Potential Culture Patita Eating as the Power of Culinary Tours in Wayame Village, Ambon, Maluku

Wijayanti Dewi Prabandari
Trisakti Institute of Tourism
Jakarta, Indonesia
wijayanti@stptrisakti.ac.id

Vienna Artina Sembiring
Trisakti Institute of Tourism
Jakarta, Indonesia
viена.арtина@стptrисакти.адид

Dian Octarina
Trisakti Institute of Tourism
Jakarta, Indonesia
dianoctarina@stptrisakti.ac.id

Abstract—Indonesia has a variety of cultures and traditions that are still maintained by the people to this day. Among the diversity of cultures and traditions that still exist until now is eating culture, one culture that continues to be maintained. One of the areas in Maluku province, is Wayame Village, Ambon. Wayame Village is a village that still maintains the culture of patita eating. Patita eating or in the Indonesian language is eating together with all the people in the village is a tradition of the people in Maluku. In this culture the food that is served is from the Moluccas own land which has been made by each house with different types of food that has been selected by each house and then will be served and eaten together by everyone. The purpose of this study was to find out the cultural potential of Patita eating that can be a culinary tourist attraction in Desa Wayame, Teluk Ambon Sub-District, Maluku. Methods and units of analysis are qualitative descriptive method. The population in this research are 100 people from March 1, 2016 until 30 June 2016. The implementation of the patita eating culture is to look more attractive for the tourists. Patita eating culture is Maluku’s traditional custom and Patita eating culture is a cultural asset that is conserved generation by generation. This can become a tourist attraction in Wayame Village, Teluk Ambon, Maluku because Patita eating culture only exists in Maluku and is preserved by the society. The government and the community work together to make Patita eating as a culinary tourist attraction in Wayame Village.

Keywords—maluku; wayame village; patita eating; culture; traditions

I. INTRODUCTION

Indonesia has a variety of cultures and traditions that are still maintained by the people to this day. In the diversity of cultures and traditions that exist, there is one culture that continues to be maintained that is eating culture. One of the eating cultures in Indonesia is Patita eating which is the original culture of one of the eastern provinces of Indonesia, namely Maluku province.

Maluku or internationally known as Moluccas and Molukken is the region that has the oldest history in Indonesia with evidence of clay tablets found in Persia and Egypt which mentions the presence of a very rich eastern country, a land of heaven, with natural product of cloves, gold, and pearls, the area is none other than Maluku [1].

One of the areas in the province of Maluku, especially Wayame village, Ambon bay district is a village that still maintain the culture of patita eating. This is because the culture has become a unity or interconnection among different communities of belief there during the conflict in 1999.

One of the areas in Maluku, especially Wayame village, Teluk Patita, or in the Indonesian subdistrict it means eating together, is a tradition of Maluku people. In this culture the food served is from the Moluccas own land which has been borne by each house with the types of food that have been determined or selected by each house and then will be served to be eaten by everyone freely.

Patita eating is the pride of Maluku people for culinary wealth, but in fact now many Maluku people are not yet aware of the potential that can attract travelers and can increase local revenue, especially their incomes. People are beginning to turn to fast food that is very easy to find in shopping centers in Maluku. This resulted to the fact that Patita eating culture began to be abandoned and only held at the time of religious ceremony, inauguration of the king, birth of city ceremony and village events which lasted the most in a year for only five times.

The purpose of these research is to find out the cultural potential of Patita eating that can be a culinary tourist attraction in Wayame village, Teluk Ambon Sub-District, Maluku.

II. LITERATURE REVIEW

A. Patita Dining Culture

The purpose of this joint meal is actually to prepare for life in the future, while still learning from past experiences. Therefore, eating puts people to fill life with useful things. Even at the same time, eating is done as a process of reconciliation. The visible aspect of this eating is the body, where we gain strength from various foods and drinks; mental-spiritual, our respect for the spiritual essence of life by being grateful for life and relations which awakens with respect for
life. All three are interconnected, and no aspect can run alone, without the other. This is where life is built. The importance of life blends also in the plurality of different humans penetrating any bulkhead but in equality of mutual respect. At this point, this culture puts human beings designed or arranged in such a way for a "good life".

Second, eating with a coconut leaf base or eat without a table where everyone enjoys how to eat on the ground. This state of affairs means that although every person in social relationships displays various variations as well as social level, but in essence everyone is same and equal. Eating on the ground without a table is the most basic thing, and that is where all people who eat are invited to feel and experience their own life in equality. Eating on the ground expresses nothing "privileged" or important or honorable or high, otherwise nobody is degraded, or discriminated. The people are in the same social relations that mean everyone is equal. Therefore, the degradation of dignity, violence, or attitudes that point to the destruction of relationships with others is very contradictory to the message of patita eating itself.

Thirdly, there is a negative impression from the term eating on the table, because there is a table head (which is usually occupied by the father), table legs also table hand (which is usually occupied by mother and children). And usually it also greatly affects the strong position of men or follow the style of patriarchy. With this issue, it is often suggested that the term "round table" refers to the value of equality (egalitarian) because there is no "head" or "leg" or "hand". Especially in "eating on the ground without a table", certainly the tendency of dominance, bulkheads, differences, priorities, separation is not there, there is only equality in life without any bulkhead. This message is very important, especially in the context of the society that is full of social segregation and also the hierarchy of society which increasingly rampant and become the model of our life.

Fourth, all for all, this is the message that appears in patita eating. Although there is a duty as a form of togetherness, but no one is more powerful or more important in this event. On the contrary, the participation of all people in this event shows the quality of patita eating itself. We look closely at the increasingly wandering people looking for and enjoying the food there actually looked excited. Thus, everyone has equal access and is not restricted. Although this appears to be ideal in the society, but not everyone have access to it, but in this event, it is available with lavish.

Fifth, it does not seem to be called a meal if the type of food does not characterize something that is particular to the area. It means patita eating characterizes a life that appreciates nature dynamically. Nature provides everything to be access and is not restricted. Although this appears to be ideal, it is available with lavish.

Sixth, interdependency. This is the message that we might catch from patita eating. Everyone sincerely gives and accept meals for togetherness. Mutual giving and receiving are reality that continues to flow in human life. This event encourages people to give each other and receive without limitation because we depend on others. Patita eating seems to assert that humans cannot live by themselves, but need others as well.

B. History of Patita Eating Culture

According to Tourism Law no. 10 Year 2009 Article 1 states that: tourist attraction is something that has uniqueness, beauty, and value in the form of diversity of natural wealth, culture, and hand-made products that become the target or purpose of tourist visit. The state of nature, flora and fauna, as a gift of God, as well as ancient relics, historical relics, arts and culture owned by the Indonesian nation are the resources and capital for the development of tourism to increase the prosperity of the people as contained in Pancasila and the Preamble of Laws Of the 1945 Constitution of the State of the Republic of Indonesia. According to [2] tourist attraction is divided into four parts:

1. The natural tourist attraction, which includes natural scenery, sea, beach and other natural scenery.
2. Tourist attraction in the form of buildings, which include historic architecture and modern, monuments, archaeological heritage, golf courses, shops and other shopping spots.
3. The tourist attraction of culture, which includes history, religion, art, theater, entertainment, and museums.
4. The attractiveness of social tourism, which includes the way of life of local people, language, community social activities, facilities and community services.

In addition to these four components, tourist attraction must also have accessibility and amenity components [3]. Accessibility includes transportation facilities and infrastructure that connect one tourist attraction to others in tourist destinations range from land, sea and air transportation. Accessibility also includes government regulations or regulations governing transportation routes and fares.

Infrastructure is part of tourists’ needs such as accommodation facilities, restaurants, banks, money changers, telecommunications, rental business, sports, information, and etc. According to [3] a good tourist attraction is closely related to four things, namely having uniqueness, originality, authenticity, and diversity.

Uniqueness is defined as a combination of scarcity and uniqueness attached to a tourist attraction. Originality refers to authenticity or purity, how far a product is not contaminated or does not adopt a different value from its original value. Authenticity refers to authenticity. Different from originality, authenticity is often associated with the level of beauty or cultural exoticism as a tourist attraction. Authenticity is a category of values that combine nature, exotic, and earthy.
C. Understanding Culinary Tour

Culinary tour according to [4] is:

“Food tourism is a need differentiate between tourists who consume food as a part of the travel experience and those tourists whose activities, behaviors and event, destination selection is influenced by an interest in food.”

Another definition put forward by Hall and Mitchell on food tourism is:

“Food tourism may be defined as visitation to primary and secondary food producers, food festivals, restaurants and specific locations for which food tasting and/or experiencing the attributes of specialist food production region are the primary motivating factor for travel”[5].

Culinary tourism is a flavor that is interpreted as 'tongue sensitivity' to taste delicious, not a food that is the object. [6]

III. METHODS

Methods and units of analysis used in this study is qualitative Descriptive. The unit of analysis used as study materials in this study is the community of Ambon Bay sub-district amounted to 100 people from March 1, 2016 until 30 June 2016.

IV. RESULTS AND DISCUSSION

A. Overview of Research Sites

History of Maluku

The name of Maluku originally was only to a small five-island chain of Ternate, Tidore, Morotai, Bacaan and Makian spanning 25 miles and only 5 miles from the relatively large coastal coasts of the island Jailolo (6,950 mi²), which today it is called Halmahera. It is north of the equator and southward from the Philippines. This archipelago which has a land of less than 200 mi² in ancient times was inhabited by 25,000 people (compared to 50,000 today). The role-holders of this island are the islands of Ternate and Tidore each "extent of about 40mi² or twice of Manhattaa. Both islands are volcanoes that poke up from the sea floor to a height of more than one mile above sea level. Naturally these two islands are world clove producers. These islands are ruled by the king (ie small leaders or small kings) who control the area spreading westward to Sulawesi, Mindanosa in the north, Papua in the east and Seram and Ambon in the south. Discovered by Portuguese sailors in 1512, which was also the target of the Magellan expedition (1519-1522), so Ternate and Tidore developed into a source of conflict between east and west for the control of the Southwest Pacific region in the 16th century. Three hundred miles from the south of Ternate and Portuguese Tidore discovered a large island named Seram (or Ceram) of 7,200 square miles and its more popular neighboring Ambon island and has an area of 500 mi² in a small island cluster called uliaser.

Hitu is the northern most island of Ambon and Leitimor as its southern peninsula, densely populated by small islands, initially inhabited by 50,000 people (compared to 450,000 today). At that time the island of Ambon did not produce the spices or only little that it produced, so in the 16th century this island has not received special attention from the Western people other than some Portuguese and Spanish missionaries. One of them is the Franciscan missionary Xavier. But on 1574 the Portuguese position of Ternate and Tidore wobbled, so as a result they built a fortress (a trading center that fortified the security fortress) somewhere in the beautiful and protected Ambon Bay that is exactly at the current location of Ambon (the 80,000 people) and making it the basis of Portuguese regional activity.

In 1605 the Dutch managed to drive Portuguese out from Ambon and soon they succeeded in expelling the Portuguese and its Spanish allies from Ternate and Tidore. For decades of continuous war conquering the Moluccas, the Dutch finally strengthened its dominion over the entire eastern region or today called the Great East of the Maluku archipelago which consists of 999 islands and stretches along 1,500 miles, as it has appeared on the current world map. Ternate and Tidore who once opposed the sale of their cloves to Netherland and made a dark sale against the British and other traders, now the Dutch managed to stack them in total.

The success of the Dutch was done by extirpation (logging) the entire clove tree in the northern region. To keep the Dutch in possession of clove reserves for the needs of the world market after the extirpation was implemented, Netherland ordered the procurement of large clove gardens in Ambon and Uliaser and the communities were forced to plant, maintain and harvest and submit the results to the VOC.

History of Patita Eating Culture

Patita eating culture or eating tradition has been around since hundreds of years ago in Maluku. Patita eating is eating together in a large number of people and based on the spirit of kinship. Usually the food served in Patita eating culture is the type of traditional food commonly consumed by people in Maluku. Patita Eating is usually carried out in the days that are considered important. For example, the anniversary of the village, birthday church or mosque, even the birthday of the city or province. Not to mention there are Patita meal between family or clan. There is also Patita eating between Soa (clan), as well as eating Patita Pela Gandong. Everyone who attends Patita's meal have to taste all the food that is Served. Food comes from the community itself and the food is usually served as follows:
It is a typical Maluku food made from raw tuna fish.

This food is usually served with tuna or mubara flavored with turmeric. Papeda is white and textured sticky glue-like with a tasteless flavor. Papeda is rich of fiber, low cholesterol and nutritious.

This food is made from ordinary rice and rice polu with coconut milk and then burned in the fur (bamboo).

This food is a typical food of the islands of Banda which is known by its spices. This nuance of ‘Kuah Pala’ has been known for centuries. Even often presented to the Dutch leader who visit the island of Banda. Nutmeg Fish is often served with papaya urap, grilled red snapper, and bekasang made from tuna skipjack.

Skipjack is usually cooked by piercing it with bamboo then smoking it for about 1 hour. Skipjack is usually served with Colo Colo Sambal which is made from tomatoes, red onion, and chili sliced thin then added salt sprinkling and smothered lime. Without being pulverized, Colo Colo Sauce is also added with basil leaves, raw walnut slices and also sometimes added sweet soy sauce.

This food is made from steamed tuna and spices and added juice of orange juice, toge, long bean, grated coconut, salt and then served.

Sambal gandaria is made from gandaria which is the original fruit of Maluku. Sambal Gandaria is made with a mixture of cayenne pepper, large red pepper, salt, brown sugar or Java sugar and the last input of gandaria is easy (still green).

The foods mentioned above are a small portion of the food that is often served in the culture of ‘Patita’ eating and much more besides the foods mentioned above.

Each family has been given the responsibility to bear the type of food. Later, at the place and time that has been scheduled, the whole family will take the food and then begins the customary ritual and prayer then everyone can eat together without being charged a penny.

Within a year, people in Maluku usually carry out processions two to five times since there are patita meal between clans, eating Patita birthday of the country, birthday of church or mosque, until Regency city anniversary. There are also Patita eating at schools, government offices or private as an expression of gratitude.
B. Results of Demographic Data of Respondents

Gender
The number of female respondents is 59% and 41% men. In the culture of Patita eating, women are also more active in preparing and welcoming the community for the event.

Age
The number of age for 20-30 years is 55.0%, 21% for age 31-40 years, 16% for age <20 years. While the lowest number for age 41-50 which amounted to 8.0%. This is because the older people of Maluku began to lack to join or follow the culture of Patita eating and only the young people who arrange the course of the event.

Education
The largest number of groups in the Bachelor's education is 50.0%, 20% Diploma, 16% senior high school and 8% Master. While the lowest percentage of educational data obtained is doctor with a percentage of 6.0%.

Work
The Data show for students is 32%, 26% private employees, 21% entrepreneurs and 19% government employees. While the smallest percentage is the other which amounted to 2%.

Income
The largest number of groups <1 million is 26%, 22% with income of 5-6 million, 21% 3-4 million and 16%> 6 million. While the lowest percentage of income groups two to three million with the percentage of 15%.

C. Data Result Statement of Cultural Potential

Education
Patita Eating culture is learned in school and introduced in the life of the community. 48% agree with the statement, 26% quite agree, 22% strongly agree and only 4% are less agree that Patita eating culture is learned and introduced in the community.

Work
Civil servants, private employees, entrepreneurs love Patita eating culture. 43% agree, 35% quite agree, 17% strongly agree and only 5% of people who disagree with the statement of civil servants, private employees, entrepreneurs love eating culture Patita.

Society actively carries out Patita eating culture. 36% agree, 35% quite agree, 20% strongly agree and 9% less agree with the data statement community actively carry out the culture of Patita eating.

Environment
The condition of Wayame village sounds promises to be practiced by Patita's patrons. 48% of the public agreed, 27% agreed, 16% strongly agreed, 6% disagreed and only 3% disagreed with the statement that the condition of the atmosphere made it possible to run Patita eating culture.

Social
The government helped petrify in the implementation of Patita eating culture in Wayame village. 40% stated quite agree, 31% agreed, 23% strongly agreed, 5% less agree and only 1% who disagreed with the village government statements helped petrified in the implementation of Patita eating culture in Wayame village.

Patita eating culture carried out according to mutual agreement. 39% agreed, 31% strongly agreed, 25% quite agree and only 5% who expressed less agree with the statement of Patita eating culture implemented based on mutual agreement.

Health
Food in Patita eating culture is good for health. 44% agree, 29% quite agree, 21% strongly agree, 5% disagree and only 1% disagree with the statement that food data in Patita's eating culture is good for health.

The food served in Patita's meal is assured of cleanliness and halal. 46% agreed, 35% quite agree, 16% strongly agree and only 3% disagree with the statement that the food served in eating Patita is guaranteed cleanliness and halal.

Culture
Patita eating culture is the original customs of Maluku. 36% said strongly agree, 33% agreed, 30% quite agree and only 1% disagree with the statement that eating culture Patita is the original custom of Maluku.

The culture of Patita eating is a cultural asset that has been preserved for generations. 37% said strongly agree, 32% agreed, 29% quite agree and only 2% disagree with the statement that Patita eating culture is a cultural asset that is preserved hereditary.

Population
Religion plays an important role in the implementation of Patita eating culture. 43% agree, 28% quite agree, 14% strongly agree, 12% disagree and only 3% disagree with the statement that religion plays an important role in the implementation of eating culture Patita.

Patita eating culture can be enjoyed by all circles of society. 36% agreed, 28% said strongly agree, 26% stated quite agree, and there were only 10% who disagreed with the assertion that Patita eating culture can be enjoyed by all society.
Housing

Patita eating culture is often practiced in rural communities. 38% agree, 29% strongly agree, 28% quite agree, and only 5% say they disagree with the assertion that Patita eating culture is often carried out in rural housing.

Most respondents agree that Patita eating culture is Maluku's traditional custom and Patita eating culture is a cultural asset that is conserved in generation by generation. This can be a tourist attraction in Waiyame Village, Teluk Ambon, Maluku because Patita eating culture only exist in Maluku and preserved by them.

V. CONCLUSION

The government must be able to work with the community in order to preserve the culture and customs of Patita eating in Wayame Village. Patita eating can be used as a promotional tool for tourists to come to visit Maluku. The government and the community work together to make Patita eating as a culinary tourist attraction in the Wayame Village.

REFERENCES

[1] Kontributor Wikipedia, “Maluku,” Wikipedia, Ensiklopedia Bebas, 2018. [Online]. Available: https://id.wikipedia.org/wiki/Maluku.
[2] A. O. Yoeti, Perencanaan dan Pengembangan Pariwisata. Jakarta: Pradnya Paramita, 2008.
[3] H. Damanik, Janianton, Weber, Perencanaan Ekowisata dari Teori ke Aplikasi. Yogyakarta: PUSPAR UGM and Andi, 2006.
[4] C. M. Hall, “Food Tourism Around The World: Development, management and Markets,” 2003.
[5] C. M. Hall and R. Mitchell, Wine and Food Tourism. In Special Interest Tourism: Context and Cases. Brisbane: John Wiley, 2001.
[6] Listiyono, “Merancang dan Membuat Sistem Pakar,” Universitas Stikubank, 2008.