

P-ISSN: 2722 - 7138 E-ISSN: 2722 - 7154	JSP: JURNAL SOCIAL PEDAGOGY (Journal of Social Science Education) Available online : https://e-journal.metrouniv.ac.id/index.php/social-pedagogy	Vol. 6, No. 2, Juli – Desember 2025 Page: 154 - 165
--	--	--

Local Wisdom Of *Gulai Umbut Undak Tapeghan Ikan* In The *Mangkal Luagh* Tradition In Durian Sebatang Village, Kedurang District, South Bengkulu

Gaya Mentari¹, Fenny Desmi W.², Een Syaputra³

¹Center of Cultural and Literary Studies FUAD UIN Fatmawati Sukarno Bengkulu, Indonesia.

²Kaganga Pusaka Kita, Indonesia
Zulkifli Street, Bengkulu, Indonesia

³Tarbiyah and Tadris Faculty UIN Fatmawati Sukarno Bengkulu, Indonesia.
Raden Fatah Pagar Dewa Street, Bengkulu, Indonesia

¹gaya.mentari@iainbengkulu.ac.id, ²fennywidias@gmail.com, ³eensyaputra23@gmail.com

Diterima: 22-06-2025; Direvisi: 25-08-2025; Disetujui: 10-10-2025

Permalink/DOI: <http://doi.org/10.32332/social-pedagogy.v6i2.11480>

Abstract: *Gulai Umbut Undak Tapeghan Ikan* is a traditional dish originating from Durian Sebatang Village, Kedurang District, South Bengkulu Regency. The availability of raw materials for making this curry is now declining due to the exploitation of the local environment. This has caused the local knowledge contained in *Gulai Umbut Undak Tapeghan Ikan* to erode and become vulnerable amid the tide of globalization. The purpose of this study is to examine the form of local knowledge values in *Gulai Umbut Undak Tapeghan Ikan*. The method used is qualitative descriptive with a cultural anthropology approach. Data collection was conducted through interviews and observations by observing the process of collecting ingredients such as umbut in the forest and fish in the river. Data analysis was carried out by sorting information based on the concept of local wisdom. The results of the study show that the local knowledge values contained in *Gulai Umbut Undak Tapeghan Ikan* are evident in the knowledge of the process of searching for raw ingredients for gulai, the skills involved in the process of cooking gulai, and the social integration created by the serving of gulai in the Mangkal Luagh tradition. The social integration of this food is evident when it is served in the Mangkal Luagh tradition. *Gulai Umbut* is a mandatory and special dish that must be made in every home as a requirement for the Mangkal Luagh tradition so that guests can try the local specialty.

Keywords: *Traditional food, village, local genius, fish, umbut.*

Abstrak: *Gulai Umbut Undak Tapeghan Ikan* merupakan makanan tradisional yang berasal dari Desa Durian Sebatang, Kecamatan Kedurang, Kabupaten Bengkulu Selatan. Keberadaan bahan mentah untuk membuat gulai tersebut kini mulai berkurang karena adanya eksploitasi terhadap lingkungan setempat. Hal tersebut menyebabkan nilai-nilai pengetahuan lokal yang terkandung dalam *Gulai Umbut Undak Tapeghan Ikan* tergerus dan beradadalam kondisi rentan di tengah arus globalisasi. Tujuan penelitian ini ialah bagaimana bentuk nilai pengetahuan lokal pada *Gulai Umbut Undak Tapeghan Ikan*. Metode yang dipergunakan ialah dengan deskriptif kualitatif dengan pendekatan antropologi budaya. Pengumpulan data dilakukan dengan wawancara dan observasi dengan cara mengamati proses pengumpulan bahan berupa umbut di hutan dan ikan di sungai. Analisis data dilakukan dengan memilah informasi berdasarkan konsep kearifan lokal. Hasil kajian menunjukkan bahwa nilai pengetahuan lokal yang terdapat dalam *Gulai Umbut Undak Tapeghan Ikan* tampak pada pengetahuan dalam proses pencarian bahan mentah gulai, keterampilan dalam proses memasak gulai, dan integrasi sosial yang tercipta dari penyajian gulai dalam Tradisi Mangkal Luagh. Integrasi sosial pada makanan tersebut tampak pada saat makanan disajikan dalam tradisi Mangkal Luagh. *Gulai Umbut* menjadi menu wajib dan menu istimewa yang harus dibuat pada setiap rumah sebagai syarat pelaksanaan tradisi Mangkal Luagh agar para tamu dapat mencoba makanan khas daerah setempat.

Kata Kunci: *Makanan tradisional, desa, kearifan lokal, ikan, umbut.*

INTRODUCTION

Humans, in satisfying their needs, always try to utilize the potential and natural resources around them (Koentjaraningrat, 2015). As time goes by, humans' adaptability and abilities have increased in creating advanced technologies as an effort to satisfy their needs (Pachua, 2022; Rothenbuhler, 1998). The ability to adapt and create innovations certainly has many positive impacts on various aspects of life. However, the discovery of various advanced technologies has led to an increase in environmentally unfriendly behaviors. One such behavior is the use of electric shock devices in rivers to catch fish.

The behavior of catching fish in the river using a stun gun causes many types of fish in large numbers in the river to die (Nasral, Suwanti & Nopriyeni, 2022; Solihin, 2020). There was even mass extermination, as evidenced by the death of fish fry in the river. This is shown by facts from mapping data on electrocuting fish in rivers. Mapping of the practice of electrocuting fish in rivers is carried out by the Directorate General of Marine and Fisheries Resources Supervision for several public water areas in Indonesia (Fauzani, 2020; Hamer et al., 2020). One of the areas prone to electrocution is Durian Sebatang Village, Kedurang District, South Bengkulu Regency. The use of stun devices in the village is common to catch large amounts of fish. The practice of electrocution in Ayiak Durang (Sungai Kedurang) has caused one of the local wisdoms owned by this village to be increasingly threatened. Before the introduction of electric fishing techniques in rivers, local communities used traditional fishing techniques that didn't harm small fish, such as traditional fish guns, nets, and traps. These techniques, a form of local wisdom, didn't harm the small fish found in the Ayiak Durang River.

Durian Sebatang is a village administratively located in Kedurang District, South Bengkulu Regency, Bengkulu Province. Topographically, Durian Sebatang Village is located along riverbanks and in hills. Besides fish as a local resource in Durian Sebatang Village, especially from the riverbanks, another resource that influences the existence of traditions in Durian Sebatang Village is rattan shoots. Umbut in Sebatang Durian Village, which is used as a food ingredient in local traditions, has also decreased significantly since the expansion of oil palm land. This shows that the behavior of the local community can unconsciously reduce the number of rattan shoots in Durian Sebatang Village. Thus, one of the local wisdom from the village is starting to find it difficult to be preserved and reintroduced to the younger generation (Nasral, Suwanti & Nopriyeni, 2022).

Local wisdom related to the existence of river fish and umbut in Durian Sebatang is the legacy of the traditional food *Gulai Umbut Undak Tapeghan Ikan*. The curry is part of the Durian Sebatang community tradition called the *Mangkal Luagh*. The existence of *Gulai Umbut Undak Tapeghan Ikan* is important in showing the natural potential of Durian Sebatang which is presented in the *Mangkal Luagh*.

Along with the rise of residents using electric shocks to catch fish in the river, local wisdom on food is increasingly being eroded. Not only that, but the expansion of oil palm plantations also shifted rattan shoots which can be used as raw materials for the *Gulai Umbut Undak Tapeghan Ikan*. This is because the main raw materials needed in making *Gulai Umbut Tapeghan Ikan* are starting to decrease in number. As has been stated, the various types of fish found in the Kedurang River which are electrocuted with special tools by humans are one of the factors that can eliminate the local wisdom of noble traditional food. In addition, the number of rattan shoots that are commonly used in making *Gulai Umbut Tapeghan Ikan* is also one of the factors that can play a

role in eroding the local food wisdom of the people of Durian Sebatang. Thus, the reduction in the main ingredients for cooking curry has contributed to the erosion of local food wisdom in the Gulai Umbut Undak Tapeghan Ikan.

Several previous studies relevant to the researcher's study, such as *Perlindungan Terhadap Pengetahuan Tradisional Makanan Khas "Gulai Ikan Mungkus" Sebagai Kekayaan Intelektual Komunal Kabupaten Kaur* (Winata et al., 2023). The result shows that there are efforts to protect Traditional Knowledge in the form of the Mungkus Fish Curry specialty dish carried out by the Kaur Regency Government, such as collecting data on restaurant owners who sell the Mungkus Fish Curry specialty dish to be included in festivals held by the Kaur Regency Government, urging all elements of society to register the Mungkus Fish Curry specialty dish with the Education and Culture Office, cultivating Mungkus fish, and introducing the Gulai Ikan Mungkus specialty dish to foreign tourists visiting Kaur Regency. Forms of protection for traditional restaurant businesses include preservation of the noble values and taste of the traditional Gulai Ikan Mungkus dish. 2). The Kaur Regency Government has not yet played a role in registering the Gulai Ikan Mungkus specialty dish.

Next is the research titled *Etnobotani Bahan Pembuatan Gulai Oleh Masyarakat Air Tawar, Kota Padang* (Hidayat et al., 2022). The analysis shows that the Air Tawar community uses 32 types of plants from 22 families as ingredients for making curry, with the dominant plants being coconut (*Cocos nucifera*), jackfruit (*Artocarpus heterophyllus*), curly chili (*Capsicum annuum*), shallots (*Allium cepa*), garlic (*Allium sativum*), and turmeric (*Curcuma longa*). The curry products produced are jackfruit curry, cassava curry, and manih curry. The most widely used part of the plant in curry making is the fruit, at 35.56%. The ICS value of coconut is the highest at 112.4. The community in the Air Tawar area has various types of curry with their own distinctive characteristics.

Next, a study titled *Local Wisdom of Kaur District's Gulai Kasam as A Source of Learning Biology in Biotechnology Material* (Valfa et al., 2024). The findings indicate that gulai kasam has potential as a source of biology lesson material on biotechnology because the process of making gulai kasam involves fermentation, which can be used alternatively so that students can more effectively understand traditional biotechnology. Although many studies have been conducted on gulai as a traditional food of ethnic groups in Indonesia, there have been few studies on gulai umbut undak tapeghan ikan as a traditional food of Durian Sebatang, Kedurang District, South Bengkulu Regency. Therefore, researchers feel the need to conduct research and disseminate information related to Bengkulu's unique gulai cuisine. Thus, it has benefits and uses in disseminating knowledge about Bengkulu's culinary specialties.

In response to this, it is necessary to record and collect data on local wisdom values that are owned by traditional food Gulai Umbut Undak Tapeghan Ikan. Recording and collecting data on local wisdom values in the Gulai Umbut Undak Tapeghan Ikan can be an effort to preserve the curry. By studying the Gulai Umbut Undak Tapeghan Ikan, it is hoped that the community can return to efforts to collect curry food resources using traditional methods. Thus, there is a problem that we want to study in this paper, namely, how is the value of local wisdom in the form of food from Umbut Umbut Tapeghan Ikan Curry in Durian Sebatang Village? Therefore, this study seeks to conduct an initial assessment of the Local Wisdom of Food for Gulai Umbut Undak Tapeghan Ikan in Durian Sebatang, Kedurang District, South Bengkulu Regency as one of the efforts to preserve the local food wisdom of Durian Sebatang.

METHOD

This study uses a qualitative descriptive method. The approach used is the study of cultural anthropology. The steps in the research carried out are observation, analysis, and explanation. These three steps are carried out to help researchers gain a deep understanding of a cultural phenomenon (Garcia et al., 2006; Muhammad Rizal Pahleviannur, 2023). Observations were conducted over a period of one month, specifically from April to early June 2023. During the observation, efforts were made to observe the practice of taking the ingredients needed to make traditional food Gulai Umbut Undak Tapeghan Ikan, observing the process of creating and cooking curry, and the practice of serving curry. Also at this stage, documentation efforts in the form of photos and videos were made on the observation activities carried out on the Gulai Umbut Undak Tapeghan Ikan. Furthermore, interviews were conducted with ten informants, comprising seekers of raw food ingredients for the Gulai Umbut Undak Tapeghan Ikan (umbut planters and fish seekers), experts in traditional cuisine (commonly referred to as Kerbai Beirus), and several stakeholders. Informants were selected using a specific informant determination technique (purposive sampling). The informant determination technique was chosen because the informant has certain characteristics and traits that can answer questions regarding local wisdom in Gulai Umbut Undak Tapeghan Ikan. Some of them are local traditional leaders, traditional actors who usually carry out the Mangkal Luagh Tradition, and village residents who have mastered making Gulai Umbut Undak Tapeghan Fish.

Observation results and data collection obtained were then analyzed and grouped (Sugiono, 2022). The grouping is done based on the wisdom possessed by this traditional food. The local wisdom in question relates to the stage of searching for raw materials for the Gulai Umbut Undak Tapeghan Ikan – the process of making the curry – and the stage of serving traditional food of the Gulai Undak Tapeghan Fish.

In the next step, an attempt is made to answer the research problem by explaining the local wisdom values contained in the traditional food of Gulai Umbut Undak Tapeghan Ikan. The answer to the research problem is one of the important initial studies regarding the value of local wisdom in the food of Gulai Umbut Undak Tapeghan Ikan. With this study of the curry, it is hoped that the cultural heritage in the form of the Gulai Umbut Undak Tapeghan Ikan can be preserved.

RESULTS AND DISCUSSION

Overview of Sebatang Durian Village

Durian Sebatang is a village located administratively in Kedurang District, South Bengkulu Regency, Bengkulu Province. The height of the village location from sea level is 500 meters above sea level. This village generally has an average rainfall in one year of 491 mm. The rainy season usually occurs within six months (Durian Sebatang Village Office, 2023: 2). This causes plants to grow well because they get enough water. However, at certain times, when rainfall increases, the water discharge becomes high. This causes Durian Sebatang to experience floods from time to time.

The daily temperature in Durian Sebatang is around 25°C. Thus, the plants that grow are rice, corn, and others. These plants grow thickly on various sides of the forest and plantations in Durian Sebatang. Furthermore, the existence of such climatic conditions causes this village to have tropical plants. Besides having a variety of tropical plants, this village is surrounded by hills and rivers. Therefore, in general, the people of Durian Sebatang do business in the plantation and agriculture sectors.

Agricultural land is usually planted with rice plants. For plantation activities, in general, the village community grows corn, oil palm, and coffee. The large number of residents who engage in farming can be seen from the profile of Durian Sebatang which shows an increase in the number of residents doing agricultural and plantation businesses from year to year (Durian Sebatang Village Office, 2023: 2).

In addition to doing business in agriculture and plantations, some residents of Durian Sebatang also do business and improve their skills in fishing in the river. The river where people usually catch fish is called the Kedurang River (*Ayia Durang*). In the Kedurang River, there are quite complex ecosystems of flora and fauna such as river fish, snakes, mosses, and so on. The diversity of natural resources in Durian Sebatang makes the community able to empower their lives with natural products around the village. Village activities related to beliefs and traditions depend on the natural resources owned by the village.

The Mangkal Luagh Tradition and the Presence of Gulai Umbut Tapeghan Ikan

Mangkal Luagh (*Mangkal* means "base", *Luagh* means "outside") is a tradition in Sebatang Durian Village is a tradition of entertaining guests. The guests are invited to a wedding. The banquet was organized by another house that offered to be able to entertain guests for the owner of the celebration (NOM Sholeh, E Agustina, 2022).

The main activity in this tradition is eating¹. As stated, the people who are invited to the *Mangkal Luagh* will eat outside the owner of the *hajat* (who carries out the wedding ceremony). The people who are the guests of the wedding invitation are arranged and grouped in such a way by the committee that regulates the implementation of the wedding ceremony and the *Mangkal Luagh* Tradition. After the guests who came to the wedding were grouped and coordinated to come to the houses that carry out the *Mangkal Luagh*. With the implementation of traditions at weddings, the owner of the event is assisted in serving food for guests with help from neighboring houses.

The elders in the Kedurang area mentioned that the Tradition of *Mangkal Luagh* Pantauan (Arios, 2019) has existed since the elders were born, in 1930 (Interview with Sumardi, 23 January 2023). In its development, this form of tradition continues to evolve according to the needs of the local community (Widyastuti et al., 2023). At its inception, the *Mangkal Luagh* Tradition involved two to four houses serving food. With more and more guests coming, the number of houses that perform *Mangkal Luagh* is increasing. The *Mangkal Luagh* tradition, which is carried out at weddings in *Mangkal Luagh*, plays a major role in strengthening the relations of residents in the local village.

Today, *Mangkal Luagh* has undergone several changes. These changes include the number of houses participating in the *Mangkal Luagh* and the shift from individual houses serving food to homeowners contributing money to the wedding organizers. This change has occurred in almost all villages in Kedurang. Currently, only Durian Sebatang Village still maintains the *Mangkal Luagh* tradition of serving traditional food. Several factors contributing to this change include a decrease in community solidarity and a reduction in the availability of traditional food ingredients in several villages in Kedurang.

There are several types of curries and cakes or *juada* which are usually served when the host's house carries out the *Mangkal Luagh* Tradition. Of the several types of

¹ Eating prepared food is referred to as an ephemeral pleasure (Lee, 2023). The people who follow tradition will record their experience in their memory, especially when they eat *Gulai Umbut Undak Tapeghan Ikan*.

food available, the traditional food, *Gulai Umbut Undak Tapeghan Ikan*, is the most favorite curry of the local community. This is because the food ingredients used to cook the *Gulai Umbut Undak Tapeghan Ikan* are ingredients that are typical of Durian Sebatang (Sari, Sartika Ade, 2021).

Food ingredients used to make *Gulai Umbut Undak Tapeghan Ikan* include umbut, fish, and grated coconut which is made into coconut milk, shallots, garlic, turmeric, cing tomatoes, spring onions, and salt. The types of umbut used to make this curry are usually white umbut, manau umbut, deer umbut, and kesugh umbut. The umbut ingredients mentioned have a variety of flavors. Some have a sweet, savory taste, and some have a bitter taste. The choice of this type of shoot is adjusted to the needs desired by the local community or adapted to the local environmental conditions that provide the shoot material (interview with Mr. Wisman, Monday, 23 January 2023).



Picture 1. One type of umbut used to cook *Gulai Umbut Undak Tapeghan Ikan*
Source: Primary Files, January 2023

Apart from umbut food ingredients, food ingredients in the form of fish also have several choices of types to be used as food ingredients for *Gulai Umbut Undak Tapeghan Ikan*. These types of fish include Mungkus Fish, Pelus Fish, and Tilapia Fish. Of the three types of fish, the Mungkus fish is the favorite fish of the people from Durian Sebatang Village. This is caused by fish meat which has soft fiber. In addition, fish meat fiber can absorb coconut milk and a mixture of curry spices well. Therefore, it tastes very delicious when it is processed in such a way as to make *Gulai Umbut* mixed with that fish. The delicious curry typical of Durian Sebatang, namely the *Gulai Umbut Undak Tapeghan Ikan*, is finally made this curry is served especially at the *Mangkal Luagh*.

1. Value of Local Wisdom *Gulai Umbut Undak Tapeghan Ikan*

Local wisdom as a form of local policy obtained through experience, knowledge, and the process of modifying the community in such a way (Karsiwan et al., 2023; Mentari, 2021; Parameswara et al., 2021; Sartini, 2004; Sumarmi, 2018) occurred in the traditional food of the Durian Sebatang Village community. Thus, *Gulai Umbut Undak Tapeghan Ikan* has local wisdom values. This local wisdom is found in the process of collecting raw food ingredients, the process of cooking *Gulai Umbut Tapeghan Ikan*, and the stage of serving the curry. In detail, the local wisdom in the stages of cooking the *Gulai Umbut Undak Tapeghan Ikan* can be seen in the following description.

1) Process of finding and preparing the ingredients for fish tapeghan umbut undak curry

The search for food ingredients to make Gulai Umbut Undak Tapeghan Ikan has local wisdom value. This is related to the values contained in the process of finding food ingredients for the preparation of curry (Anggrani & Karsiwan, 2024). The value of local wisdom as something valuable in the life of the people of Durian Sebatang can be seen in the efforts to collect the main ingredients for curry, namely ingredients in the form of shoots and fish.

The process of sorting the shoots carefully is part of the development of science about food. Choosing certain types of shoots that have a certain taste, such as savory, sweet, or bitter, is an experience that has been passed on by the local community (Nasution, 2017). Adjustment of certain types of food ingredients to be processed into food that is compatible with other cooking ingredients is a form of experimentation that has been tested by the ancestors of the people of Durian Sebatang for a long time.

Not only that, the use of shoots as a food ingredient also provides nutrition and nutrition for the human body. Substances owned by umbut or rattan can contribute calcium to the human body. In addition to calcium, umbut also contains flavonoids and phenolic compounds. These flavonoids can help the body to overcome germs that cause bacteria in the digestion system (Arini et al., 2021). Thus, consuming umbut at the right level can help maintain human digestion to become healthier.



Picture 2. Catching fish with shooting techniques by local people.

Source: Primary Files, January 2023

Apart from umbut, another type of food that contains the value of local wisdom is fish food. Mungkus fish (*Sicyopterus cynocephalus*, C.V), Pelus fish (*Anguila bicolor*), and Tilapia (*Oreochromis niloticus*) are types of fish that contain animal protein which is good for the growth of human body cells. Of the three types of fish, Mungkus Fish and Pelus Fish have a high nutritional content because they contain Docosahexaenoic acid (DHA). DHA is a polyunsaturated fatty acid that is part of the omega-3 group. DHA can help the growth of the human brain, help maintain the condition of the retina of the eye, and prevent mental disorders. This useful nutritional content becomes valuable knowledge for the people of Durian Sebatang who usually process Mungkus Fish and Pelus Fish to become part of the Gulai Umbut Undak Tapeghan Ikan (Nurilmala et al. 2022). This shows that the ancestors of Durian Sebatang knew that the Mungkus Fish or Pelus Fish had very good benefits for them.

Local wisdom is also found in the process of catching Mungkus Fish and Pelus Fish. The arrests carried out by the local community are by using traditional tools.

These traditional tools include *jale* (nets), *alat timbak* or fishing tools (shooting) fish, and the use of traps. These traditional tools are forms related to ancestral skills livelihoods and the technological development of the local community. The use of *Jale*, traps, and fishing tools in the process of catching fish in rivers shows that in meeting their needs, humans try to use tools or some traditional technologies to facilitate fishing activities. Of course, these tools are adapted to the surrounding environmental ecosystem (Pachau, 2022). This is an effort of the village community to maintain harmony with the village environment. Thus, it can be emphasized that the process of fishing for Curry Umbut Undak Tapeghan Ikan is also part of the local wisdom of the people of Durian Sebatang Village.

2) The processing of *Gulai Umbut Undak Tapeghan Ikan* ingredients

In addition to the stage of obtaining food ingredients, the stage of processing food ingredients is a form of local wisdom. This can be seen in efforts to process raw fish (whether it is Mungkus Fish, Pelus Fish, or Tilapia Fish). Fish ingredients that have been cleaned are then processed and cooked by smoking (tapeghan). The technique of smoking fish is a part that shows that our ancestors already knew the knowledge of cooking fish meat by smoking it. That is so that the fish meat fibers are not burnt and damaged, the fish meat is smoked. Fumigation is also done to prevent excessive loss of nutrients contained by fish. This kind of smoking knowledge is a form of local knowledge of the Durian Sebatang Village community which has become a tradition from generation to generation.



Picture 3. Fumigation done on Mungkus Fish
Source: Primary Files, January 2023

3) The process of serving *Gulai Umbut Undak Tapeghan Ikan*

In addition to the stages of searching for food ingredients and processing food ingredients, the value of local wisdom is also evident in the presentation of the *Gulai Umbut Undak Tapeghan*. *Gulai Umbut Undak Tapeghan Ikan* is usually served at the Mangkal Luagh event. Several houses serve five menus of food, namely fried chicken, meat curry, and *Gulai Umbut Undak Tapeghan Ikan*, the last curry is the one most sought after by local people. According to the local community (interview with Leli, Sunday, January 22, 2023), the *Gulai Umbut Undak Tapeghan Ikan* is known to be the most delicious. This delicacy finally invites guests to come to the house that serves this curry.

Unknowingly, there is a noble meaning that is formed from the existence of *Gulai Umbut Tapeghan Ikan* in the *Mangkal Luagh* Tradition, namely *Gulai Umbut Undak Tapeghan Ikan* can invite people to a house that serves curry. Furthermore,

because of the curry, people from different backgrounds who did not know each other finally met and tied the knot. Thus, the value of local wisdom that appears in the presentation stage at the home of the *Mangkal Luagh* Tradition implementer is a value that enhances kinship ties and enhances the integration of a community group.



Picture 4. *Gulai Umbut Undak Tapeghan Ikan* ready to be served.
Source: Primary Files, January 2023

As a form of local wisdom, it can be seen that forms of cultural heritage can strengthen social cohesion between communities (Gandhawangi, 2021), in this case, it is manifested in traditional food, *Gulai Umbut Undak Tapeghan Ikan*. The curry can strengthen social cohesion between communities because it has a vital role in the local community (Prihatini, 2011), such as:

- 1) Identity marker of a community group. In this case, the community in question is the Durian Sebatang Village community group. In other words, the food for *Gulai Umbut Undak Tapeghan Ikan* was developed by the people of Durian Sebatang Village for a long time and is known to be unique to this village.
- 2) The part that binds people and beliefs together. With the presence of the *Gulai Umbut Undak Tapeghan Ikan*, the community can gather together to taste the curry.
- 3) Gives color to the togetherness of a community group. The presence of *Gulai Umbut Undak Tapeghan Ikan* in the *Mangkal Luagh* Tradition plays a major role in gathering people from various backgrounds in one place wrapped in a spirit of togetherness.
- 4) Changing the mindset and mutual relations of individuals and groups that are placed on the culture they have. *Gulai Umbut Undak Tapeghan Ikan* was prepared by one of the people who served as *Mangkal Luagh*'s home and provided an increasingly profitable reciprocal relationship in the life of the people of Durian Sebatang Village.
- 5) Minimizing anarchy that undermines the integration and solidarity of a community group. With the *Mangkal Luagh* Tradition which presents traditional food, one of which is *Gulai Umbut Undak Tapeghan Ikan*, the people who gather are stronger in establishing friendships. This reduces the possibility of anarchic actions that threaten the solidarity of the people of Durian Sebatang Village.

Aside from being a local wisdom that plays a vital role in the social life of the people of Durian Sebatang Village, *Gulai Umbut Undak Tapeghan Ikan* is a traditional food produced based on the efforts of the ancestors of Durian Sebatang Village to interact with its natural environment. They created curry to adapt themselves to the village environment which has natural wealth with a distinctive character (Keesing,

2018). Furthermore, the legacy of traditional knowledge in the utilization of natural products is preserved by the children and grandchildren of the village community. As a form of utilizing the heritage of *Gulai Umbut Undak Tapeghan Ikan*, the community finally served this curry as a tradition that is usually carried out in the village.

The distinctive taste of *Ikan Mungkus* and *umbut* make this curry served and even inherent in the *Mangkal Luagh* Tradition. This causes this traditional food to be inseparable from the *Mangkal Luagh* Tradition. People deliberately gathered at the house that carried out *Mangkal Luagh* to look for the *Gulai Umbut Undak Tapeghan Ikan* menu.

The potential possessed by *Gulai Umbut Undak Tapeghan Ikan*, like potential quality (such as the nutritional content of food ingredients and how to obtain food ingredients that require knowledge) and potential uniqueness of curry (tastes that are different from types of food from other regions), make it is appropriate to be used as a cultural heritage whose existence can be protected (Valfa et al., 2024). From a cultural perspective, *Gulai Umbut Undak Tapeghan Ikan* offers people a communal way to understand the *Durian Sebatang* community's culture. Recognizing the diversity of wise values in traditional food, *Gulai Umbut Undak Tapeghan Ikan*, careful conservation efforts are needed. This conservation effort can be carried out by recording knowledge about the *Gulai Umbut Undak Tapeghan Ikan* and proposing it as an intangible cultural heritage from *Durian Sebatang*.

CONCLUSION

The study conducted on *Gulai Umbut Undak Tapeghan Ikan* shows that the local wisdom values contained in it are closely related to the social and environmental life of the people of *Durian Sebatang*. *Gulai Umbut Undak Tapeghan Ikan*, which was present as part of the *Mangkal Luagh* menu, contributed to efforts to strengthen the friendship between communities. Apart from that, *Gulai Umbut Undak Tapeghan Ikan* also shows the value of local wisdom in the process of searching for food ingredients, the process of making and processing food ingredients, to the serving process. The values of local wisdom in the form of knowledge, skills, and reinforcement of social integration are now in danger of disappearing as a result of unfriendly behavior by the local community (expansion of oil palm plantations and fishing with fish stun machines). Therefore, to maintain its sustainability, it is necessary to make efforts to propose the traditional food *Gulai Umbut Undak Tapeghan* as an intangible cultural heritage from *Sebatang Durian Village*. The submission of the *Gulai Umbut Undak Tapeghan Ikan* is expected to allow the curry to be preserved and its existence protected.

ACKNOWLEDGEMENT

Thank you to the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia for helping to deepen this study with financial support in the form of the Indonesian Funds Cultural Development Object program from 2022 until 2023. In addition, thanks are also sent to the research team from Bengkulu State Islamic University, Bengkulu University, and the Kaganga Pusaka Kita Community who are willing to cooperate in helping to carry out comprehensive surveys and studies at research sites. Assistance from traditional elders, *kerbai beirus*, and village office administrators also greatly supported this research so that it was completed on time. Hopefully, in the future, efforts to preserve the traditional food of *Sebatang Durian* can continue to be carried out so that it can be recognized globally.

REFERENCE

- Anggrani, A., & Karsiwan, K. (2024). Ruwat Dandang: Antara Mitos Dan Tradisi di Desa Bumirejo Kabupaten Lampung Tengah. *Sabda: Jurnal Kajian Kebudayaan*, 19(1), 23–36.
- Arini, W., Saputra, V. R., & Ramadani, H. (2021). BIOTROPIKA Journal of Tropical Biology. *BIOTROPIKA Journal of Tropical Biology*, 9(1). <https://doi.org/10.21776/ub.biotropika.2021.009.01.05>
- Arios, R. L. (2019). Pertukaran Sosial Dalam Tradisi Pantawan Bunting Pada Suku Bangsa Besemah Di Kota Pagaralam Provinsi Sumatera Selatan. *Patanjala : Jurnal Penelitian Sejarah dan Budaya*, 11(3), 467. <https://doi.org/10.30959/patanjala.v11i3.537>
- Fauzani, P. (2020). *KKP: Praktik Penangkapan Ikan dengan Setrum Masih Marak*. Republika.co.id.
- Gandhawangi, S. (2021). *Pelestarian Warisan Budaya Jadi Alternatif Pembangunan Berkelanjutan*. Kompas.id.
- Garcia, A. R., Filipe, S. B., Fernandes, C., Estevão, C., & Ramos, G. (2006). *Keywords in Qualitative Methods*. Sage Publications.
- Hamer, W., Pujakesuma, T. A. R., Lisdiana, A., Purwasih, A., Karsiwan, K., & Wardani, W. (2020). Menyiapkan Sumber Daya Manusia Unggul Melalui Penanaman Nilai-Nilai Religius Pada Kegiatan Keagamaan Di Desa Pulau Pehawang Kecamatan Marga Punduh. *DEDIKASI: Jurnal Pengabdian Masyarakat*, 2(1).
- Hidayat, A. N., Basyuri, A., Muslim, F. P., Restiani, V. P., Zahari, Z., Faradila, D. P., Priyanti, N., Khairiah, K., & M, A. (2022). Etnobotani Bahan Pembuatan Gulai Oleh Masyarakat Air Tawar, Kota Padang. *Prosiding SEMNAS BIO 2022*, 86–103.
- Karsiwan, Retnosari, L., Hammer, W., & Lisdiana, A. (2023). Penguatan Pendidikan Karakter Melalui Pembelajaran IPS Berbasis Kearifan Lokal di Lampung. *Journal of Social Science Education*, 4(1), 39–52.
- Koentjaraningrat. (2015). *Kebudayaan, Mentalitas Dan Pembangunan* (12 ed.). Gramedia.
- Lee, K. S. (2023). Cooking up food memories: A taste of intangible cultural heritage. *Journal of Hospitality and Tourism Management*, 54(May 2022), 1–9. <https://doi.org/10.1016/j.jhtm.2022.11.005>
- Mentari, G. (2021). Kearifan Lokal Pada Perwujudan Tathagata Di Candi Borobudur (Local Genius in Tathagata Statue in Borobudur Temple). *Sejarah dan Budaya : Jurnal Sejarah, Budaya, dan Pengajarannya*, 15(2), 355. <https://doi.org/10.17977/um020v15i22021p355-368>
- Muhammad Rizal Pahleviannur, S. P. | A. (2023). Metode Penelitian Kualitatif. In *Kollegial supervision*.
- Nasral, Suwarti, S., & Nopriyeni. (2022). Keanekaragaman Ikan di Sungai Lemo Nakai Kecamatan Hulu Palik Kabupaten Bengkulu Utara. *Jurnal Riset dan Inovasi Pendidikan Sains (JRIPS)*, 1(2), 96–109.
- Nasution, R. D. (2017). Effect Of Modernization And Globalization Of Socio-Cultural Changes In Indonesia. *Jurnal Penelitian Komunikasi Dan Opini Publik*, 21(1), 1–14.
- NOM Sholeh, E Agustina, S. S. (2022). Kearifan Lokal dalam Pranata Sosial Mangkal

- Luagh pada Masyarakat Pasemah di Bengkulu. *Jurnal Ilmiah Korpus*, 6(1), 16–27.
- Pachua, J. (2022). *Circulations' along the Indo-Burma Borderlands: Networks of Trade, Religion, and Identity*. <https://doi.org/10.1515/9789048555581-006>
- Parameswara, A., Nyoman Saskara, I. A., Utama, M. S., & Wiwin Setyari, N. P. (2021). The Role of Place Identity, Local Genius, Orange Economy and Cultural Policies for Sustainability of Intangible Cultural Heritage in Bali. *International Journal of Sustainable Development and Planning*, 16(8), 1551–1561. <https://doi.org/10.18280/ijstdp.160816>
- Prihatini, A. (2011). *Kearifan Lokal : Pembangun Jati Diri Pendidikan Nusantara*. 1, 151–160.
- Rothenbuhler, E. W. (1998). Ritual Communication: From Everyday Conversation to Mediated Ceremony. *SAGE Publications*, 5(2).
- Sari, Sartika Ade, D. (2021). Makna Simbolik Tujuh Umbut dalam Tradisi Nujuh Hari Pasca Kematian pada Masyarakat Desa Karang Tanding Kecamatan Penukal Utara Kabupaten Pali. *JSA*, 2(5), 45.
- Sartini. (2004). Menggali Kearifan Lokal Nusantara Sebuah Kajian Filsafati. *Filsafat*, 37(2), 40–41.
- Solihin, A. (2020). *Keberadaan Lubuk Larangan sebagai Upaya Pelestarian Ikan di Aliran Sungai Sekamis*.
- Sugiono. (2022). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D Edisi 2*. Alfabeta.
- Sumarmi, S. (2018). The Local Genius of Tengger People in Conserving Forest and Increasing Economic Benefits Using Agroforestry System. *IOP Conference Series: Earth and Environmental Science*, 145(1), 1–6. <https://doi.org/10.1088/1755-1315/145/1/012135>
- Valfa, Y., Razak, A., & Arsih, F. (2024). Local Wisdom of Kaur District's Gulai Kasam as A Source of Learning Biology in Biotechnology Material. *Journal of Biology Education*, 7(1), 15–25. <https://doi.org/http://dx.doi.org/10.21043/job.e.v7i1.25033>
- Widyastuti, F. D., Syaputra, E., & Mentari, G. (2023). Sejarah Tradisi Pantauan Mangkal Luagh di Kedurang dan Relevansinya dengan Pembelajaran Sejarah di SMA. *IJJSE, Indonesia Journal of Social Science Education*, 5(2), 159–169.
- Winata, N. P., Susetyanto, J., & Ganefi, H. (2023). Perlindungan Terhadap Pengetahuan Tradisional Makanan Khas “Gulai Ikan Mungkus” Sebagai Kekayaan Intelektual Komunal Kabupaten Kaur. *Jurnal Ilmiah Kutei*, 22(2), 157–170. <https://doi.org/https://doi.org/10.33369/jkutei.v22i2.31291>



Social Pedagogy: Journal of Social Science Education

Published by: Fakultas Tarbiyah dan Ilmu Keguruan IAIN Metro

E-ISSN: 2722-7154

P-ISSN: 2722-7138

Social Pedagogy: Journal of Social Science Education work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)