes a mixture. The dough, then, is filled with pieces of banana fruit. The mixture is wrapped in banana leaves and steamed. As a traditional food, *Nagasari* is a typical Indonesian snack that is famous in almost all regions. People call it *Roko-Roko Unti* or *Bandang-Bandang* in Makassar, and *Sumping* in Bali. Others call it *Kue Pisang*.

Although *Nagasari* is found in many regions, there is no definite historical source related to the origins of *Nagasari*. According to Rafikasari (2018), some people believed that *Nagasari* came from the Indramayu, West Java because Indramayu itself is famous for being the largest rice producer in West Java. Some people believe the name *Nagasari*

comes from the word 'Naga' or 'Dragon' which refers to animals that are respected in Chinese mythology, and 'Sari' or 'Essence' which in Indonesian means the core or content of an object (Ilkimah, 2015). From this explanation, the meaning of the name *Nagasari* is the main core of something respected.

There are also those who believe that *Nagasari* was one of the food served to *Mahawiku Astapaka*, a Buddhist Leader by the *Adipati Hadiwijaya* or *Jaka Tingkir*, ruler of *Pajang*, an old kingdom of Java. At that time, the Buddhist Leader took a break in the region of *Pajang* on his way to *Borobudur* Temple to celebrate Vesak. Over time, *Nagasari* began to spread and became a favorite food for the community because of its sweet taste and soft texture. This traditional food is often served in the events like *Kenduri* and *Slametan*, Javanese traditional events to commemorate the ancestors (Nurhayati, Mulyana, Ekowati, & Meilawati, 2013). However, people who hold *slametan* or *Kenduri* in their houses have lately replaced *Nagasari* with cakes and bread because the process and preparation making cakes and bread are considered easier than those of *Nagasari*. People who hold *Kenduri* or *slametan* can just buy bread and cakes to give to the neighbors from the shops rather than make their own dishes for the event.

Through this research, the writer wants to maintain and preserve, or 'nguri-uri' in Javanese, the existence of *Nagasari*, and also bring the *nagasari* to go international. The changing of trends from traditional snacks to bread or cakes make the writer interested in figured out how people at *Krajan Hamlet Sendangdawuhan* Village people preserve the existence of *Nagasari*, and finding in how the people that known as masters of *Nagasari* maker promote the *Nagasari*, also for what occasions people buy *Nagasari* nowadays. Especially the advantages of Consuming *Nagasari* can reduce the use of plastic because

Nagasari is wrapped using banana leaves. In addition, *Nagasari* is made from rice flour which is originally produced in Indonesia.

1.2 Field of the Study

The field of this study is the culture that related to entrepreneurship that focusing on how people at *Krajan Hamlet Sendangdawuhan Village* people preserve the existence of *nagasari*, finding in how the people that known as masters of *nagasari* maker promote the *nagasari* and also for what occasions people buy *nagasari* nowadays.

1.3 Scope of the Study

The writer would like to focus on how people at *Krajan Hamlet Sendangdawuhan Village* preserving the existence of *nagasari*, how the makers of *nagasari* promote the *nagasari*, and the events where people usually serve *nagasari*.

1.4 Problem Formulation

The writer formulates the problems of the study as follows.

1. How People at *Krajan Hamlet Sendangdawuhan Village* preserve the existence of *nagasari*?
2. How the makers of *nagasari* promote the *nagasari*?
3. For what occasions do people buy *nagasari*?

1.5 Objectives of the Study

With regards to the problems mentioned, this research is conducted to achieve these following objectives:

1. To figure out how people at *Krajan Hamlet Sendangdawuhan Village* people preserve the existence of *nagasari*.
2. To know how the makers of *nagasari* promote the *nagasari*.
3. To find out for what occasions people buy *nagasari*.

1.6 Significance of the Study

The significance of the study is people of all ages get more knowledge about *nagasari* as Indonesian traditional food. The Writer hopes through this research, the younger generation will be more aware that traditional food is also a part of a culture that must be preserved and its existence so that these traditional foods will continue to exist and not be lost to the times.

