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### **Manuk Nom As A Java-Netherland Acculturation Form Of The Government Culinary Sultan HB VII-VIII (1877-1939)**

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Manuk nom, one of the typical Karaton Yogyakarta desserts that has historical value that cannot be separated from the influence of acculturation of Javanese-Dutch culture. Nom manuk is made of green sticky rice tape and the egg is equipped with two melinjo chips placed on top of it resembling bird wings. During Sultan HB VII's reign, Yogyakarta experienced a period of transition to modernity. During this period the life of the Yogyakarta Palace received elements of modern education, modern minds, ideas, enthusiasm, ideology and western culture. The purpose of this paper is to find out the history of the development of Javanese-Dutch acculturation in the form of culinary in the era of Sultan HB VII-VIII's administration. The research method used is qualitative by means of collecting data in the form of observation, interviews, literature data and documentation. This study uses the acculturation theory of cultural approaches to history. The implication of Manuk Nom, which is a favorite food of the Sultanate of Yogyakarta Sultanate, is a reflection of Javanese people's pride in the culinary results of Javanese-Dutch acculturation as a reflection of national identity.

*Keywords: Nominal, Culinary, Acculturation, Javanese-Dutch, HB VII and HB VIII*

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## Introduction

Europe began to exert its influence from the 16th century to the 18th century. During this period, the Dutch did 3 things on Indonesian soil, namely adaptation, acculturation and assimilation. The closeness between the Dutch and the Javanese people, especially among the priyai, produced a new culture which ruled Europe. Mixed culture which is supported by a group of Dutch people is called indis culture. Indis culture that emerged in Indonesia emerged in a short period of time (1890-1920). Indis style originated from two cultures namely Javanese and Dutch. The development of the Indies style in which the Dutch always had a dominant position over Indonesian culture, but the role of Javanese culture was also active so that Indonesian culture was not lost, meaning that the role of the nation's personality played a role in the entry and development of Indian culture. Changes and the effects of changes provided by the Dutch can be seen from the shape of the building, clothing, lifestyle and culinary. The entry of types of food from Europe into Indonesia in history is called the Colombian exchange. This time interval determines the development and formation of Indonesian food images in the colonial period (19th century to early 20th century).

In a book written by Cecilia Leon and Salobir in 2011 entitled *Food Culture in Colonial Asia: a Taste of Empire*, the former colonial colonies discussed colonial influence. From 1858-1963 indigenous cooks developed food in the household scope and food hygiene in colonial Indonesia. The culinary footprint of Indonesia can also be traced through various historical sources such as *Serat Centhini*, *Negarakeragama Book*, writings on the history and culture of Indonesian culinary.

The Dutch colonial circles also set the concept and developed the *Indische Keuken* (catering to the Dutch East Indies). *Indische keuken* is considered important because at that time some indigenous women were affected and tended to be identical as a manifestation of 'noble food'. Dr. Schrijver taught indigenous women the ideal 'cooking art' by the Dutch East Indies was not only material (*voedingsmiddelen*), and substance (*voedingsstoffen*). How the temperature of the food is regulated, the composition of the food, how long it takes to digest the food, hygiene to cooking utensils also affects the quality of the food.

Karaton on Java has an important role in the culinary map. Culinary in the palace is the beginning of Dutch foods introduced to the public. The passion for Dutch food is actually found in Yogyakarta Palace. According to Kanjeng Raden Tumenggung Jatiningrat (grandson of Sultan Hamengku Buwono VIII) said many recipes were born during the time of Sultan HB VIII (1921-1939). This penchant for food declined on Sultan HB IX who after ascending to the throne appointed Endro Bujono as a chef to serve karaton (Qaris Tajudin, 2014: 93).

## Research Methodology

The research method in this research is the historical research method. Emotional approaches and intellectual approaches are used in topic selection. The source collection (heuristic) stage is carried out by searching various relevant historical sources which continue to differentiate these sources from primary sources and secondary sources. The process of identifying each source obtained will be arranged at the stage of the analysis. Histography is done to make a systematic historical chronology.

## Result And Discussion

### Java-Netherland Culture Acculturation Process

The Dutch presence as a ruler in Java caused a meeting of two cultures. Western culture (the Netherlands) and eastern culture (Java). The cultural meeting resulted in Javanese culture enriched with Dutch culture. Javanese and colonial Dutch East Indies interact daily in their daily lives. The word indis then emerged, and developed an indis style which was the result of a mixed cultural development between the Dutch and Javanese, which then indicated the existence of a historical process.

Characteristics and habits of Europeans and Javanese people have significant differences, the difference is in lifestyle, Javanese people have very simple lifestyles and Europeans have a glamorous and luxurious lifestyle. The lavish life of the Indies that took place in the land of Java occurred in the life of Javanese royalty and aristocrats. Sign of greatness as a symbol of status becomes very important, such as umbrellas, a number of accompanists, luxurious life inside the walls of the palace to lifestyle. The Javanese try to communicate with people of different cultures and try to adjust the differences. These crosses for the Javanese people always stand guard and maintain their skills in choosing culture. Local genius (a characteristic of Javanese personality in choosing, taking and absorbing elements of foreign culture that is considered to be appropriate and necessary) makes Javanese able to adjust the influence of European culture without eliminating the culture inherent in Javanese society. Indis cultural elements which are the result of Javanese-Dutch acculturation are language, fashion, education and lifestyle.

### Netherlands Influence In Java Cooking

Lifestyle determines Javanese cuisine, it can be seen from food, cooking utensils, cooks, how to cook and how to eat. The introduction of foodstuffs and food recipes is done by the Dutch through advertisements for newspapers, magazines. Western culture offers a new standard for middle-up and upper class cooks and housewives, stoves, pans, pans, water kettles, cutting boards and knives, rack pots, forks, spoons, spice crusher, dishes and some necessities for storing kitchen spices ( Berkum, 1921: 1-4). The cooks owned by upper middle class Indies families were mostly Java-



**Figure 1. Rijsttafel**

(Sumber: Rahman Fadly, 2011)

nese women, because the skills of the cooks were always prioritized by housewives on Dutch dates. Javanese and Dutch eating habits have in common three meals a day. The obvious difference is in the food menu. Eating habits in the Dutch environment are still simple and Javanese eating habits are large eating habits. Large eating habits as a result of mixing between East and West eventually became a Dutch family routine, known as the rijsttafel culture which began to be known around the 1870s (Rahman, 2011: 37-38).

Rijsttafel is done at lunch time with a relatively large selection of dishes served on the dining table. The purpose of rijsttafel is to maintain and strengthen family ties with fellow social beings.

Javanese cuisine is influenced by Dutch cuisine. Dutch food served in the palace has been modified. The biggest modification is in taste (Qaris Tajudin, 2014: 93). Many Dutch foods experience a sweet taste. "Sweet is Java, it's better for our taste buds," said Astrini. Javanese like sweet food, according to Hedi Hinzler because it is one of the flavors that must be present in food, but it is not dominant. Ancient Javanese text written about six flavors, namely sweet, salty, sour, spicy, bitter and 'sepat'.

Art of Yogyakarta Karaton cuisine has many kinds and types, both traditional Javanese cuisine and western cuisine that have experienced adaptation to traditional Javanese cuisine. Yogyakarta Palace Cuisine is very unique because it keeps a story about the habits and attitudes of its predecessor kings, the kings of Mataram. The king's favorite food since Sultan Hamengku Buwono I until now Sultan Hamengku Buwono X, has more than 70 food menus consisting of an appetizer, main menu, dessert menu and typical royal drinks. Food menus that were present before the reign of Sultan Hamengkubuwono VII tended to be Javanese cuisine and since Sultan Hamengku Buwono VII and Sultan Hamengku Buwono VIII the food

menu that was served was very Western-scented, both for daily needs and in a guest banquet from the Dutch East Indies government.

#### **'Manuk Nom' As Dessert For Hb VII-VIII Era**

Rows of dishes that are favorites of Sultan Hamengku Buwono VII are *semur piyik*, *semur panji*, *urip-urip gulung*, *manuk nom*, *lombok kethok*, *sanggar*, dan *dendeng suwir*. Sultan Hamengku Buwono VIII's favorite menu *selada huzar*, *kapiratu*, *roti jok*, *prawan kenes*, *manuk nom*, *podeng angin*, dan *beer djawa*. Cultural acculturation between Javanese culture and European culture can be seen from one dessert named 'manuk nom'. Historically, 'manuk nom' is a special menu of Yogyakarta Palace. The dish is very popular by Sultan Hamengku Buwono VII and Sultan Hamengku Buwono VIII<sup>1</sup>.

In 1930 one of the recipe books on native cuisine that had experienced the scent of the West contained a main dish recipe, a cake recipe, a drink recipe and a sweet recipe called *de kookgids voor huisvrouw*, which recorded the basic ingredients of 'manuk nom'.

bird. This snack, which is not made from bird or chicken meat, is still maintained under the name 'manuk nom' for the reason it is shaped like a small bird or a young bird. Like the name 'manuk nom' is shaped like a small bird neatly arranged on a banana leaf, Belinjo chips decoration placed on the pudding is shaped like a wing and cherry pieces are placed like a bird's beak. The basic ingredients of 'manuk nom' are fermented green sticky rice, eggs, sugar, milk, pandan leaves and vanilla. 'Manuk nom' processing is very simple, that is, after all the basic ingredients are mixed then steamed until cooked.

'Manuk nom' is a pudding type snack. The term pudding is widely used in Europe in the early 17th century, consisting



**Figure 2. 'Manuk Nom'**  
(Source: Personal Data, 2019)

of two flavors, savory (made from meat) and sweet (made from flour and sugar). From the beginning until now the pudding is traditionally made by steaming. Pudding is served as a dessert because of its sweet taste and soft texture (Darmawan, Syafei, Kusumaningrum & Fransiska, 2014: 29). Pudding is categorized into five types, namely fruit pudding, agar pudding, boiled pudding, roasted pudding and steamed pudding. Steamed puddings for Europeans are only made in winter because they are served warm. Snack is a type of Javanese food that really reflects the local culture, seen from the ingredients used, the manufacturing process, and the function of these foods, especially Javanese food. Some types of market snacks that are known are *lemper*, *arem-arem*, *meniran*, *nagasari*, *carang gesing*, *mendut*, *ketan*, *mata kebo*, *apem*, *krasikan*, *putu*, *timus*, *gethuk*, *wedang secang*, *wedang jahe*. Some of these foods are included in the snack section, which is something related to snacks and is used as a stomach-booster meal (Soeparno, et al, 1998: 29-47).

Fermented sticky rice, is a traditional food from the Java region. Historically this type of culinary has only been served on Islamic holidays. Two types of tape are fermented sticky rice and fermented cassava. Fermented sticky rice have a sweet taste and contain little alcohol, a pleasant aroma, soft and runny texture. Fermented sticky rice has been consumed since a long time ago because one of its benefits is to increase immunity.

Janoë Arijanto from the Research and Culinary Culture section in the I Love Indonesian Cuisine community explained that the sweet taste in Javanese cuisine could be associated with a lot of sugar supply in Java because of the many sugar factories owned by Sultan Hamengku Buwono VII and Sultan Hamengku Buwono VIII. One type of cuisine included in the dessert which is a cultural acculturation between Javanese culture and European culture which is a favorite menu of the two sultans above is 'manuk nom'.

Since 1830, Gubernur General Van den Bosch has imposed a cultuurstelsel (forced cultivation) to replenish Dutch treasury because it was drained in the war against

Prince Diponegoro. In 1870, when forced cultivation was removed the sugar business shifted to the Netherlands, Javanese and Chinese kings. An expert in the field of food, written by Onghokham in his article entitled 'Sugar in Indonesian History', said that it was from these sugar factories that the kraton gained prosperity. The Sultan of Yogyakarta when he abolished taxes from the priyai and courtiers until finally he got a salary.

## Conclusion

Javanese cuisine uses mostly local ingredients that are easily available. The emergence of indis culture brought changes to Javanese recipes. Changes and influences of Javanese culture from western cultural influences remain adapted to the personality of Javanese culture with local genius.

'Manuk Nom' is one form of influence of European culture on culinary in the Yogyakarta Palace. Sultan HB VII and Sultan HB VIII chose western flavour cuisine for reasons of daily use and entertained royal guests from the Netherlands. Western dishes and art performances presented by Sultan HB VIII to royal guests, especially from the Netherlands, have political significance. Sultan HB VIII tried to reduce the conflict between the people and the Netherlands not getting sharper.

This situation caused acculturation between the two cultures. Acculturation that occurs provides a broad insight into why the government in the Yogyakarta Palace. Sultan HB VIII said that the Yogyakarta Palace was able to bridge the noble values of eastern and Western cultures. Sultan HB VIII is open to accepting elements from outside the palace as an effort to develop creativity.

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