

PHILOSOPHICAL MEANING BEHIND THE CHINESE CUISINE IN MANADO CITY

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Received Date : 08-03-2019
Accepted Date : 18-04-2019
Published Date : 31-05-2019

ABSTRACT

The type of food served at lunar celebrations in Manado city has a distinctive flavor, color color, is seen to contain the meaning of Filososfis for the life of Chinese people. That is, which later became a fascination in this study. The purpose of this research is to uncover the Filofis meaning of the food sundries served in lunar celebrations. Data collection methods are performed with observations of participation and interviews in depth. Data analysis techniques are done qualitatively. The research conclusion that the type of food presented in the lunar celebration contains philosophical meaning for the human life of matching and related to the hope for goodness, the coming of fortune, prosperity, and health that is to be achieved by In the celebration, both individually and in the family.

Keywords: Lunar celebrations, food offerings, philosophical meanings, good wishes

INTRODUCTION

Food is a fundamental necessity for mankind. In addition to the fulfillment of physical needs, food is also a major part such as: Perhelatan, Worship, a religious celebration that makes a menu of certain foods that are presented on the religious day become an important element. Like other religious celebrations, the lunar celebrations are also not separated from the food as a special dish.

The ethnic Chinese presence in Manado City complements the diversity of cultures, languages, and religions. The local ethnic warm greeting in ethnic Chinese is seen in their enthusiasm when ethnic Chinese celebrate lunar.

The people of Manado have known the lunar celebrations as Chinese/Chinese New Year celebrations. As is generally the celebration of religious holidays, the lunar celebrations do not escape the distinctive dish of food.

Dishes according to KBBI something served, the form of food, drink (KBBI, 1995). Food that characterizes and can be found in lunar celebrations in the city of Manado is served for brothers and visiting guests. In general, the dishes are also the main dish at the prayer table, which is served for Thian (the name of God in Manado) and Sin Beng (ancestral spirits) as an expression of respect and gratitude for the Lunar New Year.

RESEARCH METHOD

Data collection in this study using interviews and observation techniques for participation in Chinese lunar celebrations in Manado city. The informant technique is done in purposive and SnowBall. Data analysis methods are done in a qualitative descriptive.

DISCUSSION

1. The celebration of Chinese lunar Day in Manado

The celebration of Chinese New Year or Xijia which is always characterized by a special natural cycle, such as: Continuous rain fall and big winds. The people of Manado will always associate the rainy season with the advent of lunar celebrations. The people of Manado will speak as follows.

The Lunar day Ujang for Chinese dong that blessing, so the taste things klo Chinese Nyandak ada Ujang.

Means:

The rainy lunar feast for those Chinese people is a blessing, strange if the lunar no rain.

In addition, the lunar celebration itself, characterized by the presence of special trinkets that can be seen in almost all the shops in the city of Manado. For ethnic Chinese, lunar celebrations are the earliest series of the religious celebrations of Tri Dharma Buddhists followed by the celebration of Cap Go Meh. Then, arrive at the summit of the celebration, the presence of the ritual procession TPK. Ethnic Chinese express the excitement of the lunar celebration in the hopes that have been extended to each prayer in the family temple and in some T. I Temples . TD (Place of worship of Tri Dharma) in Manado.

Celebrating the Lunar New Year for ethnic Chinese is an expression of joy, because in their belief, the lunar day is the celebration of the newly-established years and encourages the birth of the spirit to welcome new expectations. This lunar celebration, is also an important moment to the birth of harmony of life, creating harmony, and harmony. The lunar celebration of the Chinese ethnic groups in Manado is the creation of unity. Lunar celebrations can bridge a variety of differences, religious differences and beliefs between ethnic Chinese and other ethnics in the city of Manado.

Realization of the creation of togetherness between one and another happens in social activities, there is a relationship between brothers. The elder brother usually gets a visit from his younger siblings regardless of religious differences and beliefs among them. In the event that there is only sharing the excitement in the form of a meal together, share the story of life experiences and offer one another prayers and congratulations to each other. Not much different from the celebrations of religious holidays such as Idhul Fitri and Natal. The event of a gathering of tolerance is also inherent in the celebration of Lunar day. This can be seen when relatives, relatives, and colleagues with different religious background and beliefs visit the family celebrating the lunar year, there will be a special type of dishes presented. For example, the host serves chicken and fish dishes as a substitute for pork. For guests who are not allowed to eat pork.

2. Myths Inherent in Chinese Lunar New Year

As a religious celebration owned by ethnic Chinese, the lunar city of Manado is not separated from various myths. Aaron confirms that: Myth is a sacred story placed in a different age with the time of the storybook, while expressing understanding of reality explains how customary the people's Customs of the Storybook (Aaron: 1998). Some other myths found in lunar celebrations are the inherent belief in various color alloys in the ornaments used for lunar celebrations. Red and golden yellow on lanterns that decorate Chinese ethnic houses, shops, and shrines symbolize something and have certain philosophical meanings.

In connection with the celebration of Lunar feast which begins on the first day of the first month called as Zhēng yuè. Then, end with Cap Go's celebration meh. New Year's Eve before the Lunar New Year celebration is known as Chúxī which means as a night of turnover. The celebration of lunar holidays in Manado in 2019 falls on 5 February.

Some other myths are also part of the celebration of Lunar New Year celebrations. A myth originating from China as an ancestor of ethnic Chinese in Manado city. The myth is

adopted and retained as a legend. At first, the myth that is in the lunar celebration speaks of a wicked creature named Nián (年) as an evil figure who has a gigantic character and makes humans one of its prey.

Some have dubbed Nián (年) as human eaters from the mountains (or in other forms of hikayat, creatures originating from the underwater), which appear at the end of winter. Its presence to eat crops, livestock even villagers. Then there is a population effort to protect themselves from the threat of Nian. Then, villagers put food on their doorstep at the beginning of the year.

Putting food on the doorway as trusted offerings can distract Nian so that villagers and pet animals and their crops will be spared from the blindness of the Nian creatures. At one time, there was a miracle found by local villagers. They see that Nian runs frightened after meeting a young child dressed in a red dress. Then, the inhabitants believed and concluded that Nian was actually afraid of red, so that every lunar new year would come the inhabitants hung the lanterns and red paper rolls in windows and doors and use fireworks to To scare the Nian. Nian's expulsion activities evolved into terms used during New Year celebrations as Guò Nián.

Based on the myth, the celebration of lunar holidays in Manado is also influenced by the dominance of red and golden yellow. It appears on lanterns with golden yellow strokes and the lanterns decorate the Chinese ethnic houses, shops, and shrines. The flare of fireworks to various sounds of firecrackers thundered into the distinctive look of the lunar celebrations in the city of Manado. The red and golden yellow color is the distinctive color that is coloring the lunar feast day

3. Sundries about lunar celebration in Manado city

Seluruh umat klenteng T.I.TD dan etnis Tionghoa yang merayakan tahun baru China or lunar in general before the lunar celebration, also respects the celebration of Chúxī, the night of the turn of the year before the lunar celebration. The celebration of lunar holidays begins on the first day of the first month, they refer to it as Zhēng yuè and will then end with Cap Go Meh celebrations.

The celebration of lunar holidays in Manado in 2019 fell on 5 February. In fact, the celebration of Lunar feast is a thanksgiving for all the large families manifested by having prayers/joint prayer for the ancestors or by ethnic Chinese called the Sin Beng, the Thanksgiving that occurs in the Chinese state refers to the celebration of the spring, the

season of excitement after being overwhelmed by the thick snow that comes in the winter. Spring becomes the beginning of the journey of the life of residents, Thanksgiving season because the farmers can immediately grow crops, to prepare themselves to welcome the beauty. Their excitement is expressed by cleaning the house, improving the environment of residence and places of worship.

All of these activities were adopted by ethnic Chinese in the city of Manado, namely in the presence of several rituals that must be done before lunar holidays, such as tidying up and cleaning houses and houses of worship, improving the parts of houses and houses of worship, decorate homes and houses of worship with ornaments dominated by red and golden yellow.

The ancestral tradition of home cleaning remained firmly held by the Chinese community in Manado City. The house cleaning tradition is interpreted as a way to clear the unfavorable misfortune or fate of the house dwellers and is expected at the time of the turn of the year can be forgotten, there is a desire and hope that welcomes the new year with new hope and can achieve good luck. The result of the interview with a Sie spirituality at Kwan Kong temple, Johan Rawung (49 years old) said various activities before welcoming Chinese.

"The welcome preparation is usually done a month before lunar celebrations, for those who are able to replace household furniture can be done but for most families only clean and tidy the house into a part of the welcome ritual of lunar day. Not forced to always replace the furniture, but the most important decoration is cleanliness". (Interview on January 22, 2019).

The above narrative was also strengthened by the interview with a youth activist of BHK Temple, Indra (26 years old) about various welcome preparations of the coming of Chinese day.

"Bites ordinary Manimpang, Bekeng clean House, if there doi, can be renovation mo, or BA paint, ba buy le tu new furniture, mar Nyandak There is the coercion kwa musti Customize Deng Bites PE economic ability".

The above speech can be interpreted as follows.

"We are regular tidying up, cleaning up the house, if there is money, a biased renovating or painting houses, buying also new furniture, but no coercion but must be adapted to our economic capabilities".

Cleaning and renovation is not only done at home, but also in the temple of Tri Dharma in Manado city, such as: In the Temple of Kwan Kong, the temple of Ban Hin Kiong, and other

temples so that when the lunar feast there is a new nuance felt. The readiness to welcome the lunar is done in the family by preparing a clean, neat, and beautiful home that is the first step to welcoming the coming of the good day; sustainable sustenance; Prosperity that continues to overflow; Health and safety, the good will come in large families. That is a form of hope that is always missed. A essence of hope of ethnic Chinese in welcoming and celebrating the lunar day.



Figure 1. Building, maintaining the Kwan Kong temple and Ban Hin Kiong Temple towards lunar year 2019

Photo courtesy of: Sri Martini Private Document 2019.

Another thing that is done in the family is to implement Ash table cleaning, Ling Wei (a wooden plank sheet written by the name of the deceased ancestor), having pilgrimage and cleared the ancestral tomb, visiting the house of Ashes Actualisation of reverence and a sign of revenge on ancestors. Having a gala dinner for the spirits of the ancestors or also called the Sin Beng by presenting a variety of delicacies that are loved by the ancestors in their lifetime. Serving a delicious meal for the Sin Beng by children and grandchildren is considered the joy and happiness that is felt when welcoming the Lunar New Year. The same is also experienced by the ancestors in nature. In the moment it also held the burning of Jin Zhi (the money of the Spirit), Zhi Zha (clothing, home-Home, Mobil-mobilan), as a sign of devotion and reply to what his parents had done to his children. However, in lunar celebrations there is a uniqueness that is inversely proportional to the tradition of home cleaning, namely in the celebration of the day "H" is no longer allowed to sweep the house. This is related to the belief that the cleaning of the house that is done on the right of the lunar day is meant as an act that can clean all the sustenance, goodness and prosperity that has come in the house. As well as

how to eat food served at the dining table, the dishes served are not allowed to be spent at the time. There should be food left over. This relates to the belief containing connotations in contact with the notion that sustenance is not to be spent in an instant, but there must be a left to be saved until there is a provision for the entire family.

4. Philosophical meaning behind various Chinese dishes

he thing that is not less interesting on the Lunar New Year celebrations in the city of Manado is colored by the presentation of various dishes are delicious. Various food dishes are usually brought to the shrine as a family offering to the Thian and the sin Beng or better known as offerings. In connection with the offerings (Koentjaraningrat: 2002) confirms that the offerings are one of the means in the ritual that cannot be left to be presented at the moment. Offerings are a feast of various means, such as: Flowers, frankincense, money Recehan, and food, so that spirits do not disturb and obtain salvation. The offerings at home by the family also offered a variety of meals for the ancestors (Sin Beng).

The family also prepares a variety of food that will be eaten together with the entire core family and the relatives who come in. The tradition of visiting each other became a meeting event for colleagues and friends to be and increasingly lively with a variety of traditional Chinese food served at the dining table. Some of the compulsory food served at the lunar celebration itself has a philosophy that is believed by ethnic Chinese people in Manado city. The dishes provided in welcoming Chinese lunar celebrations consist of a variety of Chinese-style cakes, dishes with animal menus, fruits, long-life noodles, some sweets, and soups that are typically served. Various dishes are mandatory food that characterizes the lunar celebration. The presence of various variants of these foods becomes significant to ethnic Chinese. This is because every dish served always contains a philosophical meaning that is believed and useful for the continuity of the perpetration of the culprit.

The Chinese celebration of Manado is colored by various dishes that have been adapted to the situation and conditions. All adapted to the economic capabilities of local Chinese society. This is a factor that affects the changing menu of dishes for the Thian and the Sin Beng. The rules of the food presentation presented in the lunar calendar are not the same as the food of Chinese ancestral land in China. This is a description of the interview with a speaker, Jerry 50 year January 24, 2019

Chinese dishes so adapted to the ability of bites economics, Nyandak there is an element bapaksa for MO Presents, customize the bites PE materials that exist.

Tuturan is interpreted as follows.

The dish is adjusted to our economic ability (people who celebrate the lunar), there is no element of compulsion in presenting it, adjusted also with the availability of materials around us.

Referring to the speech in the interview then the Chinese community in Manado City can be found facts related to the presentation of various cakes, such as: Lapis legit can be replaced with cake balapis (lapis), as well as special cakes in the city Manado, such as: Nasi Jaha, Polote (cupcakes), which looks no longer should be pink or dark red but there is also a chocolate because the mixture is brown sugar. All with rice flour, my cake, kuebasket based on glutinous flour, brown sugar and coconut milk, and spices.

Basket cakes are an icon for ethnic Chinese, and people outside the ethnic Chinese. Manado City community is no stranger with pastries, such as: Polote Beng, Balapis, my cake because these cakes can be found in everyday life and are always available in traditional markets and pastry shops. The other uniqueness in the process of making a basket cake is a long time $\pm 6 - 10$ hours, hard work and persistence because at the time of its creation, stirring the cake dough basket must be patient patiently. When the process of making basket cake baskets can not speak coarse and the fruit until the basket cake thick textured, sticky, sweet. Kue lapis or by the people of Manado better known as a baltherapist cake made from a variety of basic ingredients that use variations of flour. Some are using rice flour, tapioca starch combined with sugar, coconut milk as well as food coloring, such as Suji leaves to produce green color or instant food coloring available at pastry material shops.

Various cakes are usually dominated by red-colored cakes. Each pastry has a deep philosophical meaning. The meaning contained in the cake dish is usually related to sustenance, prosperity, harmony of life.

The cakes that are the dishes of the lunar celebration have different meanings. Sweet from a variety of cakes, such as: Cake baskets, Balapis, polote and cake column cake I symbolize the ethnic Chinese longing so that in family life can enjoy a happy life with the relationship of relatives, health, and fortune.

In the picture 2 and 3 below displays various kinds of cakes arranged at the prayer table in the Temple and Family prayer table.



Figure 2. Cupcake Dish and Balapis (Lapis), My cake at the showtable

Photo courtesy of: Sri Martini Private collection 2019.

Gambar2 about the dish of cupcakes or by the community of Manado is known for Polote and Balapis (Lapis). Polote column or cupcakes in an open shape. In the upper part with the shape of the chap and in the end part divide and shaped four parts that symbolize the sustenance that will continue to come throughout the year from various angles and directions. For ethnic Chinese, it is a cake that carries a fortune for the one who is in the provision of sues will come all year round.

Lapis cake is a symbol of hope for blessing and the sustenance that continues to come and the family is increasingly well established. While my cake symbolizes the hope of achievement of long life, and healthy always, it is preached with the shape of my cake which is very similar in shape to the turtle. Turtle is an animal that can live for 500 years, it is the basis of analogy for the philosophy of the Shewbread at the Chinese lunar celebration in Manado.



Figure 3. Basket cake

Photo source: Ce Susan collection 2019

Picture 3 of the cake basket, as a picture of the hope in human life, that there must be persistence in trying and continue to be intertwined a sense of mutual that manifested in a close relationship with the whole family.

Especially for Chinese, animal-derived dishes, they are divided into three types of animals that also represent three natural elements, such as: water element,

Earth and Air. The water element is represented by the 鱼 fish (Yú), the earth element by the 猪 Pig (Zhū), as well as the air element represented by 雞 Chicken (jī).

Trusted by the three elements of animals with each trait they possess, can represent a character that is often inherent in one's self. A 猪 Pig (Zhū) is an animal that is one of the favorite dishes in the Imle celebration dish. Many people understand that the lifestyle of pigs is lazy and dirty. However, the fact about the animal's lifestyle is precisely a memorial to the ethnic Chinese, which is to be expected for someone who eats pork dishes in the lunar celebration will not be a lazy person in his life. Chicken is often called a greedy animal that is expected when a person is eating it on the lunar feast the nature of greed will disappear in his life.

More about the animal offerings that represent the element of water, ethnic Chinese in the city of Manado adapting, with the environment. It looks at this water-containing dish. There is adaptation especially for milkfish dishes, recommended fish to be a menu of dishes that represent the element of water, specially in cities that have ethnic Chinese celebrate Chinese lunar. However, in Manado City Milkfish replaced with more familiar types of fish,

such as fish tude, salt fish (salted fish), and tuna fish. Three kinds of animal (chicken, fish, and pork) are philosophically represent various patterns of life and will be outlined as follows.



Figure 4. Chicken animal, fish, pork

Photo courtesy of: Collection of Kwan Kong temple and Various sources 2019

Picture 4 of a variety of animal offerings representing the three natural elements that exist in human life. Tri Dharma people celebrate Chinese using animal offerings that represent natural elements as an inseparable part of their life. Dishes derived from meat have a good meaning because the pigs depict prosperity. It is analogoed to the body of a fat pig and for some obese people are often associated with an increasingly obese body. Another animal dish comes from chicken meat that leads to a chicken lifestyle into a symbol of craft, never giving up.

As animals representing the air element of chickens also symbolize loyalty and obedience. Menu serving of whole-shaped chicken meat is not cut into pieces. It implies hope that in the family will always be intact and happy. Fish represent the sustenance and fortune that continues to flow in the family, such as the life of fish that always moves not at one point

only. Selected fish is a must choose fresh fish with a size tailored to the purchasing power of the people who will celebrate it.

Another main dish that should not be left behind is Shou Mian or commonly called long-life noodles. Noodles served lengthwise and uninterrupted.



Figure 5. "Shou Mian" noodles long life

Photo courtesy of: Susan Ce Document 2019

Fig. 5. About Shou Mian. Hope that is attached to the noodle dish, if a person is eating it, the person will be long life because the philosophy that exists in the course of Shou Mian symbolize long life, many sustenance, not dashed, and happiness achieved in New Year's Lunar and future years. There are also several dishes, such as: sweets, a mix of several vegetables and dumpling-shaped snacks, each representing the philosophy of human life and no longer a major treat for a visiting family. This is because the economic adaptation and flexibility of the culture that flows following the life of the people. The results of the interview with the speaker, Reynaldi (activist young group Kwan Seng Bio Temple on 27 April 2017.

"The dishes that do not have to hold the one that we are not able to reach, the most prominent are the intention and sincerity when giving offerings to the ancestors and the Thian ones".

Serving fresh fruits is also a part of the feast in lunar celebration. Various dishes of fresh fruits, such as: Mandarin orange, apple, pineapple, banana, cucumber is served on the table of Prayer. For ethnic Chinese some fruits that have been presented not only choose the fruit that is in the market or in supermarkets, but the fruits are chosen because it has philosophical meaning associated with the Chinese ethnic expectations of The coming of sustenance and prosperity.

Mandarin Orange is yellow, by ethnic Chinese is regarded as a symbol of happiness because it relates to the coming of abundant sustenance. Apples are also fruits that bring peace and prosperity. Bananas that are included in the lunar offerings are the fruit that can serve to call prosperity, sustenance, and blessings to ethnic Chinese who are celebrating Chinese lunar. Pineapple with a leaf crown that blooms is a symbol of hope for sustenance that is awaited by ethnic Chinese in lunar celebration. Cucumber seems to be more adapted to the ancestor's pleasures, so as to complement various fruits as part of the feast of the lunar celebrations.

A tribute to the Lelengur (Sin Beng) became an important part of not only being done during life, but also when the ancestors were gone. Many prayers are transmitted on the altar of worship so that the ancestors get happiness and ask for blessing to accompany the life of children and grandchildren. The inner bonds between parents as ancestors with children as generations continue to be woven. Life to two generations living in different realms does not create a line of separation.



Figure 6 Various fresh fruits are presented on the offering table.

Photo courtesy of: Kwan KongManado Temple Collection 2019

Picture 6 shows the fresh fruits that are served at the table of worship which are presented as a tribute to the Thian and the ancestral spirits (Sin Beng). Fruit dishes are served, such

as: Citrus (jú zi zhi), banana (Xiāng jiāo), pineapple (bō luó), Apel (Píng guǒ), cucumber (Huángguā). The fruits are neatly arranged and the fruits are chosen to the best of the maximum size. The price of fruits is often no longer a consideration, because of the desire to provide the best for the Thian and the Sin Beng.

CONCLUSION AND SUGGESTION

Conclusion

The feast of the lunar celebrations is full of philosophical meanings associated with human beings. Food elements both fruits, and animal offerings presented in lunar celebrations in the city of Manado have undergone an adaptation, adapted to the economic ability and habits of the consumption patterns of the people of Manado. Each dish is full of philosophical meanings that is associated with the hope of good, prosperity, and health to be achieved both individually and in families.

Suggestion

The importance of the inheritance of values contained in each lunar celebration to the next generation, so they are able to respect and hold it as part of his life. The next generation understands that the ancestral heritage of: the meaning of Filososfis present in every Chinese dish is something that must be preserved.

ACKNOWLEDGEMENT

A thank you, the author spoke to promoters, resources, and other parties who have contributed to the completion of the research for this publication.

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