



KETUPAT AS A TRADITIONAL INDONESIAN CULTURAL FOOD

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Abstract:

Indonesia is an archipelago nation with a diverse population of racial and cultural backgrounds. This makes Indonesians rich in expression culture, considered valuable, and plays an important role in representing the self-nation of Indonesia. Culture is very tightly related to religion. The majority of Indonesians are Muslims; therefore, Indonesia has the largest Muslim population in the world. Religion and culture are closely related; one example is the Indonesian custom of eating ketupat on Eid Al-Fitr. Ketupat is made from two plant-derived ingredients: coconut leaves as a wrapper and sticky rice as the main ingredient. Young coconut leaves have become the identity of the ketupat because they are used to wrap the contents of the ketupat by forming specific shapes, for example, diamonds. Sunan Kalijaga, an Indonesian theologian and significant figure for Muslims in Java, is credited with introducing ketupat to the region. However, over time, the custom of eating ketupat exclusively during Eid Al-Fitr will fade. Every Indonesian region started to develop a unique culture for making and serving ketupat.

Keywords: Culture, Eid al-Fitr, Indonesian food, Ketupat, Muslim

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INTRODUCTION

Indonesia has 33 provinces from Sabang to Merauke and a diverse culture. This enriches Indonesian with expression culture (Santyaningtyas & Noor, 2016). Culture is considered valuable and plays an essential role in representing the self-nation of Indonesia. Culture means "budaya" in Indonesian language. It originates from the Sanskrit language, "buddayah," which means thought or intellectuality (Santyaningtyas & Noor, 2016). In general, culture can be interpreted as something. That originates from the thinking or intellect of man, which is developed and inherited from generation to generation.

Culture Indonesia must respected And preserved as an identity national. It is unpleasant that many countries tried to claim Indonesia as a culture without permission what pun (Santyaningtyas & Noor, 2016). There is always the possibility that the local culture will be lost or even repeated (Zeng et al., 2014). Because that is not quite enough, we answer as a young generation to guard and conserve Indonesian heritage Because it is grace Grandma's ancestors.

Culture is very tightly related to religion. Remember, Indonesia's population is Muslim, the biggest in the world, and the amount of traditional Islam influences the Culture of Indonesia. For Muslims, Eid Fitri is a day to celebrate the Islamic New Year (Hakam, 2015).

After five days of celebrating Eid Fitri, Muslim people have a ketupat eating tradition. Ketupat symbolizes forgiveness And blessing. Ketupat is usually eaten at the moment and then visited by members, family, and others (Tan, 2015). Traditions of eating ketupat are spread all over Indonesia. Every region has one method of eating each diamond. ketupat has become part of the culture of culinary Indonesia. The authenticity of food culture is the core of his soul (Zeng et al., 2014). Article This will

discuss about ketupat culture reviewed from history And philosophy, setup and consumption, as well as utilization plants/herbs during setup.

Ketupat In General

Ketupat, also known as "Januari" in Javanese, is a rice dish wrapped with young coconut leaves. Ketupat is steeped for up to five hours in boiling water. The filler for ketupat is typically glutinous rice, which can be flavoured by soaking it in water infused with pandanus leaves for half an hour before stuffing it into the ketupat wrapper and then soaking young coconut leaves in water to avoid ripping them while plaiting. Ketupat is typically served in Indonesia alongside various side dishes, including rendang, satay, and chicken curry (Kusdiana & Mulyaningrum, N. I Sosrodjojo, 2021).

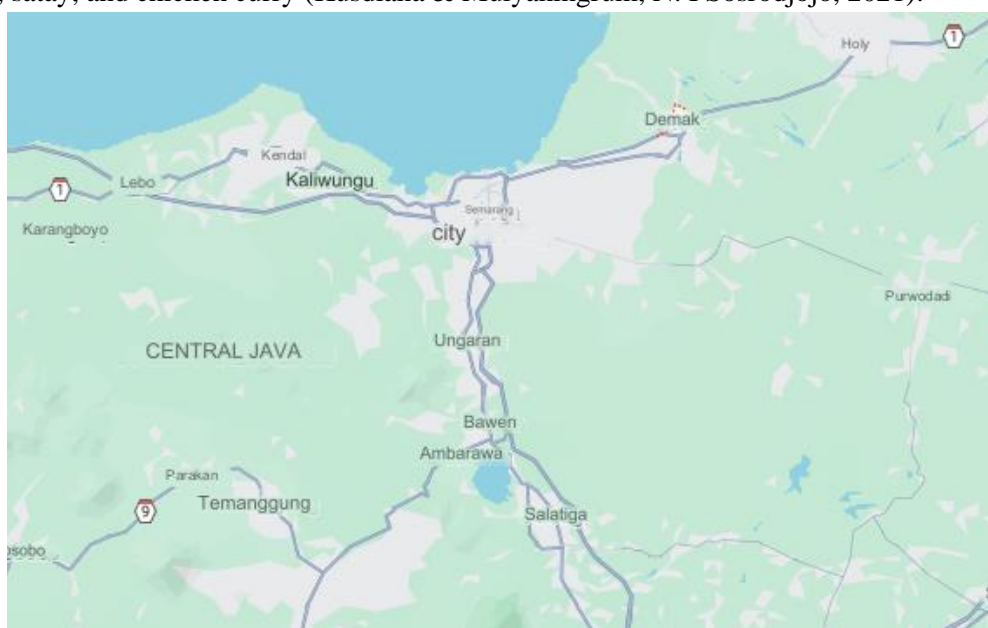


Figure 1. Ketupat in Demak, Central Java due to its role in spreading Islam in Java.

During the 15th and 16th centuries, Ketupat was initially introduced by Sunan Kalijaga, one of the nine Javanese Islamic saints, mostly in Demak Regency, which is located in Central Java (Figure 1). Sunan Kalijaga was the one who developed Bakda Lebaran and Bakda Kupat. According to Rahayu (2019), Kupat is remembered one week after Eid al-Fitr, while Bakda Lebaran is celebrated with prayers and friendship on the first day of Eid al-Fitr. The custom of commemorating and celebrating Eid al-Fitr is intimately linked to ketupat. Nearly every home appears complete during Bakda Kupat, and people begin weaving coconut leaves into the shape of ketupat. The prepared and dried ketupat is distributed as a sign of unity to neighbours, family, and other relatives togetherness (Rianti et al., 2018). Not only is ketupat prevalent on Java Island, but it is also found throughout Indonesia and other nations like Singapore, Malaysia, and Brunei. This is a result of Islam's growth. One of the cultural customs that came with the introduction of Islam was serving ketupat on Eid al-Fitr (Gardjito et al., 2019).



Figure 2. The diamond shape of ketupat

The meaning of Ketupat is doing silaturahmi and apologizing to each other (Maftukha, 2022). Kupat's primary ingredients are young coconut leaves, which have unique symbolic implications, and rice. While the leaves represent "Jatining nur" (genuine light), or conscience in Javanese, rice is thought to represent lust. Ketupat is interpreted as a symbol of lust and conscience, which indicates that humans must be able to use their conscience to control their lust. In Sundanese, ketupat is also known as "kupas", which signifies that people are forbidden to "ngupas" or gossip about negative things to others. The definition of ketupat or kupas is "Jarwa dhosok," which is another word for "ngaku lepat." In this case, it conveys that mistakes should be acknowledged with an apology. This behaviour has developed into a habit or tradition (Budiarto et al., 2022).

Apart from "ngaku lepat," another definition of ketupat is "laku papat." The four actions that make up laku papat are lebaran, luberan, leburan, and laburan. Lebaran, which translates to "wide," indicates that there is no barrier to forgiveness. People who forgive others are showered with blessings. "Lebaran" also denotes the end of the fasting month, which is marked by the consumption of ketupat. Luberan means "overflowing," conveying the idea of offering aims to less fortunate people to share one's wealth. Lebaran is a symbol of mutual forgiveness. All wrongs can be forgiven on that day because forgiveness is a fundamental human quality. In Laburan, "labor" denotes human purity and the absence of sin. In this instance, ketupat conveys the idea of always being truthful to oneself (Maghfiroh & Nurhayati, 2023).

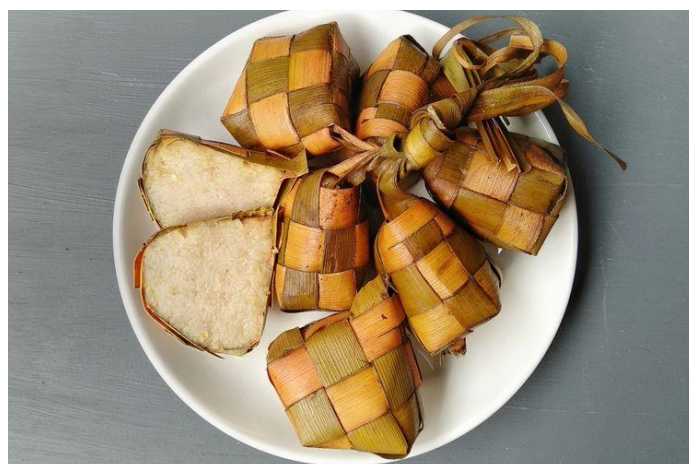


Figure 3. Ketupat

Various concepts are associated with ketupat, varying from the woven ketupat's shape to its side dishes. The wrapping's elaborate weaving symbolizes human shame. The white tint of the rice used as the filling for ketupat symbolizes the purity and cleanliness of a person's heart following the forgiveness of others. The flawless diamond form of the ketupat represents the triumph of Muslims following a month-long fast in preparation for Eid al-Fitr. According to an interview with a Javanese culture specialist, white rice is seen as a sign of wealth and contentment (Figure 3). The wrapper, which is greenish-yellow, is believed to be a lucky charm. It is believed that hanging the cooked ketupat in front of the house serves as a kind of protection from evil spirits. In order to keep bad spirits out of the house, ketupat is frequently hung in front of the door (Saragih, 2020). There are several ways to make ketupat, one of which is to boil coconut milk instead of water. The color coconut milk represents regret. In Javanese, the word for coconut milk is "santen," which translates to "pangapunten" or atonement. One poem written in Javanese is titled "kulo lepat nyuwun ngapunten," which translates to "I apologize, I made a mistake".

According to an Indonesian anthropologist, ketupat represents one of the laws of reciprocity a system of reciprocal interactions and giving and receiving that underpin social solidarity. The custom of offering ketupat to one another is associated with the reciprocal connection. A reciprocal relationship between two people is indicated by giving conduct. This conduct suggests that social relationships develop because of interactions and conversations with others, which fosters a spirit of unity. In life cycle ceremonies, ketupat is occasionally offered as a supplemental offering to commemorate the fourth month of pregnancy. The offering of ketupat, if the baby is a boy, is an invocation for a prosperous life. Should the infant be a girl, the family hopes she will be stunning and virtuous (Lin, 2021).

METHOD

Common ways to cook ketupat traditionally

Specific components of regional cuisine identity, such as ingredients and cooking techniques, are specific to the people who use them. A dish must be cooked using traditional methods and ingredients in accordance with traditional recipes in order to qualify as traditional. A distinctive method of eating rice goods is called ketupat. The smooth, glutinous "pulen" rice, which has a medium amylose level, is used to make ketupat out of all the other kinds of rice available in Indonesia. In certain regions of Indonesia, another type of rice known as "pera" is also in use. Because Pera is a hard-textured rice type with a high amylose concentration, the grains separate easily (Rahmadi, 2019). While short-grain white rice is frequently used regularly in Korea or Japan, both varieties of white rice utilized in Indonesia have long grains. Amylopectin levels are often higher in short-grain rice and lower in amylose. The stickiness of rice was previously determined by measuring the length of the grains; short grains were thought to be sticky, while long grains were thought to be non-sticky. According to recent studies, rice with a high amylose level tends to be tougher and less sticky, whereas rice with a low amylose content is typically stickier and softer (Pangerang & Rusyanti, 2018).

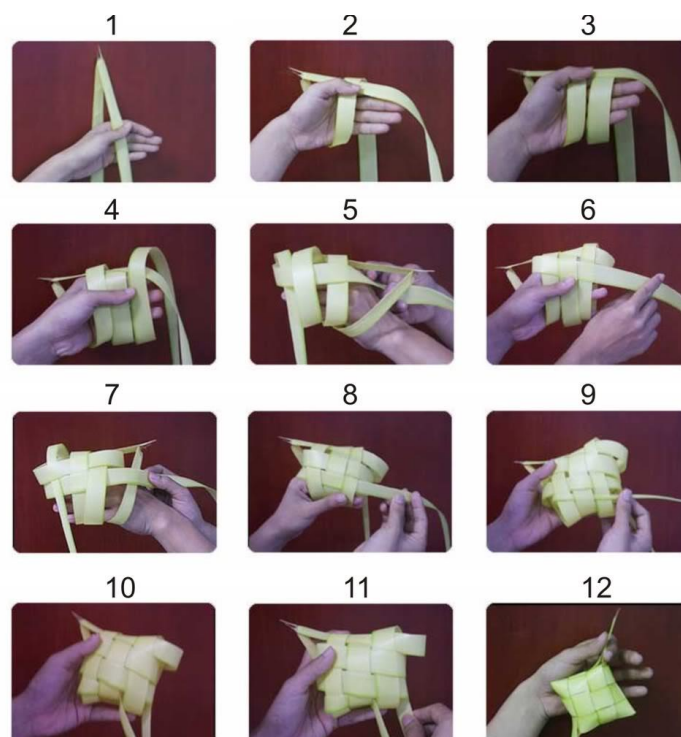


Figure 4. Making the woven shape of ketupat

Before wrapping it in food, young coconut leaves are first dried in the sun; this is done so that the leaves are not easily torn when formed into wrappers ketupat or, in the local language, it is often called rhombus nest. After the drying process, coconut leaf bones are discarded using a knife. Coconut leaves can be shaped into wrap ketupat with leaves ± 300 cm wide and length ± 150 cm. The outcome of the ketupat is influenced by the size of the leaves. Older coconut leaves are green, whereas younger coconut leaves are yellow-colored. Young coconut leaves from the top of the coconut tree are needed to make ketupat, in addition to being the proper size. Older coconut leaves have a rigid structure and are readily broken, which makes them difficult to utilize in the weaving process. Young coconut leaves, on the other hand, are easily pliable and may be molded into numerous shapes. After that, the chosen leaves are rolled or coiled into shapes that resemble diamonds, like triangles, rhombuses, or diamonds. The leaves in the diamond weave pattern are related to one another (Rini et al., 2017).

The next step is to fill the janur with previously prepared rice when the weaving process is finished. One to two-thirds of Janur is made out of rice. A thin layer of rice gives the ketupat a mushy feel. The texture of the ketupat is rough if the rice is packed too full. Water is added to the ketupat until it is completely submerged and boiling. Typically, it takes up to five hours to boil something through to a perfectly cooked consistency. After rinsing with fresh, cold water to remove any leftover cooking liquid, the ketupat is hung to dry to keep it from spoiling. In a cool place, ketupat can be kept for at least two days, or longer if refrigerated. Ketupat can be cooked before cutting, or it can be eaten cold. Ketapat can be eaten with or without leaves, sliced vertically or diced.

RESULT AND DISCUSSION

Different Ways of Serving in Different Areas and Cultures



Figure 5. the tradition of eating ketupat with other side dishes

The way people consume in Indonesia is different. Every region of Indonesia has different dietary preferences due to the country's diverse ethnic and cultural backgrounds. The various preparation and consumption methods for ketupat are one illustration of Indonesian culinary preferences (Table 1). As previously stated, ketupat pairs well with many different cuisines (Figure 5), including those made with young coconut milk. Every Indonesian region, nevertheless, has various delicacies that go well with different ketupat recipes.

Table 1. Comparison method presentation of ketupat in different regions

| Region | Detail |
|------------|--|
| Java | In Central Java, ketupat is usually served in dressing bamboo leaves shaped triangle along with grated coconut chilli sauce. In West Java, Tofu is used as a side dish for ketupat with a sauce that is sweet and tasty special. In Java East, a giant ketupat is made and served with tempeh and coconut cream. |
| Bali | Ketupat seasoned with ground nuts is a local dish that is famous in Bali. |
| Sumatera | In Sumatera, ketupat is usually made of sticky rice with coconut milk |
| Kalimantan | Kalimantan is famous for ketupat, which is made from white rice and is usually high in amylose and served with fish soup. |

1) Java

The ketupat tradition originated in Java, the first island in Indonesia. Among the islands with the largest population is Java. As a result, different recipes from Java Island quickly spread, albeit modified, to other areas. Depending on the area, many kinds of ketupat are served with different side dishes, from East Java to Central Java.

- Central Java

One common Indonesian dish, particularly in Central Java, is ketupat sumpil. A critter in rivers that resembles a snail is the source of the term "ketupat sumpil." "Sumpil" is a common Javanese term for the animal. This dish was called ketupat sumpil because of the resemblance in size and form of the little ketupat sumpil. On the Prophet Muhammad's birthday, ketupat sumpil is a typical dish in the Kaliwungu region. The form of ketupat sumpil represents the

bond between people as well as the link between God and man. Additionally, the goal of this custom is to improve the bonds between Kaliwungu residents. Purworejo and Kebumen serve ketupat sumpil more frequently on Eid al-Fitr than Kaliwungu. Since ketupat is only served on the Eid al-Fitr holiday, it is considered a special dinner. In Temanggung, ketupat sumpil is typically served during wedding festivities. People from Temanggung frequently view ketupat sumpil as a talisman (Pawito & Kartono, 2013).

- **West Java**

In Sundanese, "kupati" is the typical term for ketupat. It is called "kupati tahu" and is served with a tofu dish. In addition to being served following the celebration of Idul Fitri, kupat tahu is frequently offered as part of the everyday breakfast menu, which also includes ketupat, fried sliced tofu, vegetables, bean sprouts, and peanut sauce, all of which are topped with crackers. You can add soy sauce, hot sauce, or sambal for a sweet and spicy taste. Freshly made peanut sauce adds a fresh peanut flavor to kupat tahu, making it taste better (Ahdiah, 2010; Rianti et al., 2018).

- **East Java**

One of the most well-known ketupat dishes in Malang, East Java, is "orem-orem." The meal known as orem-orem is created from sliced "tempe," which is cooked in coconut milk with chicken broth. As a result, the flavor is somewhat spicy. It has a taste that is similar to both vegetable lodeh and chicken curry. However, the difference is that instead of using charcoal for cooking the orem-orem, it is served with bits of rice cake or ketupat and bean sprouts, with a sweet soy sauce on top for a unique flavor (Saqufa & Prasetyo, 2022).

2) Bali

Balinese people are predominantly Hindu. In Bali, ketupat food is often served as a dish in traditional ceremonies or a ritual dish, such as the Balinese Hindus' auspicious day of Kajeng Kliwon. Ketupat, or Balinese, usually called tipat, is served with betutu chicken, urab vegetables, boiled eggs, chicken satay, sambal matah, and fried peanuts (Antara & Trimandala, 2023).

3) Sumatera

Sumatera has a slightly different type of kupat. In Sumatera ketupat is made from white glutinous rice and cooked with coconut milk. This ketupat tastes more flavorful and has a more solid texture. In Sumatera, ketupat is typically consumed with spicy pumpkin vegetables and beef rendang (Kusdiana et al., 2021).

4) Kalimantan

The traditional dish of South Kalimantan, ketupat kandangan, is prepared by local wisdom from the village of Kandangan. Although presented differently, ketupat kandangan is essentially the same as ketupat in general. Ketupat Kandangan is served with a piece of smoked corks fish and a pretty thick gravy dish with a flavor that is quite typical of South Kalimantan. The usage of ikan gabus (haruan) as a side dish complement sets ketupat Kandangan apart from other varieties of ketupat. This fish is prepared with coconut milk after it has been grilled. Next, the ketupat is topped with the fish and its sauce. They could consume this dish for breakfast, lunch, or dinner (Hariyono, 2022).

CONCLUSION

Ketupat is a typical Indonesian food that is usually consumed during important celebrations such as Eid al-Fitr celebrations and at ritual events in some regions. Although ketupat was once considered a food for Muslim celebrations, it is now present in almost every region in Indonesia, and all religions even consume kupat. Based on the results and discussion above, each region has its own traditions and customs of eating ketupat, and each region has different names for ketupat. This research is only limited to data on the spread of ketupat in Indonesia, it is hoped that there will be more research on the spread of ketupat in other countries. Ketupat is one of Indonesia's traditional foods; ketupat needs to be promoted and introduced more widely in the world arena to raise the cultural wealth of the Indonesian nation.

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