

The lexicon of *Bubur Pedas* as a Culinary at Stabat: An Anthrop linguistic study

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ABSTRACT

This research is related to culinary linguistics. This research discusses specifically the culinary lexicon that emerged from the *Bubur pedas* Malay dish and how it relates to the culture of the Malay community in Stabat City. This study aims to describe how many culinary lexicons appear in the *Bubur pedas* culinary and describe the relationship between this dish and the local culture. The method used is a qualitative method. The data source comes from the interviews with informants, namely the Malay community in Stabat City. Interviews do methods of data collection. The data analysis method used the equivalent method and the PUP technique. Based on the results of data analysis, it was found that *Bubur pedas* culinary has 30 lexicons divided into three, namely 20 lexicons of ingredients, seven lexicons of processing methods, and three lexicons of tools. The cultural value in the *Bubur pedas* culinary is reflected in the manufacturing process. The Malay community usually sincerely helps each other and strengthens friendship ties in making these dishes.

KEYWORDS

Lexicon;
Bubur pedas;
Anthropolinguistic.

INTRODUCTION

The term culinary is an actual topic in the mass media and everyday human life because every human being, from the time of their ancestors to the present, needs food. Every ethnic, nation and cultured country has different culinary terms, including Malay culinary. Fitriasia (2019) mentions culinary as eating and drinking, food and drink, and processed products in the form of cooking. Culinary can also be referred to as a characteristic or a marker of the uniqueness of a culture, precisely as a cultural identity with the use of unique spices and recipes, and can be found in certain areas. Differences in geographical location, natural environment, and social conditions of society affect the uniqueness of a culinary. The diversity of flora and fauna creates different tastes in each ethnicity. Culinary is a part of cooking activities closely related to daily food consumption.

Culinary originally came from a commodity related to cooking and eating activities. Food can also be used as one of the reasons for a tourist destination and an indicator of increasing tourism (Zulkarnain et al., 2021; Lubis et al., 2021). Culinary is the result of cultural construction that explores how food and eating are understood as tools that unite various physiological and mystical organisms in a single life (Lubis, 2017). Culinary culturally describes the local identity of a supportive culture that characterizes the environment and culture and describes representation, regulation, consumption, and production (Ramlan & Lubis, 2022). Therefore, culinary is a cultural product and are closely related to society. Culinary results from culture and is closely related to society (Tarigan & Lubis, 2022). Wierbicka (1977) also reminds us that if there is a very



close relationship between social life and the lexicons in the language of the speakers, these cultural activities produce more than one vocabulary or lexicon for one activity. It is the same with culinary processing, serving, and naming activities.

Traditional food includes drinks and snacks and traditionally used ingredients (Andriany et al., 2022). Local cuisine is a type of food closely related to an area and is passed down from generation to generation as part of tradition (Abus et al., 2022). So, culinary is a traditional food that is characteristic of a culture that is not found in other areas or other cultures.

Researchers are interested in researching the Malay culinary term *Bubur pedas* in Stabat, Langkat, because *Bubur pedas* only appear during Ramadan. During Ramadan, many people will sell and buy food to break their fast. This is commonly known as takjil. In the afternoon, people usually hunt for food to break their fast. The interesting thing in Stabat was Malay culinary, which only appeared at certain events. Malay culinary always appeared at this moment—for example, the typical Malay culinary *Bubur pedas*. *Bubur pedas* are hard to find in Stabat city in daily life at this time. Culinary in the Langkat Malay community is closely related to Malay culture itself. Researchers will examine the relationship between Langkat Malay culinary terms and the culture in Langkat Malay society.

The book *Culinary Linguistics* by Gerhardt et al. (2013) explains a relationship between food, nature, and culture, including language, based on the view of linguistic anthropology. From an anthropological point of view, all kinds of languages describe the way of thinking of people and speak according to their way of thinking, including ways in the intricacies of their culture (Sibarani, 2004; Lubis et al., 2022). Anthropology focuses on the relationship between language and culture in a society, such as the role of language in learning how a person communicates with others in specific social and cultural activities and how a person communicates with other people appropriately according to their cultural context, how is the language of the community, first, according to its cultural development (Crystal, 1990). Anthropology is a science that studies language as part of the culture (Duranti, 1997). Hymes (1996) defines anthropology as the study of speech and language in an anthropological context. Duranti (2016) states that anthropology is a science that studies language as a source of culture and speaking as a cultural practice.

As a linguistic subdiscipline, anthropology sees language through basic anthropological concepts, culture, and the like (Foley, 1997). Anthropological linguistics (anthropology) is an interdisciplinary field of science that studies the relationship between language and the ins and outs of human life, including culture (Sibarani, 2015). The study of language in anthropology seeks to understand language in a cultural context. Cultural context refers to the values shared by a group of people. The cultural context is related to the speaker's cultural background (Lubis, 2019). This research will present how the lexicons in the *Bubur pedas* culinary are related to the culture in the Malay community in the city of Stabat.

METHOD

This study uses a qualitative method. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example, behavior, perceptions, motivations, actions, etc., holistically and by means of descriptions in the form of words and language in a unique natural context and by utilizing various scientific methods (Shaumiwaty et al., 2020). The data source comes from Langkat Malay culinary, which appears during Ramadan, namely *Bubur pedas*. Regarding culture, the data that emerges comes from the cultural community/native Malay speakers of Langkat in the city of Stabat. Data Source: Stabat City, Langkat Regency, North Sumatra.

Researchers used in-depth interviews with informants to search for culinary lexicon data in Pekan Tanjung Beringin Village, Tanjung District, Beringin Serdang Bedagai Regency. Moleong (2005) describes an interview as a conversation with a specific purpose. The conversation was conducted by two parties, namely the interviewer (interviewer) who asked questions and the interviewee who gave answers to questions. The method used in analyzing the data in this study is the equivalent referential method. The equivalent method is a method whose determining device is outside, detached, and does not become part of the language (langue) concerned. The basic technique used in analyzing data is the determinant element sorting technique (PUP). The tool is the mental sorting power possessed by the researcher (Sudaryanto, 2015).

RESULTS AND DISCUSSION

Based on the results of data analysis, several culinary lexicons of *Bubur pedas* were found, including the lexicon of ingredients and how to make them. The following is a lexicon in the process of making *Bubur pedas* in Stabat City, Langka Regency.

Table 1. The lexicon that has been found in the process of making *Bubur pedas*.

Lexicon		
Materials	Processing Method	Equipment
Rice	Washed	Big wok
Turmeric	Boiled	<i>Tungku</i>
<i>Temu kunci</i>	Squeezed	Firewood
<i>Temu hitam</i>	<i>Disiang</i>	
Caraway	<i>Diracip</i>	
Lemongrass	Chopped	
<i>Temu mangga</i>	Fried	
<i>Daun mangkokan</i>		
Noni leaves		
Lime leaves		
Turmeric leaves		
Guava leaves		
Red onion		
Coconut		
Chilli		
Pepper		
Candlenut		
Coriander		
Sweet corn		
Bamboo shoots		



Based on table 1, it can be seen that the lexicon of ingredients and how to make *Bubur pedas*. The table above shows that the *Bubur pedas* culinary has 30 lexicons divided into three, namely 20 lexicons of ingredients, seven lexicons of processing methods, and three lexicons of tools.

Until now, *Bubur pedas* remain a mandatory food for breaking the fast during Ramadan. The Malay people believe that *Bubur pedas* are believed to whet the appetite during fasting during Ramadan. During Ramadan, Malay people in various regions usually never miss eating this culinary. Based on a cultural concept passed down for generations, Peda porridge is a complicated food.

This is because they must find the ingredients used from forest plants and their plants. After all, most ingredients or spices used to make the *Bubur pedas* are natural ingredients, and the seasonings are prepared by themselves. The Malay community in the city of Stabat views *Bubur pedas* as a Malay culinary dish with a strong identity. This is because *Bubur pedas* have a very distinctive taste compared to other porridge types.

Based on the benefits of each plant, *Bubur pedas* are very good for health. In addition to restoring energy for those who consume it, *Bubur pedas* have other valuable benefits for the smooth functioning of the metabolism of the organs in the human body. Based on the explanation of the expert who made the *Bubur pedas*, if on ordinary days the porridge is very rare, this is because the process of cooking *Bubur pedas* takes a long time. There are so many types of ingredients used.

The cultural value in the *Bubur pedas* culinary is reflected in the manufacturing process. The Malay community usually sincerely helps each other and strengthens friendship ties in making these dishes. In the past, the activity of cooking *Bubur pedas* was often associated with obtaining food which was often accompanied by ceremonial/religious beliefs, both modest and lively. The Malay community usually carries out the tradition of cooking *Bubur pedas* once a year together, especially during the month of Ramadan.

However, in the month of Ramadan, this does not happen. In Ramadan, *Bubur pedas* are always available and can be purchased at every street vendor. The *Bubur pedas* are used as takjil for breaking the fast, which is always sought after by the people. This is associated with the benefits contained in the *Bubur pedas* itself, which according to the community, has the primary function as a restorer of energy during fasting and treating colds. However, *Bubur pedas* are often found in the month of Ramadan. However, this Malay culinary heritage must be maintained by providing knowledge to the public about how to process it and the benefits of the culinary itself.

Besides that, this *Bubur pedas* is a food that exists only during the month of Ramadan because making *Bubur pedas* is so complicated and takes so long because there are so many ingredients. Then some of the ingredients for the *Bubur pedas* mixture are roasted, such as rice and spices. The reason why some of these ingredients are dried/roasted is so that these ingredients can be stored for a long time. In some areas, *Bubur pedas* is also one of the foods served at parties such as weddings, circumcision, and naming parties for newborns. This has become a trend as a symbol of Malay customs. Some of the *Bubur pedas* presenters said that the *Bubur pedas* served meant that it represented Malay special food.

CONCLUSION

Bubur pedas culinary has 30 lexicons divided into three, namely 20 lexicons of ingredients, seven lexicons of processing methods, and three lexicons of tools. The cultural value in the *Bubur pedas* culinary is reflected in the manufacturing process. The Malay community usually sincerely helps each other and strengthens friendship ties in making these dishes. In the past, the activity of cooking *Bubur pedas* was often associated with obtaining food which was often accompanied by ceremonial/religious beliefs, both modest and lively. The Malay community usually carries out the tradition of cooking *Bubur pedas* once a year together, especially during the month of Ramadan.

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