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บทคัดย่อ

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จาการ์ตา โดยตั้งอยู่ทางตะวันตกของจาการ์ตา การศึกษานี้ใช้วิธีการ
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ของอาหารฮาลาลที่ขายตามร้านอาหารในโกลด์ด็อกที่จาการ์ตาไชน่าทาวน์
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เป็นแบบเดียวกับที่มาจากประเทศจีน ทั้งนี้ยังไร้ก็ตามการเปลี่ยนแปลงที่
เกิดขึ้นคืออาหารหรือการปรุงอาหารเหล่านั้นไม่มีเนื้อหมูซึ่งเป็นการเหมาะ
สำหรับการบริโภคของชาวจีนอินโดนีเซีย ประชากรและการผสมผสานทาง
วัฒนธรรมจีนและอินโดนีเซียต้องดำรงรักษาไว้ ดังนั้นผู้ขายอาหารควรจะ
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Gastronomy Tourism Promotion of Halal Food of Ethnic Chinese Peranakan Culinary in “Glodok” Jakarta Chinatown

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Abstract

The topic of gastronomy was chosen because this phenomenon has become part of tourism. It is related to the culinary arts – food; presenting to locality, identity, and culture. The purpose of this study is to examine the philosophy of various

halal culinary delights in Glodok which is West Jakarta is Chinatown, Jakarta. This study used descriptive method with qualitative description of fieldwork data such as, the types of halal food, and showed certain restaurants which sell halal food in Glodok at Jakarta Chinatown. The results show that the philosophy, seasoning, taste, and appearance for foods such as Kuotie, noodles (Bakmie) Mie Kangkung Si Jangkung, and Lim Curry, and Bakpia are still the same as those from China. The shift occurred in those foods or culinary without pork are sold, which are appropriate for consumption by the Indonesian people. This philosophy and acculturation of Chinese-Indonesian culture must be maintained. So, it is advisable for food vendors to maintain and study gastronomy so that the information provided will be more complete and more accurate. Further research carried out for other disciplines such as economics and gastronomic tourism that are more in-depth.

Keyword: Chinatown, Halal Food, Gastronomy, Glodok, Peranakan Chinese Culinary

1. Introduction

Indonesia is a country that is very famous for its diverse cultural heritage and is also rich in flavor images in Indonesian cuisine or food. Therefore, plenty of foreign tourists and even local people who do travel activities in Indonesia and are interested in exploring places and foods (Riadil, 2020). However, travel for the Indonesian people is about more than just visiting a new and Instagram-able destination. Based on survey data conducted by Booking.com in 2018, almost 73% of Indonesians set their travel agenda to explore culinary arts. Traditional Indonesian food has its tastes, including salty, sweet, and spicy. The culture strongly influences the area's taste, presentation, and processing (Pujilestari et al., 2018). With so many diverse cultures in Indonesia, not only the culinary from local Indonesian culture but also several other cultural acculturations in Indonesia. One of these cultural acculturations is Chinese ethnic culture. Cultural acculturation impacts food products so that they unwittingly become a region's culinary specialty, indirectly enriching the recipes, tastes, and types of Indonesian cuisine. Peranakan Chinese cuisine has characteristic flavors such as; sweet, sour, bitter, hot, and salty, which, when combined, will create a sweet-salty, hot-sour, hot and fragrant taste.

Other characteristics of the scent include fennel, chili, and cinnamon. In addition, the elements of cutting ingredients and

cooking techniques were also very concerning. Related to culinary tourism, one of the themes that can be raised is gastronomy. Gastronomy is all the sciences related to the culinary arts – food; closely related to the area, place, identity, and culture. Now we can see gastronomy from a foodscape point of view (food and landscape). This point of view provides a social, cultural, political, economic, and historical picture seen through food.

Research conducted by Boyne et al. (2003) confirmed a symbiotic relationship of mutualism between tourism and culinary arts. A study found that tourists spend almost 30% of their budget on food (culinary) needs while traveling. Daerah Khusus Ibukota Jakarta (DKI Jakarta), the capital city of Indonesia itself, has a variety of tourist attractions ranging from natural attractions such as Ancol to socio-cultural tourist attractions such as Taman Mini Indonesia Indah, Ragunan Zoo tourist attractions, and unique interest tourist attractions included in it. The shopping tours, such as Tanah Abang, to culinary tours. DKI Jakarta deserves to be a gastronomic tour because the culinary arts in DKI Jakarta are very diverse.

Historically, Jakarta was the entrance to the trade. All the traders from Europe, India, Arabia, and China brought their merchandise and spread their culture, including food. Traces of the acculturation of Peranakan Chinese culinary culture can be found in areas such as Glodok or Chinatown. Areas such as "Petak

Sembilan" and "Gang Gloria" are the leading destinations for halal and non-halal culinary hunters. Halal culinary types in Glodok include original or authentic types of food. Halal Chinese food types are Kuotie Shantung Ling, Bakmie Kangkung Si Jangkung, Kari Lim, and Bakpia.

Gumulya's (2017) research states a unique acculturation of Javanese, Dutch, and Chinese cultures. The history and uniqueness of this Chinese Peranakan culture can be seen in the eating culture. Gastronomy does not stand alone but is multidisciplinary, as found by Zahari et al. (2009) in Sormaz et al. (2015), where things about gastronomy (what, where, how, when, why, with whom, and who does it) can be associated with science; communication, agriculture, geography, economics, commerce, technology, philosophy, religion, morals, law, and medicine. Based on the description of the culinary variety and previous research, this research will focus on the gastronomic philosophy of halal Peranakan cuisine in Glodok, West Jakarta.

The research aims to explain gastronomically halal cuisine in Glodok Chinatown, Jakarta, in terms of tradition, culture, and authenticity. It also aims to promote to the readers that halal food is available in the Glodok Chinatown area of Jakarta, among many others that sell non-halal food. Last, this study is to preserve the dual culture between Chinese and Indonesians as ethnic Chinese Peranakans so that bilateral relations between the

Chinese and Indonesians will always be close and good. The researchers also want to promote more halal food in the Glodok Chinatown area, as we know that the majority of people in Indonesia are Muslims. However, Muslims are also interested in exploring or eating traditional Chinese food. This study enhanced individuals' choices in eating halal Chinese cuisine and encouraged tourist attractions for Muslim or non-Muslim people to try Chinese food.

2. Literature Review

2.1 Gastronomic Philosophy

Understanding Gastronomy According to Rao et al. (2003), gastronomy is the study of the effects of the environment (geography and climate) and culture (history and ethnicity) on the scent, texture, and taste components of food and drink. Gastronomic identity is a region's (country's) interest in identifying cultural variety and culinary discourse. According to Gilleisole (2001), gastronomy or culinary management is the art or science of good eating.

Based on Gilleisole (2001), it is possible to gather that the study (science) of gastronomy is included in the culture and history that comprises a region's cultural identity. Based on Ketaren (2017), gastronomic study corridors generally emphasize four elements, namely:

1. History: the origin of raw materials, how and where they were cultivated.
2. Culture: the factors influencing the local community to consume these foods.
3. Geographical Landscape: the environmental factors (nature & ethnicity) influencing the community to cook the food.
4. Cooking method: the cooking process in general. It is not about technical cooking because a gastronome does not have to be able to cook.

When discussing cuisine, the four qualities are referred to as tangible (accurate, clear, and realized) and are always utilized as a standard for Western civilization. National identity is synonymous with national identity. Identification is derived from the English language, specifically "identities," which refers to qualities, signs, and identities associated with a person or social group. Furthermore, national identity is a distinguishing feature, symbol, or identity that distinguishes one nation from another. The ideology of Pancasila as the basis of philosophy, view on life, and the basis of the state is part of the Indonesian nation's identity that separates it from other nations. The definition of national identity put forward by Wibisono (2005) is a manifestation of cultural values that grow and develop in aspects of the life of a nation or country with the characteristics of a nation.

The potential for elevating Gastronomic Culinary as an identity in each region of Indonesia is vast by applying local knowledge because local gastronomic wisdom can be used as a local indication based on culture and traditions in distinct places. Local knowledge of gourmet cuisine includes belief systems, customs, and culture manifested in traditions passed down from generation to generation. Policies in Indonesian cuisine emphasize local gastronomy to preserve the traditional legacy of meals from ancestors whose traditions, religious values, philosophy, identity, and foundations of national identity are all preserved.

2.2 Gastronomic Tourism

Gastronomic tourism is an emerging tourist product because one-third of the trip money is spent on food consumption. As a result, local food is a significant aspect of vacation quality. One of the most used definitions of gastronomic tourism is proposed by Lee et al. (2015), who stated that *gastronomic tourism* is defined as "a voyage to territories rich in gastronomic resources in order to generate recreational experiences or for entertainment purposes, which include: visits to primary or secondary producers of gastronomic products, gastronomical festivals, fairs, events, cooking demonstrations, food tastings, or any food-related activity." This journey of experiences is closely related to a way of life that includes experimenting, learning from different cultures, accumulating

knowledge and lessons learned through eating, the qualities or attributes related to culinary tourism, and culinary specialties produced in the regions visited. *Gourmet tourism* is defined as such if everything described above is the primary reason or incentive for travelers to go to a given place.

2.3 The Relationship between Food and Gastronomy

Lilholt (2015) mentions, "Gastronomy is the study of food preparation and the sensory properties of human nutrition as a whole." Nowadays, street food has become a new trend and a requirement for the new generation of visitors or residents to seek out inexpensive foods, discover new places, and approach new taste sensations, all of which are part of gastronomy (Privitera & Nesci, 2015). As a result, the link between food, place, and exploration provides an authentic culinary experience (Riadil, 2020).

3. Methodology

The objects of this research are halal culinary foods, from snacks to main meals. The research will be carried out in the Glodok area. The research design used in this research refers to the research of Pujawan and Trisdayanti (2017), where the research method used was the survey method. The survey will be conducted by conducting direct interviews with vendors who

make or sell food to obtain information about the name of the food, the ingredients used, and the cooking process.

The sampling technique used is the saturated sampling technique (Sugiyono, 2015). This technique occurs when the population is small—less than 10 people. The data analysis technique in this study is descriptive qualitative analysis. The results of interviews conducted in the field will be compiled and then narrated descriptively. The results of the data analysis will be juxtaposed with the theory and results of previous research to get a more in-depth discussion.

Object, Location, and Time

The object of this research is halal culinary food in the form of snacks and main meals. Halal refers to permissible food prepared according to Islamic dietary laws. The research project will take place in the Glodok area, a bustling commercial area in West Jakarta, Indonesia. Glodok is known for its diverse food scene and is home to many popular eateries and street food vendors. The research will be carried out in 2022. The research aims to explore the halal food options in the area and assess the quality, taste, and popularity of these foods. The research could also examine consumer preferences for halal food in the area. The project is scheduled for 2022, meaning it is likely still in the planning stages or has yet to begin. The time frame of the

research project will likely depend on the scope and objectives of the study, as well as the resources available to the researchers. Overall, the sentence provides a brief overview of a research project focused on halal culinary food in the Glodok area, specifically on snacks and main meals.

Research design

This research refers to research using survey methods. The survey will be carried out by conducting direct interviews with vendors who make or sell food to obtain information about the name of the food, the ingredients used, and the processing process. The sampling used is the saturated sampling technique (Sugiyono, 2015), which is when all members of the population are used as samples. This technique occurs when the population is small—less than 10 people.

Data analysis

The study used a qualitative descriptive analysis technique to analyze the data obtained from interviews conducted in the field. This technique is advantageous when the research questions focus on exploring individuals' or groups' experiences, perspectives, or behaviors. In this study, the data obtained from the interviews conducted in the field will be compiled and analyzed descriptively. Then, the researchers would summarize the data narratively, using words and phrases to describe the

patterns and themes that emerged from the interviews. The descriptive analysis would provide an overview of the data and help identify the key themes and patterns that emerged from the interviews. The next step in the analysis process would be to compare the results of the data analysis with the theory and results of previous research. This comparison would provide a more in-depth discussion of the findings and help contextualize the existing literature's results.

4. Results and Discussion

4.1 Gastronomy in the History of Peranakan Chinese Food

In this study, the gastronomic study of halal culinary philosophy will commence with a fundamental discussion of Chinese culinary philosophy. Chinese cuisine mainly focuses on flavor, color, and scent in food, even in simple and elegant presentations. This cuisine has an authentic taste compared to other foods. Authenticity can be seen and felt in the cooking and the taste of dishes served with authentic flavors from the region of origin. In terms of flavor, salty, sweet, and sour tastes are familiar, like in any other cuisine. The prevalence of diverse flavors as the authenticity of Peranakan Chinese culinary cuisine is often obtained from the residence of the original descendants who cook and when the chef is located outside the area of origin or Peranakan Chinese. The food flavors include sweet, sour, bitter,

hot, and salty, and they may be mixed to create flavors such as sweet-salty, hot-sour, extremely spicy, or hot-fragrant. The appearance of a culinary dish has psychological meaning for everyone who sees and wants to enjoy a culinary dish.

The appearance of Peranakan Chinese culinary dishes is also inseparable from the food color factor. The dish's appearance is the same even though the dish is simple for the average person. Chinese Peranakan culinary dishes usually have colors such as red, yellow, blue, white, and black, which, when combined, will increase appetite. All the colors presented also have psychological value for culinary connoisseurs.

The aroma of Chinese cuisine is produced by the six spices used, namely: (1) five-spice powder (Ngo Hiong), (2) Liquorice (Gan Cao), (3) Andaliman (Hua jiao), (4) mustard (Jie mo), (5) Chinese cinnamon (GUI pi/Rou GUI), and (6) black cardamom (Hei Dou you). Combining all the existing spices has its flavor characteristics, some of which can be combined into different delicious flavors so that those who enjoy each dish can experience a different experience. The originality and identity of Peranakan Chinese cuisine cannot be separated from all the spice recipes passed down from generation to generation as art in cooking.

Chinese Peranakan culinary processing also has seven seasoning needs or complementary ingredients in terms of cooking, including; (1) soy sauce, (2) cooking oil or sesame oil, (3)

firewood, (4) salt, (5) tea, (6) vinegar, and (7) other carbohydrate elements.

In addition to paying attention to the elements of color and aroma, Chinese food preparation also pays great attention to the skill of cutting food ingredients and the strength of the fire combined with cooking techniques. The heat of fire and cooking techniques must be a unified whole. Cutting ingredients involves paying attention to how the knife is used. For example, cutting food straight down, sideways, soft slices, thin slices, ordinary cutting, stabbing, knocking, or scraping. Regarding the heat of the fire, the chef is very concerned about whether the heat of the fire is enlarged or reduced. Cooking must pay attention to the heat and timing of the fire because it affects the food's color, smell, and taste. Prasetyo & Medhiatika (2020) stated that cooking techniques also have ways, including; steaming, double stew, steaming with soy sauce, boiling, frying by stirring, frying with a small quantity of oil, frying with much oil, frying quickly, boiling after frying, sautéing, cooking with a small amount of water and closing it with a lid on.

The subsequent discussion will go into the gastronomic philosophy of halal cuisine in Glodok Chinatown Jakarta based on observations and online research. The cuisine will be analyzed, starting from snacks to desserts.

4.2 Gastronomy in Food Culinary by Peranakan Chinese Ethnicity

4.2.1 Kuotie Shantung Ling

The first is Kuotie or, in other words, Jiaozi. Historically, the creator of this food was legendarily Zhang Zhongjing (150-219 AD), a medical expert in the late Donghan Dynasty. This food dated back to 1600 years ago. Jiaozi was initially called "Jiao Er" in the Donghan Dynasty (25-220 AD) when disease epidemics had swept across China. Zhang Zhongjing used flour as the skin of Jiaozi stuffed with mutton, chili, and herbal medicine. After cooking it, he gave "Jiao Er" to the people who were sick until the last day of the year. This meal proved to help many people regain their health. In the first month of the Chinese New Year (Lunar New Year), the Chinese celebrate the New Year and the day of healing.

People use flour, meat, and vegetables in "Jiao Er" while commemorating Zhang Jingzhong. This dish is a Peranakan specialty originating from the North China region. It is usually served during Chinese New Year (Imlek) as the main meal in Indonesia, but nowadays, it has become an appetizer or snack. This Northern Chinese Peranakan food entered Indonesia allegedly because Northern and Southern Chinese like to eat and drink with family, especially during Chinese New Year (Lunar New Year) night and as a main dish.

The Jiaozi menu will continue to be ingested as the main dish during Chinese New Year, regardless of whether it is from the North or South. We can learn philosophy and gastronomy from this simple food menu. It resembles tael money (Chinese money) with the hope of a happy and smooth life in the new year, which brings prosperity and luck. In addition, this food menu is recommended to be consumed warm with a dip of spicy chili sauce to give an exceptional taste to anyone who enjoys it.

Kuotie is also a Chinese snack that looks similar to Japanese gyoza. This dish, which has another name Jiaozi, is one type of dim sum with various meat and vegetable fillings with solid spices. Usually, the meat used in Kuotie is pork. Nevertheless, this differs from Shantung Ling's Kuotie stall in Petak Enam, Glodok, Jakarta. They use a mixture of chicken and shrimp in their Kuotie, making it halal for everyone, especially Muslims. This shop in Petak Enam is a branch of the shop whose center is located in Cengkareng. Usually, the seller of Shantung Ling Kuotie in Petak Enam, Glodok, Jakarta) also sells at bazaars in shopping centers. However, they have been closed during the COVID-19 pandemic.

This dish version can be served in two forms: grilled (Kuotie) and wet or steamed (Siaw Kiaw). This dish can be seen in Figure 1 and Figure 2 of the contents of the Kuotie. The Peranakan menu originated from the northern Chinese province of

Shandong/Shantung, China. In contrast, the origin of Chinese ancestors in Indonesia is mainly from Southern China.

“Shantung is the name of the region in China. Indeed (Kuo tie) originated from Shantung” Said by the seller.



Figure 1. Kuotie Shantung Ling
(Khairunnisa, 2014)

Figure 1 illustrates a Kuotie dish where one serving of Kuotie contains 10 pieces with a price of Rp.60,000. Kuotie is served with chili sauce, garlic, and soy sauce. The dish's appearance is a combination of white-brownish, which has a thin skin texture with an extreme dominance of garlic flavor, in addition to the aroma of a combination of spring onions with ginger and chives leaves on the dish.



Figure 2. Isi Kuotie Shantung Ling
(Khairunnisa, 2014)

Figure 2 shows the filling of Kuotie, which consists of chicken and shrimp, Chinese cabbage, shallots, and garlic. The owner makes the wrap. The texture is soft and savory. A brief interview with the seller, this Kuotie must be used on the thigh or breast of the chicken because other parts, such as the stomach or head, are fatty and sticky and cannot be formed well with the wrap. In line with the history above, the shop owner also explained that Kuotie from various regions in China has a different filling. The one we ate was guaranteed to be typical of Santong or Shantung. Although there are still traditional Chinese elements, the seller replaced the pork with chicken and shrimp. One of the respondents stated:

"Pork and shrimp are common. Only certain people can eat them. If it is chicken, it is all common food," said the seller

The Kuotie seller admitted that he did not make Kuotie with pork. She only makes chicken and shrimp Kuotie so everyone can eat it, especially Muslims. The seller only uses a simple mixture of chicken meat, shrimp meat, and chopped mustard greens mixed with various secret spices. The seller uses shrimp meat to give the Kuotie a fragrant flavor.

Afterward, the mixture is wrapped in Kuotie wrap made from wheat flour. The Kuotie that has been formed is cooked by grilling or frying. All Kuotie in this shop is made directly on-site. Alias is still very fresh. In addition, the wrap of the Kuotie looks quite crispy on one side.

In comparison, the other side is softer. This dish took from the roasting process carried out within a wok. The Kuotie wrap is quite crisp when bitten but still soft in the mouth. The filling was substantial. The filling looks perfectly cooked and has a distinctively sweet, savory aroma.

Dipping the Kuotie into the accompanying spicy special sauce will be more enjoyable. The sauce has a robust sour aroma and a hint of ground garlic. The sauce is made with tomato sauce mixed with chili peppers, then ground and cooked with spices. The sauce is also mixed with black vinegar, giving it a distinct sour taste and aroma. It is unique and delicious. When Kuotie is dipped in the sauce, it tastes even better. A sour and spicy taste mixes well with the savory and sweet taste of the Kuotie. Each element

reinforces the other flavors. The flavor itself is pretty spicy. So, for those who do not like spicy food, you can use a small amount of this sauce.

4.2.2 Bakmie (Chinese Noodles)

The subsequent discussion is Bakmie. The history of noodles in China began around 206 BC in the Han Dynasty. Chinese people are very fond of symbolism and associate noodles (Bakmie) with a symbol of a prolonged (eternal) life or long life and great fortune. Therefore, traditionally, noodles (Bakmie) are served as a substitute for birthday cakes in the hope of long life and great fortune. Bakmi symbolizes longevity and good fortune, so most Chinese people eat the noodles using chopsticks by rolling or disrupting the noodle so the noodles are not cut. Dried noodles resembling a bird's nest also have a philosophy associated with symbols of perseverance, hard work, and a place to live.

Analogizing China as the bird's nest and preparing its offspring before flying worldwide and sprinkling vegetables, chicken, shrimp, and vegetables on top represent prosperity. The philosophy is that thanks to perseverance, China's dry labor becomes fertile after being watered by the prosperity of the sauce on the dry noodles (Bakmie).

The arrival of noodles (Bakmie) in Indonesia is thought to be the same as the arrival of immigrants from China who came to

Indonesia. Indonesia's noodles (Bakmie) recipe is similar to the Peranakan Chinese. However, it is modified in the form of presentation and the use of meat. Over time, many people began to be interested in Bakmie, which was demanded by the local population. The noodles (Bakmie) began to change the original recipe to the local recipe, where noodles (Bakmie), which usually uses pork, are replaced with other meats such as chicken and beef, where the protein element still can be consumed and certainly halal for consumption by the entire community. Nowadays, noodles (Bakmie) are a food that can be enjoyed as a special snack that is soupy according to the local taste of Indonesia. In the Chinatown area of Glodok, one of the Bakmie sellers is a Peranakan Chinese who sells Halal Bakmie by using chicken topping the Bakmie.



Figure 3. Bakmie di Mie Kangkung Si Jangkung
(Yuniarti, 2022)

Figure 3 shows the Kangkung Si Jangkung noodles (Bakmie) topped with chicken meat, prawn pieces, kale, bean sprouts, and mustard greens. The soup, which is chicken broth, is thick enough. The noodles (Bakmie) used tend to be thin and long. The shift from history is clear: Bakmie is no longer a dish for birthdays or holidays but has become a daily meal that can be a main dish or a substitute for the main dish (rice). The noodles (Bakmie) Kangkung Si Jangkung became a noodle referenced by several cuisines. Because the noodles (Bakmie) are halal, many tourists visit and enjoy the culinary experience of eating Bakmie Mie Kangkung Si Jangkung. This legendary shop is always crowded with visitors, so the philosophy of noodles (Bakmie) as a symbol of great fortune can be proven here.

4.2.3 Kari Lam

The next dish, still a main course, with more authentic Peranakan ingredients and flavors, is the Lam Curry. *Lam curry* is a specialty stewed in a coconut milk-based soup. Kedai Kari Lam was opened in 1973 in Jakarta by Ko A Lam, the first-generation owner of Kari Lam, and the father of Ko A Kiong, the second-generation owner (Rosana & Wijanarko, 2018). This dish is also the origin of the name "Lam" in Kari Lam, which is the nickname of Ko A Lam. Ko A Lam passed Kari Lam on to his son in 1994, and Ko A Kiong has wholly owned it for more than two decades.

Chinese spices and techniques are required for this dish. The stew has a savory, slightly sweet, and salty taste, with a broth made from curry, garlic, and a mixture of Chinese and Indonesian herbs. Kari Lam is a stall that sells Medan's signature curry, served with boiled potato chunks, free-range chicken or beef, and additional carbohydrates like Medan vermicelli or white rice. Although this curry is made with coconut milk, the curry flavor is not that thick and tends to be mild, and the sauce's texture is more liquid, so it does not make people feel sick. The price for a bowl of Curry Lam with chicken or beef and vermicelli or white rice is Rp 52,000, while the price for plain Curry Lam without vermicelli or white rice is Rp 48,000.

Kari Lam stalls choose cow gravel, liver gizzards, or frozen chicken blood cooked in broth for other side dishes. Frozen chicken blood is known as "dideh," "saren," or "marus" in Javanese, while in Hokkien, it is called "ke huek." The use of frozen chicken blood as an additional side dish is certainly not a common thing. Apart from being considered a relatively "extreme" food, many Indonesians are debating the issue of whether it is haram or halal to consume frozen chicken blood. Based on the researchers' observations, the seller explains this as follows:

"Consuming Medan curry with frozen chicken blood has become a habit of Chinese people in Medan. Chicken

blood is also believed by the ancients to cleanse the lungs.” Said by Ko A Kiong



Figure 5. Kari Lam
(Fauziah, 2022)

The picture above is a bowl of Lam Curry. A combination of three cooking techniques cooks Lam curry. The first technique is the tempering, or “tadka” (in Indian), technique, commonly used in Indian cuisine (Shetty, 2019). Cinnamon, cardamom, star anise, and cloves are heated with oil until they release an aroma (aromatic oil). Then the basic Indonesian spices consisting of shallots, garlic, candlenuts, large red chilies, and turmeric are added and sautéed until cooked and fragrant, along with lemongrass and curry leaves.

The stir-frying technique is used in Indonesian cuisine. Meat to be made into curry is put into a pot with spices and aromatic oil, then cooked until the meat is half-cooked. Finally, water is added between $\frac{1}{2}$ - $\frac{3}{4}$ of the pot until the meat is fully

cooked. In Lam Curry, braising and simmering cooking techniques are combined. Simmering is a technique of cooking food in a liquid brought to a boil first, then the heat is reduced below the boiling point and simmered for a long time (Indonesian Chef Association, 2020). In curry dishes, after the meat is cooked and the water has reduced slightly, coconut milk is added to cover the meat. The meat is then slowly cooked until tender or soft.

Lam curry has the right level of doneness, tender but not falling apart when cut. Lam curry is also served with vermicelli, which is chewier and slightly larger than corn vermicelli so that it does not quickly melt or become too soft when exposed to hot sauce. The vermicelli is made from a mixture of rice flour and tapioca flour. The gravy of Lam Curry uses a mixture of coconut milk and milk powder. The purpose of using milk powder is to prevent the risk of the broth going stale and splitting if heated continuously. Milk powder can reduce the saturated fat content in Lam Curry broth (Fat Secret Indonesia, 2020), compared to using only coconut milk, making it safe for consumption by the elderly.

Next, Lam Curry does not use spices as strongly as Indian curry, but if it is called Chinese food, Lam Curry uses more spices than Chinese food, where most spices only use garlic, ginger, and white pepper (Bromokusumo, Chen, & Wibowo, 2013). In addition, Lam Curry is also served with field vermicelli or white rice, unlike

Indian curry, which is eaten with bread. The flavors, ingredients, and spices in Lam Curry have adapted to Indonesian tastes and the ingredients available in Indonesia while still having influences from all three countries (Sankar, 2017).

4.2.4 Bakpia (Pia)

The last discussion for dessert is called Bakpia. Bakpia is not only associated with the city of Yogyakarta in Indonesia but also has a history of entering Indonesia due to the influence of ethnic Chinese. Some articles state that this food is related to Bakpia and that "Pia," or Bakpia, is a typical Chinese cake. The history of pia comes from southern China. This cake is made from wheat flour dough and fat, so it is crispy and tastes layered when baked. The outer skin is hard and chewy, with thin and crispy parts. The filling of Bakpia also varies, from sweet to savory.

Another article reported that Bakpia in China is known as "Tou Luk Pia," which means bread with meat filling. Chinese Bakpia has a larger size with a filling in the form of processed meat. Chinese immigrants brought Bakpia to Indonesia with the original oil and pork filling recipe. Indonesia, a Muslim-majority country, encouraged these immigrants to innovate with ingredients and fillings that all groups could eat. Other immigrants also created variants of Bakpia as it exists today, so there are more Bakpia with sweet fillings in Indonesia. The Bakpia that researchers encountered in Glodok is illustrated below:



Figure 5. Bakpia (Pia)
(Indayanti, 2022)

As noted by the researchers above, the filling of Bakpia has shifted to suit most of the Indonesian population (Jakarta) so that the variants sold are sweeter, namely green beans and durian. Bakpia with sweet fillings is sprinkled with sesame seeds and baked until the wrap is browned. The price per item is Rp. 5.000, perfect for souvenirs from Chinatown.

5. Conclusion

The gastronomic philosophy of the food of Kuotie, Mie (Bakmie) Kangkung Si Jangkung, Kari Lim, and Bakpia still lingers. Kuotie and Mie (Bakmie) are still necessary for Chinese New Year meals. Kuotie and Mie (Bakmie) sellers also hope they will continue to get good luck from selling these foods. The originality of taste for all foods except Bakpia is still tasted because they use traditional ingredients and Chinese main spices and herbs. The obvious cooking techniques still maintained are those used to cook Kuotie and Lim Curry. Kuotie has a level of doneness with

brownish-white wrap, indicating the cooking technique with the proper heat of the fire. Lim's curry's cutting and cooking techniques are also the same because the size of the pieces, the mixture of spices, and the heat will also affect the dish's maturity, flavor, and aroma. Furthermore, three cooking techniques are still used to prepare Lime curry: tempering or Tadka, stir-frying, and simmering.

A clear shift is seen for Bakpia where Bakpia sold is only sweet Bakpia, which is safe for consumption by Indonesians, especially Muslims. The strength of this research is the opportunity to try and research Peranakan Chinese specialties that have indeed become references from various sources. The disadvantages are the need for more information than food restaurants are willing to share. The vendors also focus on sales rather than academic interests such as this. They are deepening this gastronomic philosophy through discussions with Peranakan culinary professionals and expanding it to other multidisciplinary fields such as gastronomic economics and tourism.

6. Suggestions

Based on the results and conclusions obtained in this study. Researchers can provide the suggestions listed below:

1. "The local government is conducting a cultural inventory literature study on typical Chinese cuisine, beginning

with the food's name, spread, original recipe, serving, and the philosophy or cultural elements embedded within it." The objective is to provide educational value to young people in future generations, enabling them to learn about Chinese specialties in Indonesia.

2. Holding Chinese cultural festivals on a national and international scale. Chinese cultural festivals can include various activities such as traditional dances, music performances, food fairs, exhibitions of Chinese art and crafts, and traditional sports competitions. These festivals are an excellent opportunity for people to learn more about the cultural heritage of China and the various aspects of its vibrant culture. In addition to promoting cultural exchange, holding Chinese cultural festivals can also have economic benefits. They can attract tourists worldwide, generate revenue for the local economy, and create job opportunities in the tourism and hospitality sectors.

3. To promote Chinese specialties, gastronomic tourism needs to be developed. This initiative can serve as a platform for academic and student research, enabling them to delve deeper into the culinary arts and learn about Chinese cuisine's cultural and historical significance.

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