

Exploring Traditional *Dadiab* Food as a Part of Cultural Identity and Sustainability in Minangkabau Tribe Tourism

Amy Maulid^{1*}, Fajar Ciptandi¹

Telkom University, Jakarta, Indonesia

*amymaulid@student.telomuniversity.ac.id

Abstract

Traditional food is an intangible cultural heritage that has regional, specific characteristics, various kinds and types that reflect the natural potential of each region, so that Indonesia is not only said to be rich in nature, but also in all the diversity of culture and food that exists, but this does not rule out the possibility These traditional foods will experience extinction if their sustainability is not maintained, such as the conventional *Dadiab* food which originates from West Sumatra. *Dadiab* is a traditional yogurt from milk buffalo originating in Minangkabau, West Sumatra. *Dadiab*, as traditional food, needs to be preserved in modern society by providing elements of novelty but still taking into account the characteristics and fundamental values that have been previously owned. This study aims to analyze the application of the innovation leadership pyramid in the traditional food product *Dadiab* in order to discover the elements of tradition in the traditional food product. This research uses a qualitative descriptive method by collecting data through observation, interviews, and literature study. The data obtained comes from factual conditions in the field when conducting research, so the data received will be analyzed using the innovation guide pyramid. It is hoped that the results of this research will be able to find new elements that can be applied to traditional *dadiab* food so that the traditional food remains preserved.

Keywords: traditional food, *dadiab*, innovation guiding pyramid

A. Introduction

Traditional culture is a culture formed from the diversity of tribes in Indonesia, influenced by history, habits, and customs. Traditional culture is grouped into two, namely, tangible and intangible. Intangible culture, for example, rhymes, conventional ceremonial dances, traditional food, etc., while tangible culture or artifacts, for example, are traditional houses, traditional clothing, etc. Intangible cultural heritage is intangible/abstract, such as concepts and technology, and can pass and disappear in time with the times, such as language, music, dance, ceremonies, and various other structured behaviors (Sedyawati, 2002).

Traditional food is intangible because recipes and methods of making and processing are passed down from generation to generation, continuously reinvented by communities and groups in response to the surrounding environment, and provide a sustainable sense of identity. What can be said of traditional food if the emphasis is on the heritage and characteristics of a region, which is influenced by raw materials' geographical location of the area of origin so that it can be said that each region has its food characteristics (Eliazer, 2013).

According to Trichopoulou et al. (2007), traditional food is defined as a type of food commonly consumed by the community according to ethnic groups and specific regions based on the first criterion processed by food recipes known and applied for generations in the social system of the family or community concerned, secondly processed from food ingredients available in the local area both from their farming efforts and those available on the local market, thirdly the taste and texture of these foods meet the tastes of members or extraordinary communities concerned.

Traditional food is intangible because the recipes and methods of making and processing are passed down from generation to generation, which are continuously recreated by communities and groups in response to the surrounding environment, and provide a sustainable sense of identity, which can be said to be traditional food if the food is heritage and characteristics of a region, which are influenced by raw materials, geographical location of the area of origin so that it can be said that each part has its food characteristics, not only that the way of processing food recipes is also hereditary.

According to Rocillo-Aquino et al. (2021), traditional food is defined as a type of food that is commonly consumed by the community according to ethnic groups and specific regions based on the first criteria, processed according to food recipes that are known and applied for generations in the social system of the family or community concerned, secondly processed From food ingredients available in the local area, both from own farming and those available at the local market, the three flavors and textures of these foods meet the tastes of the particular member or community concerned.

Traditional food is a form of culture characterized by regionalism, specificity, and various kinds and types that reflect the natural potential of each region. Food is not only a means of fulfilling one's nutritional needs but is also helpful for maintaining human relations; it can also be sold and promoted to support tourism which can help an area's income. This proves that Indonesia is not only said to be rich but also all the diversity of culture and food. Each region and ethnic group in Indonesia has traditional food that has the potential to become a regional attraction (Jannah, 2022).

However, not a few traditional foods have the potential to be preserved and may not even be known by most of the population (Harsana, 2005). One of the traditional foods that are threatened with extinction is *dadiab*. *Dadiab* is a traditional food product from the Minangkabau tribe of West Sumatra. *Dadiab* is made from buffalo milk and is processed traditionally in West Sumatra (Arnold & Rajagukguk, 2021). *Dadiab* production is usually done by local producers, traditionally through natural fermentation in bamboo tubes covered with banana leaves. This *Dadiab* preparation led him in 2020 to become one of the nominees in the Traditional Drinks category NO SK 372/M/2021. Most popular from Bukittinggi, West Sumatra, is in the Indonesian Pesona Award (API) held by the Ministry of Tourism and Creative Economy.

However, currently, the existence of *dadiab*, which is rich in traditional and cultural values, is starting to experience a decline and shift when compared to the past; this is caused by intervention factors both from within and from outside that affect the existence of *dadiab* at present, even though traditional food must be maintained because it is a cultural heritage that has the values and identity of a region (Effendi et al., 2023). From the description above, it can be concluded that *Dadiab* as a traditional food needs to be preserved so that it can survive amid modern society by providing elements of novelty while still taking into account the characteristics and fundamental values that have been previously possessed. For this reason, this study discusses the study of understanding the implementation of innovation guiding pyramids to discover the elements of tradition that exist in *dadiab* traditional food products originating from the Minangkabau tribe. These traditional elements lie at the fundamental foundation of the pyramid guiding innovation; these traditional elements directly influence society, eventually forming a vital and absolute principle that will affect it in thinking and acting. These elements will continue to be carried on in the future in the development process to obtain the elements of novelty.

B. Literature Review

***Dadiab* as Traditional Food**

Dadiab is a lump of milk that does not change or breaks again after curdling, smells, tastes sour, and is produced by boiling buffalo milk in bamboo

or as traditional buffalo yogurt. According to Azima (1983), in a book on the benefits of probiotics, *Dadiah's* lactic acid bacteria support public health. According to Sirait (1993), good *dadiah* is white with a consistency resembling sour milk (yogurt) and has a distinctive aroma of sour milk. *Dadiah* has a protein content of 39.8% with a relatively complete content of essential amino acids, calcium, and vitamins B and K, which are formed during fermentation (Pato, 2003).not only that, but *dadiah* is also a food with traditional and cultural values, where *dadiah* is usually served at significant events of the Minangkabau people. In the past, *dadiah* was a favorite food to replace side dishes and side dishes, which were eaten using rice with sambalado (chili), sliced onions, and betel nut. Betel has a function to remove the sour or fishy aroma produced by the fermentation process, so it can be said that *dadiah* is a food with a specific demand, such as parents or rural communities that make *dadiah* not well known to today's youth.

Along with the development of an increasingly modern era, people currently prefer ready-to-eat food or drinks, considered more practical and attractive, raw ingredients for seasonings that are hard to find, so many local people no longer serve these traditional foods and culinary developments with taste. Which is more varied, which causes traditional specialties to be endangered; the limited distribution of *dadiah* also makes this traditional food only known in the surrounding area, even though *dadiah* is a traditional food product that must be preserved.



Figure 1. *Dadiah*

Source: indonesiakaya.com (2022)

The importance of maintaining the existence of tradition (Nugraha in Ciptandi 2020) explains that there are several terms related to the idea of preserving Tradition, including preserving, strengthening, protecting, reviving, and revitalizing. , restore (restoring), transform (transforming), or maintain (conserving). Generally, this concept is grouped into two based on the main objectives to be achieved; the first is conservative, which relates to maintaining, protecting, and preserving. It can be seen as an action to protect and maintain

traditions with all possible changes and maintain traditions in their original form. While the second is transformation, namely reviving, strengthening, restoring, and transforming, this concept supports developments and changes that occur; this is based on the fact that nothing is static and silent in real life. Providing innovation is one of the efforts to maintain the existence of *dadiab* in traditional food. Many strategies can be implemented so that traditional food remains adaptive. The tradition continues to take part amid the proliferation of modern food in Indonesia without having to lose its original identity; therefore, before innovating traditional food, we need to map out the elements that are fundamental to the traditional food using innovation guiding pyramids, innovation guiding pyramids is a method that can be used to help create excellent and appropriate innovations by conducting in-depth understanding studies of a tradition and carrying out the development stage by inserting elements of novelty but still maintaining the identity of the Tradition (Ciptandi, 2021). With an understanding study of pyramids guiding innovation, researchers can map the traditional elements on the fundamental ground so that these traditional elements are absolute, which will always be brought along when inserting novelty elements into traditional *dadiab* food.

Innovation Guide

Elements that are the fundamental ground for traditional food are found on the pyramid guiding innovation according to (Ciptandi, 2021) as follows: (1) Traditional artifacts are tangible or physical forms that can be observed, and their elements can be described, including materials, techniques, forms, functions, dimensions, and aesthetics; (2) Traditional ecology is an environmental condition where people interact with ecological elements. This interaction occurs naturally, where the community and its environment have a reciprocal relationship by caring for one another, this traditional ecology shows the characteristics and characteristics as well as the local wisdom that develops in it, ecology includes water, soil, air, animals, and plants; (3) Teaching tradition, namely how to teach, pass down, and pass on everything contained in the Tradition, both in the form of experience regarding the procedures for living in society, these values and meanings are internalized as principles of life in the form of motivations, beliefs, myths, and rituals, as well as knowledge of a particular technique and skill; (4) Material Culture, namely philosophical values in the form of ideas, beliefs, and behaviors that apply communally and are carried out with full awareness.

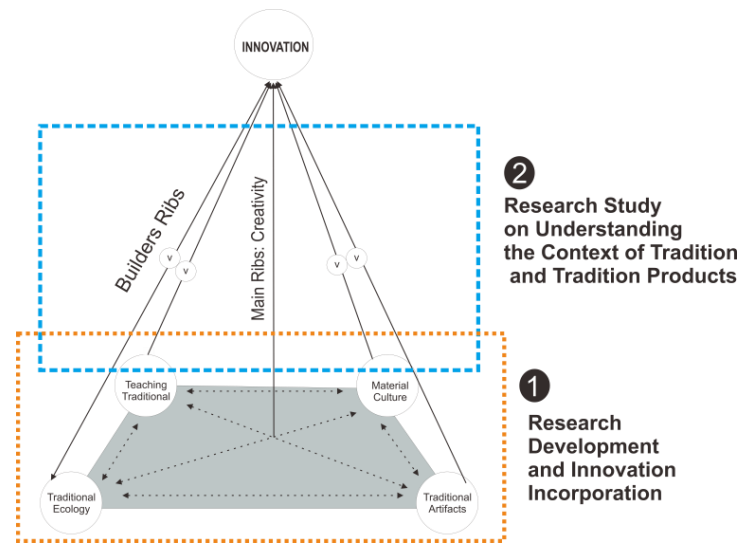


Figure 2. Innovation guiding in pyramid concept
Source: Ciptandi (2021)

C. Research Methods




The research stage in implementing the innovation guiding pyramid concept is an understanding study stage to map the fundamental ground of traditional *dadiab* products as traditional food. This stage was carried out using a qualitative approach. According to Mukhtar (2013), the qualitative descriptive research method is used by researchers to find knowledge or theory regarding research at a specific time. This study uses a qualitative descriptive research method because it wants to know and describe the existence of *dadiab* and the values contained in *dadiab*. This research is supported by data collection techniques: library research, field observation/ethnography, and in-depth interviews. Ethnography involves a combination of fieldwork and observation, which aims to understand traditional phenomena that reflect system knowledge in a cultural group, namely researchers making direct observations in West Sumatra, observing the process of making *dadiab*, from milking buffalo to the marketing process. The results of direct observation can be a data source used to obtain the latest data regarding the development of *Dadiab* today so that it can be presented and described in the form of pictures and words. Then, in-depth interviews were conducted face to face without using an interview guide to find out in detail the data regarding the development of *dadiab* today, which was conducted with five resource persons with different professional backgrounds, namely buffalo breeders, local producers, culinary practitioners, and *Dadiab* consumers. This resource person was chosen because his activities directly relate to traditional *dadiab* food. The first resource person was Mr. Safar (55

years old), a buffalo breeder and local producer. The questions asked were about the process of making *dadiab*, starting from the process of milking the buffalo until it becomes the form of *dadiab*, as well as matters related to the tradition of consuming *dadiab*. The second resource person is Mrs. Gus (50 years old), a trader who markets in traditional markets. The questions about *dadiab* enthusiasts range from the consumer's age to the income earned. The third resource person is Rahmat (35 years old), a processed *dadiab* (*ampiang dadiab*) seller in the Bukittinggi modern market. The questions asked were about fans and how to make *ampiang dadiab*. The fifth resource person was Mr. Afrizal (64 years old), a native of West Sumatra who had migrated. The question asked was about his attraction to *dadiab* food. The fifth resource person is Mrs. Yus (50 years old) *Bundo Kanduang*. The questions asked were about customs regarding traditional *dadiab* food and the past and present conditions of *dadiab*.






D. Result and Discussion

Based on the pyramid concept that guides innovation, the analysis of the fundamental ground elements that must be known to bring about innovation is as follows :

Table 1. Traditional elements of the fundamental ground

Fundamental Ground	Description	Image
Traditional artifacts	White in color, sour taste is usually mixed with betel onions or <i>sambalado</i> (chili).	
		Source: eddysatriya.wordpress.com (2021)
	Closed using leaves tied with rubber or rope or banana stem skin.	
		Source: diadona.id (2020)
	Rice accompaniment	
		Source: wordpress.com (2015)

Exploring Traditional Dadiah Food as a Part of Cultural Identity and Sustainability in Minangkabau Tribe Tourism

Fundamental Ground	Description	
Traditional Ecology	<p>The availability of forage in nature in West Sumatra is still adequate because the size of West Sumatra is still natural and beautiful, especially in rural areas.</p>	
	<p>The large population of buffalo, because most of the Minangkabau people raise buffalo</p>	
	<p>Rural life is still beautiful and traditional, so the staples consumed come from the natural surroundings, such as plants and animals that are available in the environment and are suitable for consumption by customary and religious values.</p>	
Teaching Tradition	<p>Traditional teaching is carried out spontaneously or indirectly by observing parents/relatives, or neighbors who raise buffalo and participate in the herding so that they can see directly how the process of taking <i>dadiah</i> is done.</p>	
	<p>Eating <i>dadiah</i> in the showering ceremony for a newborn child is a form of happiness because a child has been born.</p>	

Fundamental Ground	Description
Material culture	<p>The tradition of eating <i>dadiab</i> at the Sunnah Rasulullah ceremony (circumcision) is a form of happiness because a child has carried out one of the religious orders, which is part of the Islamic teachings.</p>
	
	<p>Source: indometro.id (2020)</p>
	<p>The tradition of eating <i>dadiab</i> is a symbol in instilling Minangkabau cultural values in which the buffalo itself is a symbol of the Minangkabau tribe.</p>
	
	<p>Source: bnewsmedia.id (2020)</p>
	<p>At weddings in Minangkabau, <i>dadiab</i> is a food that must be served for traditional dignitaries such as <i>Datuak</i> and <i>Pangulu</i>.</p>
	
	<p>Source: kabarsumbar.com (2019)</p>

According to Ardiwidjaja (2020) preserving typical traditional drinks as a potential for developing culinary tourism is Cultural Tourism which must be maintained and maintained by the people of a nation and its culture. Maintaining traditional food in the proliferation of contemporary fast food is an important thing that must be done by both the community and culinary actors, who in this case are the main actors because the influence of the changes that occur is an unavoidable choice so that traditional food products continue to adapt (Rasa et al., 2023). In the development of time and technology, however, this change is not necessarily made immediately, looking at the level of needs and priorities without having to harm the values that are considered reasonable and essential that were previously owned and can still be maintained if they are still appropriate and relevant to current conditions.

By mapping the traditional elements of traditional *dadiab* food products using the pyramid concept that guides innovation, we know things that are authentic, such as the characteristics or identity of a product, so that in making efforts to update or insert technology that is influenced by external intervention factors in traditional products located on the ribs of the guiding pyramid

builders, we still carry our original identity which lies on this fundamental ground, usually matters relating to traditions, customs, habits, beliefs and the environment lie on the fundamental ground. This is, of course, absolute so that in thinking and acting, we always consider the basic things that are on the fundamental ground.

F. Conclusion

By mapping the elements using the innovation guide pyramid, we know the basic things that are distinctive and identify them so that they become the primary thing that must be considered when inserting new elements that are in the building blocks of the innovation guide pyramid. Study of understanding the implementation of the innovation guide pyramid in This research is still at the fundamental ground stage, which produces traditional elements, so it is hoped that the next step can involve the role of building blocks, namely by including aspects of novelty in conventional food which are influenced by intervention factors such as technology, skills in adding flavors, etc., so that the new elements provided do not conflict with its values.

The results of this research are the basic things in a product, which are identity and distinctive, which can be mapped using the help of an innovation guide pyramid so that these basic things will later become a reference in carrying out product development using the building blocks on the innovation guide pyramid.

REFERENCES

- Arnold, M., & Rajagukguk, Y. V. (2021). Characterization of Dadih: Traditional fermented buffalo milk of Minangkabau. *Beverages*, 7(3), 1-6. <https://doi.org/10.3390/beverages7030060>
- Ardiwidjaja, R. (2020). *Cultural tourism*. Ponorogo: Uwais Indonesian inspiration.
- Azima, F. 1983. *Study of Dadiah, Faculty of Agricultural Technology*. Yogyakarta: Gajah Mada University.
- bnewsmedia.id. (2020). Dadiah makanan tradisional masyarakat khas Minangkabau. <https://bnewsmedia.id/>. Accessed on April 15, 2023.
- Ciptandi, F. (2020). The identity transformation of Gedog Batik Tuban, East Java. *Journal of Urban Society's Arts*, 7(2), 65-73.
- Ciptandi, F. (2021). Peluang adaptasi kriya terhadap perkembangan teknologi. *Almiah Kriya Universitas Telkom*, 1-5.
- diadona.id (2020). Jarang dimanfaatkan, gedebog atau batang pohon pisang. <https://www.diadona.id/food/>. Accessed on February 22, 2023.

- eddysatriya.wordpress.com. (2021). Vocabulary kuliner minang. <https://eddysatriya.wordpress.com/>. Accessed on March 05, 2023.
- Effendi, E., Festiyed, F., Azhar, M., Andromeda, A., & Yerimadesi, Y. (2023). Dadiah: As a highly nutritious probiotic drink typical of Minangkabau and ethnosience-based science learning resources. *AIP Conference Proceedings*, 2673(1). <https://doi.org/10.1063/5.0127222>
- Eliazer, S. L. (2013). Pembuatan buku makanan tradisional Surabaya sebagai upaya pelestarian produk lokal. *JUNO: Jurnal Art Nouveau*, 1(1), 87-95. <https://jurnal.dinamika.ac.id/index.php/ArtNouveau/article/view/201>
- Harsana, M. (2005). Traditional food as a tourist attraction. *Proceedings, National Seminar*. Yogyakarta: FT UNY.
- indonesiakaya.com. (2022). Dadiah, fermentasi susu tradisional khas Minangkabau. <https://indonesiakaya.com> <https://indonesiakaya.com/pustaka-indonesia/dadiah-fermentasi-susu-tradisional-khas-minangkabau/>. Accessed on January 17, 2023.
- indometro.id. (2020). Makan Dadiah. <https://www.indometro.id/makan-dadiah>. Accessed on January 19, 2023.
- infosumbar.net. (2022). Ampiang Dadiah. <https://infosumbar.net/artikel/>. Accessed on January 11, 2023.
- Jannah, M. (2022). Strategi pemberian makanan bergizi melalui makanan tradisional Di Ra Nuril Qolbi Sambiroto Kapas Bojonegoro. *Skripsi*. Universitas Nahdlatul Ulama Sunan Giri, Bojonegoro.
- kabarsumbar.com. (2019). Dadiah untuk pernikahan masyarakat Minangkabau. <https://www.kabarsumbar.com>. Accessed on April 22, 2023.
- Mukhtar. (2013). *Practical methods of qualitative descriptive research*. Jakarta: GP Press Group.
- Pato. (2003). The potential of lactic acid bacteria isolated from curd. *Indonesian Nature Journal*, 5(2): 162–166.
- Rasa, I. N. M. A. G., Astiti, M. P., Semaryani, I. A. A. M., Yudiastari, I. N. M., Parwata, I. K. W., & Yanti, G. D. D. (2023). *Bali Traditional Food Entrepreneurship*. Surabaya: Scopindo Media Library.
- Rocillo-Aquino, Z., Cervante-Escoto, F., Leos-Rodriguez, J. A., & Cruz-Delgado, D. (2021). What is a traditional food? Conceptual evolution from four dimensions. *Journal of Ethnic Foods*, 8(1), 1-10. DOI:10.1186/s42779-021-00113-4.
- Sedyawati, E. (2002). *Indonesian heritage: Indonesian performing arts*. Jakarta: Books Between Nations
- Sirait, C. H. (1993). *Traditional milk processing for the development of dairy agroindustry in rural areas*. Ciawi Bogor: Livestock Research Institute.

Exploring Traditional Dadiah Food as a Part of Cultural Identity and Sustainability in Minangkabau Tribe Tourism

Trichopoulou, A., Sokara, S., & Vasilopoulou, E. (2007). Traditional foods: a science and society perspective. *Trends in Food Science & Technology*, 18(8), 420-427. <https://doi.org/10.1016/j.tifs.2007.03.007>

Wikipedia. (2022). *Sosiologi pedesaan*. https://id.wikipedia.org/wiki/Sosiologi_pedesaan. Accessed on January 20, 2023.

wordpress.com. (2015). *Traditionally Modern Food*. <https://traditionallymodernfood.wordpress.com/category/rice-accompaniments/>. Accessed on January 25, 2023.