

PARTICIPATION OF THE YOUNG GENERATION IN THE PRESERVATION OF THE CULLINARY ART CULTURE OF KUNINGAN'S STICKY RICE TAPE

¹Novi Widiastuti, ²Anita Rakhman, ³Sri Hartini

IKIP Siliwangi, Cimahi, Jawa Barat, Indonesia

¹noviw9@gmail.com

ABSTRACT

This study describes the participation of young generation in the village of Cigugur in preserving the culinary art culture of Kuningan sticky rice tape. Through this research, it is expected that the young generation in the village of Cigugur can obtain knowledge and make a business opportunity from the preservation of the culinary art culture of Kuningan sticky rice tape. The purpose of this study is: To describe the participation of the young generation in the preservation of local culture. This study used a qualitative approach with descriptive methods on the young generation in Cigugur Village, Kuningan Regency. The results in this study concluded that the participation of the young generation in preserving one of the local cultures of Kuningan, namely sticky rice tape is by studying the making of sticky rice tape through a culinary art training program for making the sticky rice tape. Now, the form of participation is abstract participation, that is to say energy and mind. The training activities held by the community involved the community as organizers as well as presenters. The participation of the young generation is energy by taking part in the overall training, and contributing ideas about the innovation of taste and packaging of sticky rice tape to be more attractive to consumers.

Keywords: Participation, Young Generation, Culture Conservation.

How to Cite: Widiastuti, N., Rakhman, A., dan Hartini, S. (2019). Participation of the young generation in the preservation of the culinary art culture of Kuningan's sticky rice tape. *Jurnal Ilmiah P2M STKIP Siliwangi*, 6 (2), 80-85.

INTRODUCTION

Kuningan Regency is located in the east Priangan area which is famous for its diversity of typical Sundanese cultural arts. Kuningan is known for its diversity of typical foods that are mostly hunted by local tourists, one of which is sticky rice tape. On Kuningan's 520th Anniversary, Kuningan's typical sticky rice tape broke the world record as the longest sticky rice tape from the Record Holder Republic (RHR), Sunday (02/9/2018) (Masithoh, 2018). Kuningan is also known as a tourist city, one of them is the village of Cigugur. As a tourist spot, Cigugur community take advantage of the opportunity, by empowering themselves through making the processed typical Kuningan sticky rice tape as a livelihood. Almost every tourist who comes to Kuningan buys typical Kuningan sticky rice tape which is still a favorite food of the community.

Sticky rice tape is one of the typical foods and is a local culture that needs to be preserved as Indonesia's local heritage. Local culture according to (Sedyawati, 2007) is "Culture that lives and develops in ethnic groups in each region. Local culture is also called national culture. Usually taken from the peak of regional cultures that are collected and become a national culture. This local culture has values of traditions, wisdom or noble norms that apply".

This local culture is almost extinct if the young generation does not participate in preserving the culture. The future belongs to the today young generation, that is the sentence we hear a lot, but if the young generation tends to love western culture more, then it can be ascertained that in the next five years Indonesia will not have any local culture as the national treasure. The problem that is currently being experienced by the Indonesian

is the low interest of the community in preserving local culture that is very rich in traditional values. Not long ago there was talk about batik that is claimed by neighboring Country, and the community only participated in making savebatik hashtags but still

This typical food is in dire need of support from the local young generation to preserve its existence as souvenirs from Kuningan. With the support of the young generation, the traditional habits of the Cigugur community in making sticky rice tapes typical of Kuningan will not become extinct, because there is regeneration. The participation of a group of young people in the stages of change will make the community more empowered, independent and more resilient. According to Soekidjo Notoatmodjo (Trisnamansyah & Hidayat, 2013) uttered that participation is one form of organizing in involving all members of the community to solve all forms of community problems themselves, in line with the above opinion, Santoso S Hamidjoyo (Trisnamansyah & Hidayat, 2013) said that participation is participating, namely following and accompanying the government in development programs because in reality the government which until now has been a designer, organizer and provider of funds in development. Therefore, community participation in an empowerment program plays an important role.

The young generation is essentially a group of people who want respect and role in society, as well as clarity about their future. The young generation must be smart, need to sharpen their brains, read and take lessons from an event wisely, so that they can find the right way in maximizing their potential. The young generation must always preserve the culture that has existed since ancient times. Cultural preservation is a symbol of a region. In the Joint Ministerial Regulation (Peraturan Bersama Menteri / PBM) between the Minister of Home Affairs and the Minister of Culture and Tourism issued PBM No. 42 and No. 40 of 2009 concerning Guidelines for Cultural Conservation which in those PBM preservation covers 3 important things, namely protection, development and utilization. Local culture is faced with competition with foreign cultures to become a culture that is embraced by society to maintain its existence. According to Safril (2015), said that the resilience of local culture is relatively weak in the face of invasion

of foreign cultures. Therefore, the participation of the young generation in preserving culture is needed so that the resilience of local culture remains strong even though foreign cultures invade. Through this research, the authors hope that the young generation in the village of Cigugur will be able to revive the existing youth organizations so that they will be able to generate income and also be able to preserve the culture of culinary art through typical sticky rice tape of Kuningan.

Participation

Participation is the mental and emotional involvement of people in group situations that encourage them to contribute to the achievement of group goals and share responsibilities with them (Effendi, 2008:89 in Bahri:2013).

Participation according to Isbandi (Nirmalasari & Widiastuti, 2018) "Participation is community participation in the process of identifying problems and potential in the community, selection and decision making regarding alternative solutions to address problems, implementing efforts to overcome problems, and community involvement in the process of evaluating changes happen".

According to Adam (1993) in Sobahi and Suhana (2011:116), participation is the involvement of a person in a situation, both mentally, thoughts or emotions and feelings that encourage him/her to contribute in an effort to achieve a predetermined goal and take responsibility for activities to achieve that goal. In this definition, it illustrates how a person's involvement in an activity, and also required responsibility in achieving the objectives of these activities. There are characteristics and traits of participation, including: 1) voluntary 2) must be clear, open and objective 3) participation must be meaningful and sustainable.

According to Conyer (1991:154-155) in Effendi (2008:91) states three main reasons for the importance of community participation, namely:

1. Community participation is a tool for obtaining information regarding the conditions of the needs and attitudes of the local community without participation, the development program and projects will fail.
2. The community will trust the development project or program more if they feel involved from the start of the preparation and planning

process, because they will know the ins and outs of the project and will have a sense of ownership of the project.

3. There is an assumption that is a democratic right if the community is involved in the implementation of development by their own community, that is, the community has the right to determine the type of development that will be carried out in their region. (Bahri, 2013: 49).

According to Enceng Mulyana (Trisnamansyah & Hidayat, 2013) the general characteristics of participation are as follows:

- a. The focus of participation is on mental emotional involvement that can be seen from the ability to manifest behavior.
- b. Willingness to provide support is moved after the stimulus, and the manifestation of the environment varies.
- c. That participation is carried out with all responsibilities on the basis of awareness of what has been done and towards the objectives to be achieved.
- d. Participation is not just taking part, but also utilizing the results and enjoying the results of development.

Young Generation

The young generation is essentially a group of people who want respect and role in society, as well as clarity about their future. Generation in the general sense means all people who are about the same time of life; service; descendant; or the time these people lived. Young not yet half age; as opposed to the word old; So, the young generation are people whose lifespan is almost the same, namely from birth to approximately 30 (40) years old. Zakiah Daradjat gives an understanding of the young generation by looking at it in terms of broad understanding and narrow understanding. He said that the young generation in a broad sense, covers the age of children and adolescents, from birth to reaching maturity in all aspects (physical, spiritual, social, cultural and economic). Understanding that is more popular in the view of a common society (narrow understanding) is that the young generation is youth (adolescence and early adulthood). (Muzakkir, 2015). The new law on youth defines youth as "Indonesian citizens entering an important period of growth and development aged 16 to 30 years" (Law No. 40 of 2009, Article 1.1).

According to Wikipedia, the young generation is the pillar of the state because youth are very much needed as the next generation of the nation, so that the participation of youth in improving the quality of the nation plays a role in the progress or regress of a country.

Cultural Preservation

The word culture in the Indonesian Dictionary (Kamus Besar Bahasa Indonesia / KBBI) is interpreted as thoughts, common sense or customs. Grammatically, the notion of culture is derived from word culture that tend to refer to the human mindset. Culture itself is interpreted as all things related to human idea or mind, so that it can refer to the mindset, behavior and physical work of a group of humans. Preservation is a based effort, and this basis is also called the factors that support it both internal and external of things that are preserved.

According to Kluckhohn in a work entitled *Universal Categories of culture*, has described the cultural elements of various scholars' opinions into seven elements of culture which are considered as universal cultural, namely; (1) equipment and supplies for human life (clothing, housing, household appliances, weapons, transportation production equipment, etc.), (2) livelihoods and economic systems (agriculture, livestock, production systems, distribution systems etc.), (3) social system (kinship system, political organization, legal system, marriage system), (4) language (oral and written), (5) art (fine art, sound art, art of motion etc.) , (6) knowledge systems, and (7) religion (belief systems).

(<https://media.neliti.com/media/.../243158-none-98ba8711.do>).

How to preserve Indonesian culture:

1. *Culture Experience*

Culture Experience is the preservation of culture carried out by directly involved, such as examples of community that is encouraged to learn regional dances well. So that every year this dance can be performed and introduced to the public thus asides from being able to preserve our culture we can also introduce our culture to many people.

2. *Culture Knowledge*

Culture Knowledge is cultural preservation by creating cultural information centers so that it is easier for someone to find out about culture. In addition this method can be a

means of education for students and can also be a tourist facility for tourists who want to find out and want to visit Indonesia by getting information from the cultural information center.

METHODS

This study uses a qualitative approach with descriptive study methods. Qualitative study is study that aims to understand the phenomena experienced by subjects studied. For example, behaviors, perceptions, motivations, actions, etc. in a descriptive manner in a specific context that is experienced without human intervention and by optimally utilizing various scientific methods commonly used (Ghony and Almanshur, 2012:29).

This study will be carried out in the village of Cigugur, Kuningan Regency. The study subjects were the young generation in the village of Cigugur, Kuningan Regency. The researcher chose 3 people to be studied. According to Sugiyono (2013:218-219) purposive sampling is a technique of sampling data sources with certain considerations. The study subjects were determined by purposive sampling with certain considerations so that those 3 people represented the young generation who participated in the preservation of culinary art of typical sticky rice tape of Kuningan, which was the flagship culinary in the Kuningan area.

RESULTS AND DISCUSSION

Results

Young Generation Participation

This study aims to describe the participation of the young generation in culinary training activities in order to preserve one of the local cultures of Kuningan, namely sticky rice tape. The participation observed was seen from several aspects in the training, which is in planning, implementation, and evaluation.

1. Participation in planning

This training activity was initiated by one of the Community Education (Pendidikan Masyarakat / Penmas) lecturers who lived in Kuningan by motivating youth coordinators to

mobilize the young generation in training activities. As for this planning, several activities were carried out involving young generation in the Cigugur Village, Kuningan, namely:

a. Determine the form of activity

In determining the form of training activities, young generation are involved and some of them provide input. The training activities provide theory of 20% and 80% of it is a practice since the community desire training that is applicable in nature.

b. Determine the time and place

Training based on community needs should involve prospective learning community, there are stages in each program management, including the time and place agreed upon with the learning community. This was done in the hope of fostering a sense of belonging among the learning community of the program.

c. Determine the speaker

The training speaker was one of the people who had successfully undergone the typical sticky rice tape of Kuningan business. The process of determining speaker was determined by means of deliberations with prospective training learning community.

d. Determine the infrastructure

Learning community participated in the procurement of infrastructure for these training of making sticky rice tape.

e. Determine the committee

Program management is largely determined by the ability of the program manager itself, therefore the training program still requires the committee team that is engaged in managing the training to be carried out in accordance with the expected goals. The committee team consists of prospective learning community who will attend the training.

2. Participation in implementation

Youth participation in the training was in the form of active participation in the whole series of training programs. All participants focused on listening to the material presented and following the practice of making sticky rice tape even in groups, but all participants participated in each stage of its making. This makes the training participants feel a new

experience in trying entrepreneurship while maintaining local cultural values.

Some participants even gave input on the training process and on the material presented. Participants' participation is very supportive of the course of the program. Without participant participation, the program will feel monotonous and give less impression to participants.

3. Participation in evaluation

During the program evaluation phase, the training participants were given a program satisfaction questionnaire to assess the level of satisfaction of participants in the training program for making sticky rice tape. 85% of the training participants expressed satisfaction with the training program held, but there were several inputs, including:

- a. The training material was developed with business management material, because most training participants were interested in starting the sticky rice tape business but did not have enough capital, although actually a successful business is not due to large capital, but a successful business is a business that is run.
- b. Training presenters are expected to come from external elements of the training participants. So that there will be high credibility in the speaker and this will grow the motivation of the training participants compared to if the speaker is a citizen of the community itself.

Discussion

Based on the results of the study, the participation of the training participants was quite high, as seen from the involvement of participants at each stage of program management, although not all were involved. Participation according to Isbandi (Nirmalasari & Widiastuti, 2018) "Participation is community participation in the process of identifying problems and potential in the community, selection and decision making about alternative solutions to address problems, implementing efforts to overcome problems, and community involvement in the process of evaluating changes happen".

The form of participation given is active participation in the form of energy and mind. M According to the form, Santoso S. Hamijoyo (Trisnamansyah & Hidayat, 2013) said that

participation consisted of (a). Active participation and (b). Passive participation. The decisive basic elements in community participation are:

- a. Attitude communication, is in the behavior which is caused by understanding that raises awareness.
- b. Changes in attitude, is in behavior which is caused by understanding that raises awareness.
- c. Sense of pride that gives rise to spontaneity, namely the compatibility of doing something that grows from the bottom of one's own heart without being forced by others.

This can be seen in the attitudes and attention of the training participants focusing on each stage of the training program management, namely planning, implementation, and evaluation. According to Enceng Mulyana (Trisnamansyah & Hidayat, 2013) the general characteristics of participation are as follows:

- a. The focus of participation is on mental emotional involvement which can be seen from the ability to manifest behavior;
- b. Willingness to provide support is moved after there are stimulus, and the appearance of the environment is different;
- c. That participation is carried out with all responsibility on the basis of awareness of what has been done and towards the objectives to be achieved;
- d. Participation is not only by just taking part, but also utilizing the results and enjoying the results of the development.

Training programs for young generation must actively involve them. The young generation is youth (adolescence and early adulthood). (Muzakkir, 2015). Teenagers and early adults are the greatest energy in the phase of one's life, so that they have more curiosity towards something, have a sense of wanting to try everything that makes them interested, but if this energy is channeled to negative things, it will have a negative impact so it is not uncommon for many teenagers to get involved in drugs and free sex just because of their high curiosity. Through this training, it is expected to be able to become a place to channel the creativity and energy of the young generation.

In connection with the current problems of Indonesia, namely the large number of local cultures that have begun to disappear due to the young generation who are more fond of western

culture than their own Indonesian culture. This will have a negative impact not only at this time but in the future. Local culture absolutely needs to be preserved by the community, especially the young generation as the future generation. But this must be carried out from now on so that the cycle continues.

One of the result of local culture is regional culinary specialties in Indonesia. One of them is the typical Kuningan sticky rice tape. The young generation must learn to make sticky rice tape so that sticky rice tape will survive as a culinary typical of Kuningan regency that will continue to exist in the future and beyond. This training program is able to become the beginning of the love of the young generation for regional culinary specialties in Indonesia.

CONCLUSION

The participation of the young generation in preserving the local culture can be seen from the activities of the training participants in making typical sticky rice tape of Kuningan. Participation of training participants is very active at each stage of program management, namely in training planning, implementation and evaluation.

REFERENCES

- Bahri, Efri S. (2013). *Pemberdayaan Masyarakat Konsep dan Aplikasi*. Kediri. Fam Publishing.
- Ghony, M. Djunaidi & Almanshur, Fauzan. (2012). *Metode Penelitian Kualitatif*. Yogyakarta: Ar-Ruzz Media.
- Safri, Ahmad. (2015). *Isu-Isu Globalisasi Kontemporer*. Yogyakarta. Graha Ilmu.
- Sobahi, Karna dan Suhana, Cucu. (2011). *Pemberdayaan Masyarakat dalam Pendidikan di Era Otonomi Daerah*. Bandung. Cv Cakra.
- Sugiyono. (2013). *Metode penelitian kuantitatif, kualitatif, Dan R&D*. Bandung: Alfabeta
- Muzzakir. 2015. Generasi Muda dan Tantangan Abad Modern Serta Tanggung Jawab Pembinaannya. Jurnal Al-Ta'dib. Vol. 8 No. 2. Alaudin State Islamic University of Makassar (Universitas Islam Negeri Alaudin Makassar).
- Aziz, M. (2019, January 5). *Arus Balik Literasi Keindonesiaan*. Retrieved from Newsdetik.com: <https://news.detik.com/kolom/d-3846728/arus-balik-literasi-keindonesiaan>
- Masithoh, S. (2018). *Tape Ketan Terpanjang Pecahkan Rekor Dunia*. Kuningan: Tribunjabar.com.
- nirmalasari, T., & Widiastuti, N. (2018). Peran Tokoh Pemuda dalam Meningkatkan Partisipasi Karang Taruna. *Comm-Edu, 1*(2), 99.
- Sedyawati, E. (2007). *Budaya Indonesia: kajian arkeologi, seni, dan sejarah*. Jakarta: Divisi Perguruan Tinggi, Raja Grafindo Persada.
- Trisnamansyah, S., & Hidayat, A. (2013, September). Peran petugas pemberdayaan dalam meningkatkan partisipasi masyarakat melalui penyuluhan k3 (kebersihan, keindahan, ketertiban) di kecamatan cimahi selatan kota cimahi. *Empowerment, 2*(2), 40.