



APPLIED LINGUSTICS (GASTRONOMIC STUDY): NAMING, TYPICAL CHARACTERISTICS AND MANUFACTURING TECHNIQUES ON DOCUMENTATION OF TRADITIONAL SNACKS AT PURWOREJO DISTRICT MARKET

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Accepted :

March 10, 2024

Published :

June 10, 2024

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ABSTRACT

Traditional foods have names whose origins are unknown. The names of these traditional foods contain meaning, cultural values and history that shape them. This is important to document in order to preserve traditional food and to enrich the formation of Indonesian vocabulary. This research aims to (1) inventory and document Purworejo traditional food in the form of market snacks; (2) describe the meaning of names, characteristics and techniques for making traditional market snacks in Purworejo. This research is qualitative research using a documentation study approach. This research data consists of images, vocabulary and morphological structure. The data source is in the form of documents regarding traditional market snacks in Purworejo Regency. The sampling technique was carried out using purposive sampling. The data collection technique was carried out by document analysis. The data analysis technique is carried out using flowing model data analysis. Testing the validity of the data was carried out by triangulation between researchers. The results of the research showed that (1) 17 names of traditional snacks from Purworejo Regency were found that had not been documented in KBBI V, namely ciwel, clorot, fried dawet, jenang pati garut/kerut, jongkong, golak, kue lompong, kokrok, putil, legendary, lemet, lupis, mata wheel, meniran, rangin, sengkulun, and tofu susur/brontak. (2) The characteristics of each food vary, such as how it is made, how to eat it, and the ingredients used. (3) The making technique is generally done by steaming, boiling and frying. It is hoped that this research can add to the vocabulary of Indonesian and become an effort to preserve traditional Indonesian snacks.

Keywords: *origin of name, food characteristics, traditional snacks, gastronomic studies, manufacturing techniques, KBBI enrichment*

1. INTRODUCTION

Food is necessary for human survival. Each person undoubtedly has unique eating preferences. Habits and environmental factors typically have an impact on these tastes. Food from specific environments is known for its typical flavors and has unique qualities of its own. The local community is familiar with the unique taste of traditional

food, which is typically prepared using items found in the area (Nugroho & HD, 2020). Nowadays, traditional food—also referred to as traditional snacks—is eaten in practically every region of Indonesia in addition to its place of origin. Conventional snacks are typically consumed daily, but not as a main source of nutrition (Huda, 2018).

Traditional snacks usually have names that develop locally. This means that

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the naming of traditional snacks is usually influenced by the use of regional languages in the environment of origin. In fact, several names of traditional snacks have not been documented in the Big Indonesian Dictionary (KBBI) V. In fact, documenting the names of traditional snacks in the KBBI can be an effort to introduce these snacks nationally and globally. Apart from that, documenting the names of traditional snacks that develop locally in the KBBI is also an effort to revitalize regional languages so that they do not become extinct. Revitalization is an effort or form of activity to increase the vitality of a language. Increasing the vitality of language includes efforts to develop and protect the language (Harimansyah, 2017). On the other hand, this documentation can also enrich the vocabulary in the KBBI.

Gastronomy is one field of study that is used to investigate food. According to Rao, Monin, and Durand (in Krisnadi, 2018), gastronomy offers a broad overview of how culture (history and ethnicity) and environment (geography and climate) affect the aroma, texture, and taste of food and beverages. According to Ketaren (in Krisnadi, 2018), there are four components to the study of gastronomy: geography (cooking factors), history (raw material origins), culture (consumption factors), and culinary techniques. As a result, the study of gastronomy explores how food reflects a region's history and culture and helps to define its cultural identity.

Research with gastronomic studies was carried out by Nugroho & HD (2020) with the research title "Gastronomy of Typical Food from the Yogyakarta Palace as an Effort to Develop Culinary Tourism". This research describes the method of cooking typical Yogyakarta palace dishes, the tools and ingredients used. Similar research has also been carried out by Krishnadi (2018) with the research title "Betawi Food Gastronomy as a Regional Cultural Identity". This research describes four gastronomic

elements of Betawi food, namely history, culture, geography and cooking methods.

Novelty in this research is found in the research object. The object of this research focuses on traditional market snacks in Purworejo Regency. This research also focuses on inventorying regional vocabulary regarding food that has not been documented in KBBI V. This research is aimed at explaining the naming of snacks and their morphological rules, the characteristics of traditional snacks, and their manufacturing techniques. It is hoped that this research will contribute to regional language revitalization efforts and support government priority programs.

Based on the explanation above, researchers will conduct a gastronomic study of traditional snacks in Purworejo Regency. Researchers focused their research on the naming elements, characteristics and manufacturing techniques found in these traditional snacks. This research aims to inventory and document Purworejo traditional food in the form of market snacks and describe the origin of the names, food characteristics and manufacturing techniques for traditional market snacks in Purworejo. This research contains novelty because as far as the researchers have searched, no research has been found with this research focus.

2. LITERATURE REVIEW

According to Lecuyer (1968), gastronomy is the study of food and drink as seen by science, culture, and the arts. According to Brillat-Savarin (1826), gastronomy is the study of food and drink. Gastronomy studies a variety of components or factors, such as the source of raw ingredients and the conditions under which they are grown. Culture makes up the second component. This section looks at the variables that affect people's food consumption. The geographical landscape, which looks at environmental elements like ethnicity and nature that affect people's cooking, is the third component. The cooking

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technique is the last component. This section looks at how people cook in society as a whole. To serve as standards for gastronomic research, these four components must provide authentic, understandable, and accomplished investigations.

Carrying out gastronomic studies requires deeper knowledge regarding how to introduce the food consumed by a group of people in a country along with its characteristics and meaning. Thus, gastronomy not only studies food but also examines the cultural identity of a community group. Gastronomic studies can show the richness and diversity of food in a country, including Indonesia. Indonesian society is not only rich in culinary diversity and cooking methods, but also the origins, characteristics and meaning behind these foods. In this research, gastronomic studies are used to inventory and document traditional market snacks along with descriptions of the names, characteristics and techniques for making these traditional market snacks.

Gastronomic studies were first used by Jacques Barchoux in his short poem entitled *La Gastronomie* in 1801 (in Endraswara, 2018: 235). The term Gastronomy was also introduced by Brillat-Savarin (1826) in his book entitled *La Physiologie du Gout* (The Physiology of Taste). They argue that gastronomy is the study of the pleasure of consuming good quality food which is reflected in the processing and consumption of that food. According to Abdullah et al., (2021), gastronomy comes from a combination of two greek words, namely *gastro* which means stomach and *nomos* which means law. Therefore, gastronomy is literally defined as an art or law that regulates the stomach or stomach.

In this research, a gastronomic study was carried out on traditional market snacks in Purworejo Regency. Snacks are foods that

fall into the snack category. Market snacks are usually found on roadsides, traditional markets, and traveling sellers. Thus, it is concluded that the gastronomic study in this research focuses on identifying the naming and morphological construction, the characteristics of snacks, and the manufacturing techniques.

3. METHODS

This study applies a documentation study methodology to qualitative research in the context of gastronomy science. According to Gardjito et al. (2019), gastronomic studies examine the relationship between food and culture as well as the cultural elements that revolve around food and the culinary arts. The purpose of this study is to list and catalog Purworejo's traditional snacks in terms of their names, attributes, and preparation methods.

The language for the names of market snacks and images of these snacks make up the research data. Documents are one of the research's data sources. Purposive sampling, or sampling based on considerations, was the sampling technique used (Sugiyono, 2017). The compatibility of conventional market snacks with gastronomic theories is taken into account.

Both document analysis and in-person market observation were used as data collection methods. Participatory observation was used to conduct the observations, which involved going into Purworejo Regency's traditional marketplaces. In Purworejo Regency, 17 traditional snacks will be used in this study.

Test the credibility of the data using inter-researchers. The data analysis technique for this research uses flowing model data analysis (Miles et al., 2014). Data analysis stages include data collection, data reduction, data presentation, and drawing conclusions. The research procedures carried out included preparation, collecting field data and documentation studies, and compiling the results.

4. RESULTS AND DISCUSSION

Seventeen names of traditional market snacks that were not listed in KBBI V were discovered through documentation studies using literature searches and participatory observations conducted at the traditional market (Pasar Maron) in Purworejo Regency. These market foods fall within the snack/snack category grouping. On days

when the market is open to the public, these foods are frequently available. The names of traditional snacks are recorded in this study according to their names, attributes, and production methods. A table listing the names of these seventeen classic snacks is provided below.

Table 1
Documentation of names of traditional snacks in Purworejo Regency that have not been entered in KBBI V

Names	Phonetic	Word Breaking
<i>ciwel</i>	[ciwəl]	ci-wel
<i>clorot</i>	[clɔrɔt]	clo-rot
<i>dawet goreng</i>	[dawət gɔrɛŋ]	da-wet go-reng
<i>jenang pati garut/kerut</i>	[jənaŋ pati garUt/kərUt]	je-nang pa-ti ga-rut/ke-rut
<i>jongkong</i>	[jɔŋkɔŋ]	jong-kong
<i>golak</i>	[gɔlaʔ]	go-lak
<i>kue lompong</i>	[kUe lɔmpɔŋ]	ku-e lom-pong
<i>kokrok</i>	[kɔkrɔʔ]	ko-krok
<i>putil</i>	[pUtlɪ]	pu-til
<i>legendar</i>	[lɛgɛndar]	le-gen-dar
<i>lemet</i>	[ləmet]	le-met
<i>lupis</i>	[lUplɪs]	lu-pis
<i>mata roda</i>	[mata rɔda]	ma-ta ro-da
<i>meniran</i>	[məniɾan]	me-ni-ran
<i>rangin</i>	[raŋin]	ra-ngin
<i>sengkulun</i>	[səŋkUlUn]	seng-ku-lun
<i>tahu susur/brontak</i>	[tahU sUsUr/brɔntaʔ]	ta-hu su-sur/bron-tak

Figure 1. Ciwel



Source: Cookpad.com (2020)

Ciwel or ciwel ireng is a traditional black food made from dried cassava flour (gaplek/tapioca) and rice plants (merang) which are boiled for their natural coloring. Tapioca flour that has been mixed with strawberries, coconut milk and water is mixed into one dough. The dough is then

steamed over medium heat on a baking sheet that has been smeared with oil (so it doesn't stick). Cook for 25 minutes. The cooked Ciwel is then sprinkled with grated coconut and salt. The purpose of sprinkling coconut is to get a savory taste. Ciwel means food made from aci/starch as the basic ingredient. Ciwel is served together with cenil and lupis, then topped with liquid brown sugar. The characteristic of this Ciwel snack is that it is wrapped and served in banana leaves.

Figure 2. Clorot



Source: Endeus.TV

Theseot, also known as clorot, is a traditional Purworejo dish made with rice flour and coconut milk. The recipe for clorot comes from Serat Centhini, which states that clorot is one of the foods that must be prepared as an offering in shadow puppet shows and ruwatan (Pupuh 157:8). The dish's distinctive feature is that it is cooked using coconut leaves as the wrapper; to do this, boil coconut sugar, pandan leaves, salt, and water, then pour the mixture over rice flour and tapioca/sago flour, stirring to mix it evenly. Finally, the mixture is poured into the coconut leaf that has been formed like a telescope or cone, pouring it inside (not until it is full). Finally, coconut milk is applied on top. The filled coconut palm binoculars are steamed for 15 minutes until cooked.

Clorot has a characteristic in the way it is eaten. Generally, people who are new to eating clorot first eat clorot by opening the rolled coconut leaf. However, clorot should be eaten by pressing the bottom handle of the clorot, so that the clorot comes out to the top. Clorot has become an icon of Purworejo's typical food, this food has even been immortalized as an icon of the Clorot monument which can be found in the main square area of Purworejo Regency. This food is usually sold in the morning at markets, roadsides and by traveling sellers.

Figure 3. Dawet Goreng



Source: Dinporapar Purworejo (2020)

A characteristic Purworejo dish, dawet goreng is available in Pandanrejo Village, Kaligesing District. In 2018, this dish gained popularity. In Pendem Hamlet, there are only a few vendors of this cuisine—roughly three or five. To make dawet goreng, combine cendol, which is made from canna flour, with gravy, or juruh, which is created from brown sugar. In addition, fried white tofu, bean sprouts, shredded cucumber, fried onions, chili sauce, and crackers are added to the fried dawet.

This meal is distinct, especially in the way it is named and presented. Dawet is offered as food, although it's typically converted into an iced drink. This dish appears to be at odds with the way dawet is generally presented because the accompanying components are fried beforehand. This food is only sold at market time, namely market traders' selling times according to the Javanese calendar.

Even though it is called dawet goreng, this dawet food does not go through a frying process to cook it. The term “*goreng*” (fried) refers to the peanut sauce components that are fried first. The cold dawet components are sprinkled with brown sugar-peanut seasoning (*juruh*). The difference in components with different characteristics, between dawet and *Juruh*, is the reason for the name fried dawet. This dawet goreng food is still very rarely found in Purworejo. Only villages in the Menoreh Hills area sell this food.

Figure 4. Garut/Jenang Pati Kerut

Source: iNews.id (2020)

Jenang means thick porridge or dodol. Jenang pati garut/kerut is a food made from arrowroot flour (derived from the arrowroot/maranta arundinacea plant). The origin of the name is based on the ingredients it is made from, namely arrowroot flour. This arrowroot/wrinkle starch jenang has a distinctive soft texture. The brown color and sweet taste make this food unique.

The ingredients for making arrowroot/wrinkle starch are arrowroot starch, water, brown sugar, pandan leaves, coconut milk and salt. The technique for cooking arrowroot/wrinkle jenang is by dissolving arrowroot flour in water until it dissolves. Boil the ingredients: water, brown sugar, salt and pandan leaves until boiling. The arrowroot flour solution is then poured into the boiling sugar water. Cook over low heat while stirring. Once cooked, arrowroot jenang starch is generally eaten with coconut milk sauce and brown sugar syrup. This jenang food is generally found in the traditional markets of Purworejo and its surroundings.

Figure 5. Jongkong

Source: Cookpad.com (2022)

Jongkong is a traditional market food that is often found in Purworejo, Kebumen and surrounding areas. This food is made from rice flour, tapioca flour, strawberries, granulated sugar, salt, boiling water, lime water and banana leaves. This food is generally sold on market days according to local market times. The characteristic of this food is its black color which is obtained by boiling strawberries as a natural black dye. Apart from that, this food is served with a sprinkling of grated coconut.

Jongkong is generally sold together with cenil and lupis. The main characteristic of Purworejo jongkong is the use of strawberries as a natural black dye. Jongkong in other areas is generally white, green or brown. The texture of jongkong food is dense and chewy. The taste of jongkong is generally bland, slightly savory and salty.

Figure 6. Golak/Gebleg

Source: Culinary Blog (2018)

Golak or geblek is a food that can be found in the Purworejo, Yogyakarta, Klaten and Wonosobo areas. The name 'geblek' is based on the onomatopoeia of the process of frying geblek food. When fried, geblek emits a "glebeg-glebeg" explosion. This popping sound may be the basis for naming gebleg food. This explosion occurs when the geblek dough is exposed to hot oil, causing a popping sound.

Geblek or golak is made from cassava flour (tapioca) with onion seasoning, then fried. This food is characterized by the

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shape of a figure eight. Geblek has a distinctive savory garlic taste. The texture of geblek is chewy, tough and hollow. Golak is eaten warm, because when it gets cold it becomes tougher and tougher.

Geblek can be served with cayenne pepper, peanut sauce or soy sauce. Geblek is usually sold at puppet shows, traveling sellers, and fried food sellers on the side of the road.

Figure 7. Kue Lompong

Source: Rini (2020)

Kue lompong is a typical Purworejo food which is sold as a market snack and also a typical Purworejo souvenir. The name 'lompong' is because this food is made from taro (Javanese: lompong), so this food is called lompong cake.

Kue lompong is made with the basic ingredients of peeled taro, glutinous rice flour, brown sugar, salt, vanilla, strawberries, peanuts and coconut milk. Making steps include: mixing grated taro, sticky rice flour, brown sugar, salt, vanilla and strawberries into one dough. The dough is then added with coconut milk little by little until smooth. The dough is then flattened and filled with red bean sugar, grated coconut or chocolate. The filled dough is wrapped in klaras (dried banana leaves). Steam the kue lompong for 30 minutes. Lift and drain. Lompong can be served hot or cold.

Figure 8. Kokrok/Sawut

Source: Zuhro (2021)

Kokrok or sawut is a traditional food made from steamed grated cassava. Kokrok is made with a mixture of grated cassava, tapioca flour, brown sugar, salt, grated coconut, then steamed. Kokrok is typically served on banana leaves. Cassava made for kokrok is generally soaked first to make grating easier.

Some regions differentiate between these two foods. The difference lies in the cooking technique and ingredient components. Sawut is cooked by steaming, while kokrok is fried. However, in the Purworejo area, these two foods are usually called kokrok. This food is rarely found. Generally kokrok/sawut are sold in traditional markets at market times according to local community consensus.

Figure 9. Putil/Lanting

Source: id.wikipedia.org

Putil or lanting is a food made from cassava flour. The name putil means broken or disconnected (in Javanese). Putil Purworejo has similarities with Lanting Kebumen. The characteristic that

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differentiates putil Purworejo from lanting Kebumen is the shape and texture. In shape, Kebumen lanting is shaped like the number eight (8), while Purworejo lanting has a circle shape (0). In terms of texture, putil has a crunchier level than lanting Kebumen. This is because Purworejo putils tend to be fluffy and hollow.

The technique for making putil is that grated cassava is mixed with tapioca flour, rice flour, salt, garlic, coriander and pepper, which have been completely softened, in one container. Add water little by little to the dough until it is smooth. The dough is then shaped like the number eight (8) or zero (0). The dough that has been printed is then fried. Lift and drain. Putil/lanting is usually stored in an airtight jar.

Figure 10. Legendar

Source: Cookpad.com (2020)

Legendar is a food made from leftover rice. Some areas, such as Solo and its surroundings, call it karak. This food is made from leftover rice which has been steamed and then mixed with bleng (a type of yellow preservative or also called borax). The mixture has been mixed, then kneaded until it resembles a solid paste. Before cooling, the dough is formed into cubes/blocks. The goal is to make the cutting process easier. The dough is then cut and flattened. The legendary dough that has been flattened is then dried in the hot sun. The dried legendary dough is fried in hot oil.

The characteristic of this food is that it has a distinctive savory taste. Legendary has a crunchy texture. In some areas, legendary people no longer use bleng, but replace it with ordinary table salt. This is because bleng is included in the borax

category which should not be consumed in excess.

Figure 11. Lemet

Source: Kompas.com (2021)

Lemet is a traditional snack commonly found in Purworejo Regency. Lemet is made from grated cassava, grated coconut, brown sugar, salt and pandan leaves. The ingredients above are mixed and wrapped in banana leaves, then steamed.

Lemet has a characteristic sweet and savory taste with a soft and chewy texture. Another characteristic is that the Purworejo lemet is brown, typical of the color of brown sugar (jaggery). Several types of Purworejo lemet also have unique differences, namely lemet filled with grated coconut and liquid palm sugar. This filling makes lemet have a distinctive sweet and savory taste.

Figure 12. Lupis

Source: Fimela.com (2022)

Lupis is a typical Indonesian food made from sticky rice. Lupis is usually served as a traditional cake dish at various events. The name lupis is based on the meaning contained in the raw material for making it, namely sticky rice. The meaning of sticky rice is unity (kraket or tightly), where boiled sticky rice has a stronger

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adhesive force than rice. We as creatures created by God should be able to care for each other and remind each other. The color of sticky rice is pure white, symbolizing purity of heart and the Lupis wrapper is made of green banana leaves, symbolizing prosperity. The characteristic of Lupis is sticky rice dough mixed with grated coconut and drizzled with brown sugar sauce.

Lupis is made by mixing sticky rice flour, salt and water. The dough is then formed into small pieces and then wrapped in banana leaves. The dough is then steamed for 45 minutes. Lupis is generally eaten with brown sugar and grated coconut. Lupis is usually sold with *cenil* and *jongkong*. This food can be found in Purworejo traditional markets.

Figure 13. Mata Roda

Source: hariresep.blogspot.co.id (2014)

Mata roda is a popular market snack in Purworejo and its surroundings. The name *mata roda* 'wheel eye' is based on the circular shape of the food that resembles a wheel. This food has a unique characteristic of a combination of banana, cassava and grated coconut. Wheels are made by mixing grated cassava with sugar, vanilla, coloring and a little salt.

The finished dough is then placed on a banana leaf and topped with a whole banana. The dough is made to completely cover the bananas. The wheel eye dough is steamed for 30 minutes. Once cooked, cut the wheels and sprinkle with grated coconut. Wheel eye food can often be found at market snack sellers and mobile vegetable sellers.

Figure 14. Meniran

Source: cookpad.com (2015)

Meniran is a traditional snack made from rice menir (crushed rice) with coconut milk, pandan leaves, salt. Meniran is generally found at Javanese weddings or can also be found as a market snack.

The way to make meniran is that the rice groats will be cooked and soaked for 2 hours. This is intended to make the rice more easily crushed. Then, boil the coconut milk with pandan leaves and salt, then add the rice groats. Once the groats have turned into a paste, let it sit for a moment. Prepare banana leaves to become a container for meniran. Steam the meniran for 30 minutes.

Meniran has several different cooking techniques in each region. Some places cook meniran by directly steaming it without going through the boiling process with coconut milk. Some regions also replace the rice groats component with rice flour. This is intended to make cooking the meniran easier.

Figure 15. Rangin

Source: IDN Times (2022)

Rangin is a traditional snack that can be found in Purworejo. Rangin is made from rice flour mixture mixed with coconut milk

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plus salt to taste. The naming of Rangin Cake is based on the philosophy of its shape. Rangin cake comes from the word wind-angin because its shape is like a fan that produces wind. To make rangin cake, the ingredients needed are rice flour, sticky rice flour, coconut milk, grated coconut, sugar and salt. The first step, cook the coconut milk until cooked, stir but don't let it break. Meanwhile, mix the flour, grated coconut, sugar and salt until smooth, then add the coconut milk little by little until the mixture thickens. Then, heat the Rangin cake mold. Brush the surface with margarine so it doesn't stick, then put the dough into the mold. Cover the mold and cook over low heat until the mixture is cooked. Once cooked, remove the rangin cake and serve with a sprinkling of white sugar on top.

Figure 16. Sengkulun

Source: Pinterest

<https://id.pinterest.com/pin/29766047525173447/>

Sengkulun is a popular market snack among the people of Purworejo. This food is often found in the people of Central Java, West Java and surrounding areas. In Betawi society, sengkulun has a symbolic meaning as a form of loyalty to the king. Sengkulun, for the Betawi people, is reserved as an offering for respected people.

Sengkulun cake is made with the basic ingredients of glutinous rice flour mixed with sago, grated coconut, salt, red dula and pandan leaves. After mixing, steam the sengkulun in a baking dish that has been smeared with oil. Once cooked, remove from heat, cool and cut according to taste. Sengkulun food, in Javanese society, is usually used as a snack for traditional events, weddings, religious ceremonies and even

social gatherings. This food is often found and sold in traditional markets.

Figure 17. Tahu Brontak

Source: Galamedianews.com (2021)

Tahu Brontak or commonly known as Tahu Susur is a traditional food typical of Purworejo which is made using basic ingredients of tofu and vegetables. Initially, this food was brought by Chinese traders so that tofu susur or tofu brontak is the result of cultural acculturation in terms of food. The name Brontak is based on the social background that occurred when this snack was discovered. Tahu Brontak comes from the word berontak in Indonesian which means to fight (rebel). The name tahu brontak is a symbol of the struggle against colonialism. During the colonial era, Tahu Brontak was a provision for warriors on the battlefield.

The characteristic of Tahu Brontak is that the filling inside the tofu appears to come out and is covered with a coating mixture. Tofu Brontak is generally filled with vegetables, bean sprouts, carrots and spring onions. The filling is cooked with simple spices and then inserted into tofu that has been cut open. Before frying, the tofu dough is first dipped in coating flour so that the filling doesn't fall out and the texture is crispier. Tofu brontak is a popular food throughout Indonesia. This food is usually sold on the side of the road and can be made at home.

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The findings of this research have implications for enriching Indonesian vocabulary. This is an effort to document regional vocabulary that has the potential to become a problem in Indonesian. This takes into account aspects of regional vocabulary wisdom in order to develop Indonesian. This is in line with research Hardiyanto & Wulandari (2017) which documents the term rice fields (agrarian) in the Kerinci community. This is intended as an effort to preserve regional languages that have the potential to become extinct.

Study Hisa et al., (2019) also confirms that it is important to document ethnobotanical-linguistics in sago plants. This is because it is known that the shift in consumption of sago to rice has an impact on the potential for the Marori language, especially in the area of local indigenous knowledge about sago, which is threatened with extinction. Language plays an important role in efforts to conserve this traditional ecological knowledge.

Findings in the field of gastronomy were also found in research Nurjanah (2023), who researched food naming in D.I. Yogyakarta Province. The results of this research show that food naming in the Yogyakarta area refers to imitation of sounds, naming the place of origin, naming based on ingredients, naming because of similarity, and shortening.

Other research by Hadiyaniyah (2016) also found that the naming of traditional Sundanese food in Kuningan Regency was based on imitation of sounds, based on similarities, ingredients, based on place of origin, based on its uniqueness, assumptions, and preferences. For example, foods with the prefix *ci-* are generally made from *aci* or *tapioca flour*.

Kasmini & Mulyani (2023) also found that the construction of food naming in the Aceh region is based on the ingredients used, the place of origin of manufacture, and the shape of the traditional food, while research Lubis et al., (2021) found that naming in Padangsidempuan City was based

on sound imitation, mention of parts, distinctive characteristics, inventor/maker, origin, source, material, similarity, and shortening. It is also possible to name traditional foods based on cultural traditions between humans and the creator as well as the social system of Minahasa society (Pamantung, 2019).

5. CONCLUSION

One of the studies that examines food is the study of gastronomy. Elements in the study of gastronomy consist of the origin of food (naming), its characteristics and preparation techniques. One of the Indonesian foods that can be studied using gastronomic studies is traditional snacks. Traditional snacks usually have names that develop locally. Several names for traditional snacks have not been documented in the Big Indonesian Dictionary (KBBI) V. Researchers found 17 traditional snacks in Purworejo Regency that have not been documented in the KBBI. In fact, documenting the names of traditional snacks in the KBBI can be an effort to introduce these snacks nationally and globally. Apart from that, documenting the names of traditional snacks that develop locally in the KBBI is also an effort to revitalize regional languages so that they do not become extinct. Apart from that, on the other hand, documentation can also enrich Indonesian vocabulary.

6. ACKNOWLEDGMENT

We would like to express our thanks to the UNS Indonesian Language Education Masters Study Program which has provided a lot of knowledge in the field of cultural studies and others. Thanks are also expressed to the Journal of the English Study Program which has published this research manuscript.

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**[APPLIED LINGUSTICS (GASTRONOMIC STUDY): NAMING, TYPICAL
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