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## *Dayok na binatur (Holat): Simalungun Traditional Food*

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### Abstract

Traditional food as regional specialties is one of the cultural elements of various regions in Indonesia. That traditional foods are very closely related to manners, and it indicates that these foods are very unique to each region. Indonesia, which consists of several thousand islands and various ethnic groups, inhabit the area from Sabang to Merauke. The Simalungun ethnic group is one of the tribes in Indonesia who inhabit the area in North Sumatra Province, Simalungun Regency. The Simalungun ethnic group has a traditional food called *dayok na binatur* which is a type of food made from set of roasted chicken and mixed with various kinds of recipes and one of them is *sikkam* wood. *Dayok na binatur* is also used as traditional food, and also as a tradition food, it was handed over when there are joys and sorrows. Chicken used as a traditional food it because the symbolizes of the chicken is regularity.

*Keywords: traditional food; dayok na binatur; Simalungun.*

### 1. Introduction

Indonesia is an archipelago that stretches from Sabang to Merauke and has 33 provinces and has the various ethnicities and cultures. This makes Indonesia very rich of culture, and the culture is considered very valuable in playing an important role in presenting national identity. Culture comes from Sanskrit, namely buddayah, which means thought or intellectuality. In general, culture is defined as something that originates from human intellectual thought developed and passed down from generation to generation, therefore Indonesian culture must be respected and preserved as a national identity. Ethnic diversity create cultural diversity such as the diversity of arts, clothes and food. The Simalungun ethnic who inhabit the Simalungun regency in North Sumatra Province have traditional food. *Dayok na binatur* is a traditional food of the Simalungun tribe.

The Simalungun ethnic group has a traditional food called *dayok na binatur* which is a type of food made from set of roasted chicken and mixed with various kinds of recipes and one of them is *sikkam* wood. For the people of Simalungun *dayok na binatur* is a very delicious food, it served when there are happy events such as wedding, entering a new house, birth, birthday and even dispatch the children to migrate and go to school out of the town. *Dayok na binatur* is served on a plate or dish and is presented (handed over) accompanied by words of advice. Likewise, for a funeral event is given when there is misfortune accompanied by words of comfort for the relatives who are left behind. *Dayok na binatur* has a very important history and culture, but lately among the millennials the role of *dayok na binatur* is less popular, the millennials prefer instant food even though traditional food such as *dayok na binatur* has very good philosophical values or meanings and the ingredients for the production are also good for health.

### 2. Traditional Food Theory

Traditional food is a food that processed by originating food from local production, with that have been controlled process by the community and the result is a product whose taste, shape and way of eating are known to be popular, longed for and even become the identity of certain community groups. And in some communities, traditional food is a pride in the area of birth from which the blood was spilled (Murdijati: 2017).

Kitler and Kathry (2008) explain that the culture of food is a food habit that refers to the way people used the food, how it is obtained and distributed by those who prepare, serve and eat it. This process is describing the original culture identity.

### 3. Research Methods

This research used a descriptive method with a qualitative approach, which is to create a description of the object to be research and then the data that found in the field described systematically (Moelong 2007: 16).

#### 4. Result and Discussion

Chicken in traditional Simalungun is a special animal, for *dayok na binatur* the chicken must be a red rooster (*dayok mira*) which has the comb upwards. *Dayok na binatur* has cooked by using sikkam wood spice is better known as *holat*. *Dayok na binatur* comes from two words, the meaning of *dayok* is chicken and *na binatur* means arranged regularly. *Dayok na binatur* is a traditional Simalungun ethnic food and has become a part of people's lives, *dayok na binatur* tastes very unique and characteristic because the main ingredients are roasted chicken and typical sauce, namely sikkam wood. Sikkam bark is finely grated and squeezed, that taste of the juice very unique and characteristic. In the past, *dayok na binatur* food was specifically offered to kings and nobles, but nowadays everyone can eat this *dayok na binatur*. *Dayok na binatur* for the Simalungun community has a symbolic meaning both in its processing to its presentation. This food is considered as traditional food for the Simalungun community.

*Dayok na binatur* is a food that made from rooster and used a special recipe called sikkam. The chicken was chosen as a traditional food for the Simalungun community due to the existence of several characteristics and principles of chicken that deserve to be used as an example for the life of the Simalungun community.

The very principle thing for Simalungun community when the time of the old king was still in Simalungun, this *dayok na binatur* cooker must be a man, the woman only had to prepare the spices, but over time anyone could cook a *dayok na binatur* as long as they understand about the process of cooking and arranging it on the plate.

The ingredients or recipes to make *dayok na binatur*:

1. Chicken
2. Sikkam wood
3. 1 of grated coconut
4. Galangal 2 cm
5. Ginger 1 cm
6. 5 sticks of lemongrass
7. 5 cloves of red onion
6. 2 cloves of garlic
7. Bay leaves to taste
8. Pepper to taste
9. Red chili / cayenne to taste



Fig. 1. Ingredient for making *dayok na binatur*



Fig. 2. *Sikkam* wood

#### 4.1. The Stages Of Making Dayok na binatur That Cooked Using Sikkam Wood

*Dayok na binatur* (that chicken has been cooked and rearranged according to the real arrangement on a plate) is a food that is often and commonly used to present or symbolize the course of a tradition, *dayok na binatur* is given at a large and simple traditional events like joys or sorrow. Therefore, the dayok (chicken) which is slaughtered must be a chicken that meet the requirements and selected chicken according to the tradition category, therefore the price for a chicken that used as a *dayok na binatur* is very expensive if it compared with the usual price of chicken. The chickens that will be used for *dayok na binatur* are usually cock and the weigh less than 1 kg, it means that when we eat it, the chicken feels soft. The dayok (chicken) that will cut to make it be a *dayok na binatur* must have beautiful top and bottom “balung / combs” and have the red color and upright comb. The Simalungun community have a perception that there are only two choices color of chickens to be slaughtered for their tradition feathers, namely a white rooster and a rooster with a reddish color. The white rooster is usually only for rendang, it will be curry or cooked in bamboo for the process of cooking (dilomang), while the rooster whose reddish is usually grilled over coals. Hens are rarely used for traditional events, hens are used only to eat the meat. *Dayok na binatur* is served in the form of chicken pieces arranged regularly on a plate as basic sign. In the Simalungun community, the pieces of chicken meat are called gori. The piece or gori consists of ten pieces, namely: `ulu` head, `borgok` neck, `tuppak` breastbone, `bilalang` innards, `tuahni` chicken eggs, `habong` wings, `tulan bolon` hips, chicken thighs `tulan parnamur`, claw `kais kais`, tail `ihur`.

The process or the stages for making *dayok na binatur* are unique and complicated, just only certain people and the ordinary are able to make it to be presented for a traditional event process. The first step to making *dayok na binatur* is to slaughter the neck of the chicken and then the chicken that has been slaughtered is soaked in a boiling water to make it easier to clean the feathers attached to the chicken. After cleaning the feathers, then the process of roasting and after it finished roasting, the next process is marrangrang (dissecting the body of the chicken) into several parts and separating them according to the existing rules, after that the chicken that has been roasted will be sorted according to the joints on the bones of chicken. The next process is to mix the chicken into the spices that have been prepared such as galangal, lemongrass, sikkam skin that has been squeezed and only water is taken (Sikkam is a bark that used to grow in the forest which the Simalungun ethnic believe as a medicine or a concoction of *dayok na binatur* spices which is squeezed the sap and extracted its red juice), fried coconut, roasted rice, hazelnut, onion, pepper, salt and coconut milk. Except for coconut milk, all the seasonings are roasted and milled until it smooth. Then, the roasted chicken is mixed with the prepared spices, after that the chicken that has been mixed with the spices is rearranged like a live chicken on a plate. The method of preparation must also have rules, first the small pieces of meat (tok tok) which are arranged on the plate, then the front part is the head (ulu) which is supported by the breastbone (tuppak), the left and right sides are placed on the side of the hip (tulan bolon), then the thigh (tulan parnamur), beside the thigh, the wing (habong) is placed parallel to it, then the next claw (kais-kais) on the back is the tail (ihur). In the middle, there is a neck (borgok) followed by the sequence of the head (ulu), then the part of the chicken's body that produces eggs (tuahni), and innards (atei-atei or dekke bagas). Each piece of chicken meat must be arranged according to custom. Every part of the complete chicken body pieces is a picture or symbol that can remind people to build relationships that need each other and during the manufacturing process they should not be tasted, it because they are afraid of losing their philosophical meaning.

At the time of the kings, *dayok na binatur* was arranged on a special plate (a dish of pasu), the plate would break if there was poison that sent by someone else. And in the days of the kings, *dayok na binatur* was the food of the kings and was often to served to entertain the royal guests. Usually the chicken that has been arranged will be given to the person who has been addressed according to the theme of the traditional event.



Fig. 3. Dayok na binatur

#### 4.2. The Meaning of Dayok na binatur for the Simalungun Community

*Dayok na binatur* is usually served at traditional events, both joy and sorrow. *Dayok na binatur* has a meaning / purpose so that life becomes regular like the order of chicken dishes that have been arranged in a such way. *Dayok na binatur* is usually given to someone (a group of people) as a form of thanks and gratitude and pray so that those who accept it are given by God the health,

have the "regular" in life and have enthusiasm in living it. In the process of giving this *dayok na binatur* words such as, "Sai andohar ma songon paratur ni *dayok na binatur* On ..." which means hopefully like the regular of this arranged chicken.

The Simalungun community believe that *dayok na binatur* is a way to conveying prayers, philosophically, people who accept and enjoy *dayok na binatur* will accept the blessings and find the regular in life. When the parents gives that *dayok na binatur* accompanied with prayers and sayings (advice) which contains with the advice so that the one who receive the *dayok na binatur* have an regular life and uphold the politeness and ethics. If the parents gives the *dayok na binatur* to their children who are going to migrate or go to school, it is hoped that the child's life must be clever and useful for the community that their visit.

## 5. Conclusion and Suggestion

### 5.1. Conclusion

*Dayok na binatur* is a traditional food for the Simalungun community, *dayok na binatur* is a unique food made from chicken which is cut into pieces and after it being grilled, the chicken rearranged like a live chicken on a dish or sappah.

*Dayok na binatur* gives the meaning in the life of the Simalungun community that we can see from the way of life of the chicken, there are several characteristics of chickens that can deserve to be imitated.

### 5.2. Suggestion

*Dayok na binatur* is a traditional food and is also used as traditionall food which contains of the great values, therefore for every community, especially the Simalungun millennials, it is fitting to preserve it and do not be complacent about technological advances, as a Simalungun community, especially the younger generation, let's try to preservation the culture for the better of the nation.

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