PHILOSOPHICAL MEANINGS OF TRADITIONAL CUISINE RENDANG MINANGKABAU AS A CULTURAL HERITAGE OF INDONESIA

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Abstract
This research is related to the philosophical meanings of traditional cuisine Rendang Minangkabau as a cultural heritage of Indonesia. The research is conducted by means qualitative descriptive. The theory used is taken from the philosophy. Philosophy is the mother of all the sciences that have material objects and formal objects, objects the material is the mind while the object formal philosophy of science is truth, goodness and beauty in a manner dialogue. (Syafiie, 2010). This study explained the meanings of the philosophy in Rendang Minangkabau cuisine. Rendang is revered in Minangkabau culture as an embodiment of the philosophy of musyawarah, discussion and consultation with elders. The results show there are four meanings in each of the ingredients Rendang Minangkabau: Meat (dagiang) symbolizes Niniak Mamak (paman) and Bundo Kanduang (ibu) refers to the traditional clan leaders (respect for the parents). The coconut milk (karambia) symbolizes the Cadiak Pandai refers to the intellectuals (learning). The chilli (lado) symbolizes Alim Ulama refers to the religious leaders (uplifting Islamic laws). The spice mixture (pemasak) symbolizes the rest of Minangkabau society refers to the each individual (unity). This philosophy was indeed made to maintain the integrity of the Minang community in West Sumatra and also as a cultural heritage of Indonesia.

Key words: Minangkabau, philosophy, cultural heritage, cuisine, discussion

1. Introduction
Culinary tradition is one of the strong identities held by the community of Indonesia. Even culinary traditions or commonly referred to as traditional cuisine. Indonesia has been known to the international scene. One of the things that makes this tradition is so well known because Indonesian cuisine has a strong taste and of course this will attract the attention of culinary hunters.

This research is to discuss the most famous cuisine in the West Sumatra, Rendang. This study focus about the philosophical meanings of rendang, types of rendang and variations of rendang. Rendang is a very popular dish at Indonesian society to the world. Therefore, rendang becomes one of the cuisine that is very proud of the Indonesian people.

Rendang is a typical food of the Minangkabau region that must be served in any special event such as festivity, or welcoming guests of honor. In addition, the habits of the Minangkabau people who like to wander make rendang famous in almost all corners of Indonesia and even to the world. The spread can be proven by the number of restaurants with Minang characteristics.
Rendang is a traditional cuisine originating from the Minangkabau ethnic group, West Sumatra. Rendang itself consists of processed beef with a mixture of various kinds of spices and coconut milk. The cooking process is quite long takes four hours to dry and deep black. At room temperature, rendang can last for weeks. Rendang can be found in all Padang restaurants in Indonesia and even Padang restaurants around the world. In their home region, rendang is usually presented in various traditional ceremonies and special events. Not many people know that in West Sumatra itself rendang has a different shape and taste in each region. This happens because of differences in ingredients and types of seasoning that are used differently. In fact there are several variations of basic ingredients that can be processed into rendang such as: chicken rendang, duck rendang, egg rendang, lung rendang. And of course, each variation of rendang has a delicious and different taste. In addition to different flavors, each rendang also has a different texture such as duck rendang has a more chewy texture than rendang chicken.

Rendang itself is a form of culinary knowledge from the Minangkabau ethnic group. Its existence is a picture of culinary intelligence possessed by the local community. Because the community is able to process meat and spices in their environment into delicious rendang cuisine, rendang is one of the cultural artifacts owned by the Minangkabau ethnic group.

2. Literature Review
2.1 Minangkabau Culture

Minangkabau is an ethnic from an area in Indonesia that speaks and upholds the Minangkabau adat. The Minangkabau cultural area covers the whole of West Sumatra, half of the Riau mainland, the northern part of Bengkulu, the western part of Jambi, the west coast of North Sumatra, southwest of Aceh, and also Negeri Sembilan in Malaysia. For ordinary people, the Minangkabau people are often equated as Padang people, this refers to the name of the capital city of the province of West Sumatra, the city of Padang. However, the indigenous Minangkabau people will call themselves as urang awak, which means the same as the Minangkabau people themselves.

In tambo (a literary work containing the culture of the Minangkabau in the past), information was obtained that the Minangkabau ethnic group had implemented a pro-democracy system long ago in the pre-Hindu period. This is proven by the existence of customary provisions to determine important matters and legal issues. Minangkabau custom has principles set out in "Adaik is basandi syarak, syaris basandi Kitabullah" or custom is based on law, the law is based on the Qur’an. Which means adat based on Islamic teachings. The Minangkabau are known to be very advanced in the field of commerce and intellectuals. This ethnic is an honorable heir from the Malay and Sriwijaya Kingdom who is very fond of trading and also has a dynamic nature. Nearly half of the Minangkabau people are overseas.

In the concept of Minangkabau Nature’s cultural customs, there can be a division of two regions namely the core area (darek) and the rantau (outer region). Rantau is traditionally an area of expansion or conquest. But over the times, the concept of merantau is seen by the Minangkabau community as something very promising hope for a future and a better life. And this is related to the socio economic context. Based on this concept, migrating is an opportunity for self-development and achieving a better socio-economic life. Therefore, the purpose of wandering is often associated with three things: finding wealth (trading / becoming a merchant), seeking knowledge (learning), or seeking rank (job / position) (Navis, 1984)

The origin of the word Minangkabau comes from Minang and Kabau. From tambo this word is said to come from a fight between two buffalos. It is said that at one time a foreign
kingdom came from the sea to conquer. In order to prevent fighting, the local community proposed to fight buffalo. Foreign troops strongly agreed with the agreement and then provided a very large and aggressive buffalo, but the local community only provided a small buffalo child who was very hungry. In this battle, starving buffalo children think the big buffalo is the mother. Until the buffalo run, run toward the big buffalo to find milk and gore until it tore the belly of the big buffalo. And in the end the victory over this little buffalo inspired the local people to use the word Minangkabau as their ethnicity, which came from the words "Manang kabau" (meaning to win a buffalo).

The Minangkabau are well known for their cultural thickness, even in every aspect of daily life. The cultural values contained in the Minangkabau community life, one of which is typical cuisine. Minangkabau is known for having typical dishes that are usually called Padang dishes. This cuisine has been famous to the international scene. One of the famous traditional Minangkabau dishes is rendang, which has received recognition from CNN International as the most delicious dish in the world. Other typical dishes include Asam Pedas, Soto Padang, Sate Padang, and Dendeng Balado. (Azrial, 2011: 56)

2.2 Traditional Minangkabau Cuisine

Minangkabau traditional cuisine is a cuisine that develops in the province of West Sumatra and its surroundings. Minangkabau Cuisine is a cuisine that is known throughout Indonesia and even internationally. Usually people call it Padang cuisine. In the Minangkabau area, there are many recipes and variations of West Sumatra cuisine by region, city or district, including: Bukittinggi, Padang, Padang Panjang, Payakumbuh, Solok, Batusangkar, Agam, Dharmasraya and so on. Minangkabau cuisine is known for its coconut milk cuisine and has a spicy taste from the use of various herbs and spices. Just like traditional dishes from other regions, Minangkabau traditional dishes have their respective groups, namely:

- Main dishes, are main dishes served with rice such as: rendang, dendeng balado, gulai tunjang and so on.
- Interlude cuisine, is a dish that is served without rice but with sticky rice or ketupat (rice dumplings woven in palm leaves) such as: sate padang, dadiah, katan durian and so on.
- Traditional Minangkabau cakes or traditional snacks such as: galamai, wajik, kipang kacang and so on.
- Traditional Minangkabau drinks are drinks that are usually found in the Minangkabau area such as: es tebak, es campua, teh talua and so on.

2.3 Rendang Profile

Rendang is a traditional Indonesian cuisine originating from the Minangkabau ethnic group, West Sumatra. Rendang itself consists of processed beef with a mixture of various kinds of spices and coconut milk. The cooking process takes a long time which is about four hours to become completely dry and blackened. Rendang can be found in all Padang restaurants outside Minangkabau even in the whole world though.

The origin of Minangkabau area, rendang is usually presented in various traditional ceremonies and special events such as the upacara batagak panghulu, marriage ceremony (baralek), upacara sunat rasul and upacara turun mandi. It is not a strange thing in Minangkabau if rendang has many variations such as: chicken rendang, duckrendang, jengkol rendang and many more. In fact, each component of rendang ingredients has its own philosophy for the Minangkabau people.
2.4 **Rendang Philosophy for the Minangkabau People and as the Heritage of Indonesia**

Society is formed through a long history, a winding journey, tread for sake footprint, even with trial and error. At certain points there are relics which existed or was recorded until now which later became a legacy culture. Cultural heritage is interpreted as product or result physical culture from different traditions and spiritual achievements in form the value of the past which is a central element in the identity of a group or nation (Davidson, 1991). *Rendang* is a well-known traditional Padang cuisine which represents the people of West Sumatra as a cultural heritage that still exists today. In the philosophy of *adat* and Minangkabau culture, *rendang* has an honorable position.

In general, philosophy is one of the activities or results of activities concerning human activity and mind (Soegiono, 2012). Philosophy is thinking and feeling the deepest of all things get to the heart of the matter. The word of philosophy comes from the word *Philo* which means love, and the word *Sophos* which means knowledge or wisdom. Thus, philosophy means love for knowledge or wisdom. Poerwantara put forward meaningful philosophy the realm of mind or the realm of thinking. However, not all think means philosophizing. Because philosophizing is thinking in a way deeply and sincerely. Philosophy is the mother of all the sciences that have material objects and formal objects, objects the material is the mind while the object formal philosophy of science is truth, goodness and beauty in a manner dialogue. (Syafiie, 2010)

In relation to philosophy, indigenous peoples' local wisdom is included in the discourse on ethics. Ethics is a world of philosophy, values, and morals in which ethics are abstract and deal with good and bad issues. Philosophy and local wisdom cannot be separated, these two things are very closely related.

Local wisdom is a set of ideas or policies based on the values of virtues found in a community and often applied, believed to be the guidance of life, and handed down from time to time. Local wisdom can be in the forms of knowledge, skills and policies used for the welfare of the peoples concerned. Local wisdom is of two forms, tangible and intangible. Tangible local wisdom appears in the forms traditional text, traditional buildings and cultural symbol; while the intangible one in the abstract forms such as advice or proverb. (Manugeren, et. al, 2017)

For the Minangkabau people, *rendang* cooking is not just only cooking. The *rendang* cooking process requires quite a long time and patience. Therefore, this process teaches the value of patience to its maker. *Rendang* is revered in Minangkabau culture as an embodiment of the philosophy of *musyawarah*, discussion and consultation with elders. According to the deliberations and consensus of the previous ancestors, *rendang* is a traditional cuisine that has an honored position in the life of the Minangkabau people. Because there are four strong meanings in each of the ingredients - their ingredients, namely:

1. **Meat or dagiang** (the main ingredient for *rendang*)
   - It symbolizes *Niniak Mamak* (paman) and *Bundo Kanduang* (ibu). In the Minangkabau culture, *Niniak Mamak* is the brother of Mother and *Bundo Kanduang* is the oldest woman in a tribe. Both have the important role to provide prosperity for the life of the nephew and children.

2. **The coconut milk or krambia**
   - It symbolizes intellectuals or what in Minangkabau language is called *Cadiak Pandai*, intellectuals, teachers, poets and writers. *Cadiak Pandai* itself is a person who is considered to have extensive knowledge in a group. For this reason, the function is to teach and glue together group and individual togetherness.
3. Chili or Lado

It symbolizes *Alim Ulama*, clerics, *ulama* and religious leaders. The clerical pious symbol of religious scholars in teaching religion to groups of people. The hotness of the chilli symbolizes *Sharia*.

4. The spice mixture or *pemasak*

It symbolises the rest of *Minangkabau* community. Spices or spice for *rendang* cuisine symbolizes each individual in *Minangkabau*. Which is where each individual has their own role to advance group life.

In *Minangkabau* tradition, *rendang* is a requisite dish for special occasions in traditional Minang ceremonies, from birth ceremonies to circumcision, marriage, Qur’an recitals, and religious festivals such as Eid al-Fitr and Eid al-Adha.

2.5 Types of Rendang

An expert in *rendang* cooking and business owner *Rendang Nikmat* in Payakumbuh Taufik (2016) states “bila diamati dari awal proses memasak, terdapat tiga tingkat tahapan kuah *rendang* mulai dari yang terbasah, berkuah hingga yang terkering (*gulai*, *kalio*, *rendang kering*)”, when observed from the beginning of the cooking process, there are three stages of *rendang* broth stages ranging from the wettest, the broth to the dries (*curry*, *kalio*, dried *rendang*).

But in general among the community there are 2 types of *rendang*, namely:

1. **Dry Rendang**

   For the *Minangkabau* people, a dish that can be called *rendang* is a type of *rendang* that is really dry. This type of *rendang* is cooked for many hours until the coconut milk dries and the seasoning is completely absorbed. *Dry rendang* is usually a darker blackish brown color. When properly cooked, dry *rendang* can last for three to four weeks at room temperature, and can even last for more than a month if stored in the refrigerator, and six months if frozen.

2. **Wet Rendang or Kalio**

   Wet *rendang* or usually the *Minangkabau* people call *kalio* is a type of *rendang* that is cooked in a short time. The coconut milk in *rendang* is not too dry and perfect. This wet drum is golden brown and paler in color. In room temperature *rendang* can only last in less than one week.
2.6 Rendang Variations

In its original place in Minangkabau, the local people are not familiar with the many variations of rendang. However, outside of Minangkabau the many variations of rendang might be something new and has never been encountered before. These variations are:

1. Beef Rendangor Rendang Sapi
   Beef Rendang is the most famous rendang among other rendang, especially for people outside Minangkabau.

2. Chicken Rendang or Rendang Ayam
   Chicken Rendang is usually found in mainland areas in West Sumatra. Generally, if the middle to lower classes have a party or traditional dinner, chicken rendang is one of the dishes that is served. The reason is because the price of chicken meat is cheaper and the time needed to cook rendang chicken is faster. Chicken rendang can be served by destroying chicken meat, whether it is ground, broken down, or cut to a size that suits your taste.

3. Duck Rendang or Rendang Itik (Randang Itiak)
   Duck Rendang is usually presented at traditional parties. In the records of the Padang Cultural Conservation Agency or Badan Pelestarian Budaya Padang (BPNB), rendang ducks are often found in the Payakumbuh region and its surroundings. The difference between rendang duck compared to other rendang is that duck meat must be boiled or roasted in advance before being processed into rendang so that the meat can be chewy and tender.

4. Rendang Maco (Salted Fish)
   This rendang maco was originally created by housewives in Kabupaten 50 Kota. Because for the lower middle class, rendang with meat ingredients is a luxurious meal. So that they can continue to enjoy rendang cuisine, but at an affordable price, they change meat to maco (salted fish). The way to cook rendang maco is almost the same as how to cook it with rendang meat, but the difference is that maco is included in the rendang seasoning mixture when the coconut milk is thick.

5. Egg Rendang or Rendang telur
   Egg Rendang is an egg based rendang. This Rendang is unique compared to other types of rendang. Namely rendang-shaped flat similar to crackers. Many of these rendang are made and become mandatory souvenirs when visiting Payakumbuh city, and Kabubapen 50 Kota.
   There are two ways to cook egg rendang. First, by boiling it and mixing the boiled eggs that have been thinly sliced into rendang seasoning. Secondly, by boiling eggs with rendang seasoning together, then after separating them when the eggs are ripe while rendang seasoning is cooked until dry. After that, the eggs are mixed back into the dried rendang seasoning.

6. Liver Rendang or Rendang Hati
   Types of liver rendang almost the same as beef rendang. But the difference lies in the main ingredient of the rendang, which is beef liver that has been boiled.

7. Lung Rendangor Rendang Paru
   This type of rendang is almost the same as beef rendang. But the difference lies in the main ingredient of the rendang, which is the cow's lungs which have been fried.
8. Rendang Jengkol or Rendang Jariang

*Rendang* with *jengkol* based ingredients come from various regions in West Sumatra such as Payakumbuh, Pasaman, and Lubuk Basung. What distinguishes it all is the spicy sweetness contained in the seasoning.

*Jengkol* chosen to make *rendang jengkol* is an old *jengkol* because it is more tender and easy to process. Usually *rendang jengkol* is not cooked dry like other *rendang*. *Rendang jengkol*, usually cooked with *kalio* or wet *rendang*. In West Sumatra itself, according to BPNB *Kalio Jariang* records are very popular. With thick gravy, spices that are felt, savory *jengkol* and a little spicy sensation.

9. Fern Rendang or Rendang Pakis

This fern *rendang* originally developed in Nagari Surantih, Sutera District, Pesisir Selatan Regency. In this area, a party or custom event can be said to be less than optimal if it does not present *rendang* fern as a guest dish. Even the host where the traditional event is held, is considered to have no intention if it does not present fern *rendang* at the event.

Besides being cheap, and easy to process, fern also contains high antioxidants. In West Sumatra, fern is very easy to obtain. Fern is considered very good for health because it can neutralize toxins and can also protect body cells from the harmful effects of free radicals.

10. Rendang Suir

*Rendang Suir* is from Payakumbuh, West Sumatra. The cooking process is by shredding the beef first. Usually *rendang* is used as a snack but can also be used as a side dish for the Minangkabau people.

3. Research Method

The research is descriptive qualitative which is addressed to interpret the meanings and values of cultural symbols; in other words, perceiving the hidden meanings, understanding the social relationships associated with the existing cultural symbols, and developing the theory to ensure the validity of the data. Evaluation and comparison of materials are then conducted to obtain points of local wisdom at each sub-performance leading to the priority of the analysis, covering data collection procedure, analysis, and interpretation, finalized to a conclusion referring to the whole analysis of data. (Moleong, 2009)

Hancock (as cited in Panjaitan, 2019) states that qualitative research is concerned with the opinions, experiences and feeling of individuals producing subjective data. It describes social phenomena as they occur naturally. No attempt is made to manipulate the situation under the study as is the case with experimental qualitative research.

Other techniques might include questionnaire, observation, documentation, notetaking and data analysis to obtain accurate data leading to philosophy. Questions and interviews in relation to meat, the coconut milk, chilli and the spice mixture and to their meaning existence, meaning substance and function. The results were documented in the forms of notes and audio-visual records. Respondents were Minangkabau community and religious figures as well as youths on initiated by Miles and Huberman (2014).

In case of reliable validity, we employed a technique of comparison, such as, comparing (i) the data of observation result with the data of interview result, (ii) the words said in public with those in privacy, (iii) what people said about the research situation with what was said all the time, (iv) the situation and perspective of a person with those of various classes, and (v) the results of interviews with the contents of related documents.
4. Discussion

For the Minangkabau people, rendang cooking is not just only cooking. The rendang cooking process requires quite a long time and patience. Therefore, this process teaches the value of patience to its maker. Rendang is revered in Minangkabau culture as an embodiment of the philosophy of musyawarah, discussion and consultation with elders. According to the deliberations and consensus of the previous ancestors, rendang is a traditional cuisine that has an honored position in the life of the Minangkabau people. There are four meanings in each of the ingredients: Meat or dagiang, symbolizing Niniak Mamak (paman) and Bundo Kanduang (ibu) respect for the parents; The coconut milk or karambia, symbolizing Cadiak Pandai intellectuals (learning); Chili or Lado symbolizing Alim Ulama religious leaders (uplifting Islamic law); The spice mixture or pemasak symbolizing Minangkabau community (unity).

1. Meat or dagiang symbolizes Niniak Mamak (paman) and Bundo Kanduang (ibu) respect for the parents

Rendang is made from beef or buffalo, it turns out the selection of meat is not just any. Rather it has a philosophy and meaning, which symbolizes respect for parents or elder figures. In the Minangkabau culture, Niniak Mamak is the brother of Mother and Bundo Kanduang is the oldest woman in a tribe. Both have the important role to provide prosperity for the life of the nephew and children.

In the life of the Minangkabau people, niniak is the leader of an indigenous tribe, a place to ask questions or to make customary decisions in Minangkabau. Similarly, meat is the main and most important element in rendang.

2. The coconut milk or karambia symbolizes Cadiak Pandai intellectuals (learning)

Coconut milk is used to give a savory taste, and to make rendang meat become more tender and savory. It symbolizes intellectuals or what in Minangkabau language is called Cadiak Pandai, intellectuals, teachers, poets and writers. Cadiak Pandai itself is a person who is considered to have extensive knowledge in a group. For this reason, the function is to give learning and glue together group and individual togetherness.

Cadiak Pandai is a collection of smart people or so-called clever scholars in the Minangkabau community. They have emotional intelligence and spiritual intelligence.

In Minangkabau, Cadiak Pandai functions to give learning and determine the eligibility standards of each policy regarding inheritance, implementation and resolution of syara and adat problems that have been carried out by children of kamanakan (adat community), whether beneficial or detrimental to the community.

3. Chili or lado symbolizes Alim Ulama religious leaders (uplifting Islamic laws)

Rendang has a slightly spicy taste, because it uses chili to strengthen the taste of this iconic dish. It symbolizes Alim Ulama, clerics, ulama and religious leaders. The clerical pious symbol of religious scholars in teaching religion to groups of people. The hotness of the chilli symbolizes Sharia.

Alim Ulama is the leader of the Minangkabau community in matters of religion which has more knowledge and knowledge in matters of religion. Alim ulama get a position in society purely because of their knowledge. Alim Ulama is very instrumental and is very much needed in the religious survival of the Minangkabau people. This is expressed in the customary adage that is adat basandi syarik, syarik basandi Kitabullah. Alim Ulama functions as a guide and
coach of the community in uplifting Islamic law by increasing knowledge and piety towards Allah SWT.

4. The spice mixture or pemasak symbolizes Minangkabau community (unity)

Rendang has a lot of herbs and spices when making it. One of them is cardamom, white onion, red chili, ginger, galangal, turmeric, coriander, nutmeg, and cumin. But all this spice turns out to symbolize 'the community' in the rendang dish.

The spices that make delicious rendang are the symbol of the entire Minangkabau community as the unity. Spices for rendang cuisine symbolizes each individual in Minangkabau. Which is where each individual has their own role to advance group life. The community functions to implement and practice customary rules that have been made and agreed upon by adat leaders.

Remarks:
CF : Community Figure
RF : Religious Figure
YG : Young Generation

Table 1. Triangulation Analysis The Philosophical Meanings of Traditional RendangMinangkabau Cuisine as a Cultural Heritage of Indonesia

| No. | Research component | Document | Interview | Informant | CF 1 | CF 2 | CF 3 | CF 4 | RF 1 | RF 2 | RF 3 | RF 4 | YG 1 | YG 2 |
|-----|--------------------|----------|-----------|-----------|------|------|------|------|------|------|------|------|------|------|
| 1   | A                  | √        | √         | √         | √    | √    | √    | √    | √    | √    | √    | X    | √    |
| 2   | B                  | √        | √         | √         | √    | √    | √    | √    | √    | X    | √    | √    | √    |
| 3   | C                  | √        | √         | √         | √    | √    | √    | √    | √    | X    | √    | √    | √    |
| 4   | D                  | √        | √         | √         | √    | √    | √    | √    | X    | √    | √    | X    | √    |
| 5   | E                  | √        | √         | √         | √    | √    | √    | √    | X    | √    | √    | X    | X    |

Research components:  
A. Existence consisting of the four meanings in each of the ingredients cultural symbols: meat, the coconut milk, chili, the spice mixture,  
B. Meaning existence of the four meanings in each of the ingredients cultural symbols,  
C. Meaning substance of the four meanings in each of the ingredients cultural symbols,  
D. Educational function of the four meanings in each of the ingredients cultural symbols,  
E. Religious function of the four meanings in each of the ingredients cultural symbols  
CF 1 : Informant of the first Community Figure  
CF 2 : Informant of the second Community Figure  
RF 1 : Informant of the first Religious Figure  
RF 2 : Informant of the second Religious Figure  
YG 1 : Informant of the first Young Generation  
YG 2 : Informant of the second Young Generation  
√ : existing, answered, and can be used  
X : not answered or not complete
Table 2: The Philosophical Meanings of Traditional *Rendang Minangkabau* Cuisine as a Cultural Heritage of Indonesia

1. Question Indicator

| No. | Indicator               | Number of Question |
|-----|-------------------------|--------------------|
| 1   | Existence               | 4                  |
| 2   | Meaning Existence       | 4                  |
| 3   | Meaning Substance       | 4                  |
| 4   | Function                | 6                  |
|     | Amount                  | 18                 |

2. Interview Result

| No | Question Indicator                      | Answer Result | No. of Respondent | Percentage (%) |
|----|----------------------------------------|---------------|-------------------|----------------|
| 1  | Existence:                             | Available     | 9                 | 90 %           |
|    | - Meat                                 |               |                   |                |
|    | - The coconut milk                     |               |                   |                |
|    | - Chili                                |               |                   |                |
|    | - The spice mixture                    |               |                   |                |
|    |                                         | No Answer     | 1                 | 10 %           |
| 2  | Meaning Existence:                     | Having Meaning| 9                 | 90 %           |
|    | - Meat                                 |               |                   |                |
|    | - The coconut milk                     |               |                   |                |
|    | - Chili                                |               |                   |                |
|    | - The spice mixture                    |               |                   |                |
|    |                                         | No Idea/No Answer| 1             | 10 %           |
| 3  | Meaning Substance:                     |               |                   |                |
|    | - Meat                                 |               |                   |                |
|    | - The coconut milk                     |               |                   |                |
|    | - Chili                                |               |                   |                |
|    | - The spice mixture                    |               |                   |                |
|    |                                         |               | 9                 | 90 %           |
|    |                                         |               |                   |                |
|    |                                          |               |                   |                |
|    |                                          |               |                   |                |
| 4  | Function:                              | Educational Function: | 8             | 80 %           |
The Philosophical Meanings of Traditional *Rendang Minangkabau* Cuisine as a Cultural Heritage of Indonesia

5. Conclusion

From the study results, it is seen that the traditional *rendang Minangkabau* cuisine as a cultural heritage of Indonesia containing philosophy through the cultural symbols four meanings in each of the ingredients: Meat or *dagiang*, symbolizing Niniak Mamak (*paman*) and Bundo Kanduang (*ibu*) respect for the parents; The coconut milk or *karambia*, symbolizing *Cadiak Pandai* intellectuals (*learning*); Chili or *Lado* symbolizing *Alim Ulama* religious leaders (*uplifting Islamic law*); The spice mixture or *pemasak* symbolizing *Minangkabau* community (*unity*).

Based on the analysis of the research obtained, it can be concluded that the traditional *rendang Minangkabau* cuisine is one of the cultural artifacts that is very proud of the Indonesian people, especially by the ethnic *Minangkabau*. With the *rendang* as the main or financial value in culinary culture, of course this is a positive value that is owned by the *Minangkabau* community, West Sumatra, especially Indonesia. The number of travelers from
abroad will continue to come to Indonesia, this makes our country a famous tourist destination, thereby increasing the country’s foreign exchange, besides establishing good cooperation relations can become easier.

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