

## Development and Preservation of Culinary History of Nasi Bogana in Pawon Bogana Keraton Kacirebonan

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### Abstract

Nasi bogana is one of the typical culinary in Cirebon area. This culinary can be found in almost every palace in Cirebon. This cuisine is usually served during salvation or other celebrations. The Kacirebonan Palace is one of the palaces that still maintain the tradition and culture of nasi bogana. One of the efforts made by the Kacirebonan Palace was to establish a restaurant called Pawon Bogana. In the Pawon Bogana restaurant, nasi bogana is used as a mainstay menu. However, the bogana rice in the Pawon Bogana restaurant has experienced development and headway. The purpose of this study was to find out the complete history of bogana rice, the culinary development at this time when viewed from the quality and uniqueness of food and the development of bogana rice so that the culinary becomes more sustainable and awake. This study uses a qualitative method. Data sources used are sources, events and documents. Data collection techniques used are interviews, observation, documentation and questionnaires. Data analysis techniques used are data analysis that is carried out interactively and takes place continuously since data collection in the field and continues until data collection is completed. The results of the study show that Bogana Rice is one of the typical cuisines in the Cirebon area. This cuisine is usually served during salvation or other celebratory events. This culinary is used as a means of charity and is shared with others. In addition, another meaning of bogana rice is the expression of gratitude to Allah SWT. The development of bogana rice when viewed from the quality and uniqueness of food is growing and continues to innovate so that people can continue to taste the culinary. The development of bogana rice has now been carried out by the Kacirebonan Palace and continues to be carried out so that bogana rice becomes more sustainable and preserves its peculiarities.

**Keywords:** nasi bogana, Kacirebonan palace, Pawon Bogana, development and headway

## A. Introduction

Indonesia has a variety of unique culinary that can be found in each region (Herayati et al, 1993). Cirebon is one area that has a variety of typical culinary, besides that Cirebon is also one of the areas in West Java that is being developed its tourism potential (Eva et al,2015).

Bogana rice is one of the typical culinary in Cirebon area. This culinary can be found in almost every palace in Cirebon. This cuisine is usually served during salvation or other celebrations. Bogana rice comes from the word saboga-bogana which means to use the available food to be used as alms and distributed to others. In addition, the other meaning of bogana rice is the expression of gratitude to Allah SWT or God Almighty (Widyastuti dan Katjaswara,2017).

Currently bogana rice has rarely been displayed again, only during major religious celebrations such as Idul Fitri and Eid al-Adha, then bogana rice is also only displayed at the Muludan celebration (celebrations of the birth of Prophet Muhammad SAW), Suraan, Rajaban and Syabanan (Widyastuti dan Katjaswara, 2017).

The Kacirebonan Palace is one of the palaces that still maintain the tradition and culture of bogana rice. One of the efforts made by the Kacirebonan Palace was to establish a restaurant called Pawon Bogana. The purpose of the establishment of this restaurant is so that tourists who come to visit the Kacirebonan Palace can taste the typical culinary of Cirebon City while enjoying the palace environment. Another goal is that food that is rarely found in the community and food that is only available in the Palace can be preserved (Widyastuti dan Rahmanita, 2017).

In the Pawon Bogana restaurant, bogana rice is used as a mainstay menu. The process of making bogana rice in this restaurant is formulated directly supervised by the Queen. The goal is that food that has been passed down from generation to generation can be maintained and its authenticity. Another goal is to maintain the taste and historical value contained in bogana rice, both in the ingredients that are in the cooking, the cooking process and the way of serving. However, the bogana rice in the Pawon Bogana restaurant has undergone development and headway. The goal is that people can taste bogana rice without having to wait for Islamic holidays, another goal is that bogana rice is not forgotten and can be accepted by the community so that the bogana rice can be awake (Widyastuti & Rahmanita, 2017). The purpose of this study was to find out the complete history of bogana rice, the culinary development at this time when viewed from the quality and uniqueness of the food and the development of bogana rice so that the culinary becomes more sustainable and awake in its peculiarities.

## B. Literature Review

### History and Bogana Rice Philosophy

Bogana rice is a culinary or typical food originating from Cirebon. Derived from the Sundanese language *saboga* - bogana which means rudimentary. These foods are found in four palaces in Cirebon and are usually served at festive ceremonies such as, Muludan, Syawalan, Ruwahan, Rajaban, Sura'an, Likuran, Sapar, Iedul Adha, as well as other *selamatan* events such as *circumcision*, *tedak sinten* (babies first step foot on the ground) and others.

Not much different from *tumpeng* in Java, bogana rice in Cirebon also has a similar appearance to the existing *tumpeng*, the only difference is the yellow color that is not too flashy, grated coconut mixed with rice and laying side dishes that are in rice bogana. Side dishes commonly served on bogana rice are chicken, tempeh and eggs. The meaning of bogana rice is thanksgiving to Allah SWT. The yellow color of bogana rice symbolizes prosperity and glory. The cone shaped pile upwards symbolizes one that is God Almighty, Allah SWT.

The beginning of the creation of Bogana rice itself is for the means of giving charity and a form of gratitude when the pregnancy reaches the age of one month. This story is in *Serat Murtasiyah* in ancient manuscripts, the *Jungjang Arjawinangun* script written in ancient Cirebon with *pegon* script. This story is in the verse of the *Kasmaran Book*.

In the story, it tells the story of Ki Shaykh Arif, an *alim ulama* who wants to go to meditate. Before leaving his wife Dewi Murtasiyah, Ki Syekh Arif left a message to pray, give alms and do good deeds during pregnancy so that it would be facilitated in all matters.

Another story of the beginning of the creation of bogana rice when Sunan Gunung Jati (Syarif Hidayatullah) visited the Sangkanhurip area, Kuningan. Narrated in the Sangkanhurip area was hit by drought, so people in the area could not harvest the area. The community asked Sunan Gunung Jati to pray that the area would no longer be hit by drought, with the permission of Allah SWT the area would no longer be hit by drought and the community could again harvest the area. Furthermore, the community thinks to make treats as a thank you to Sunan Gunung Jati, then the bogana rice is created. Rice along with side dishes are available at every home or with available side dishes.

There is another story that tells the story of the beginning of the creation of bogana rice. During the Sunan Gunung Jati period, there were a number of guests from other areas who wanted to come to Cirebon, then the followers of Sunan Gunung Jati asked what Sunan Gunung Jati would offer what the guests wanted, then Sunan Gunung Jati said *saboga* - bogana, just so. Furthermore, the people donate their crops, spices and side dishes in their homes to make dishes that will be served to the guests, thus creating bogana rice.

In the meaning of gratitude to Allah SWT for bogana rice, there are also

teachings of the Prophet Muhammad SAW, namely to give alms according to their respective abilities. Other teachings are, if there are guests who come or visit the house then offer a meal that is appropriate to their abilities.

Nasi bogana also means “*abdi bogana saba?*” means who I am. The meaning is that all this belongs to one, namely Allah SWT. The purpose of this meaning is that we always remember and put our trust in Allah as the creator of the universe and as the provider of sustenance. In Cirebon, there are several variations of bogana rice according to the location of the area. As in coastal areas, in this area bogana rice uses seafood such as fish as a side dish of bogana rice. In the agricultural area, additional vegetables or fresh vegetables are the side dishes for bogana rice. The use of side dishes does not change the meaning and meaning of bogana rice.

During the celebration ceremony, there are several rules that must be implemented in making bogana rice. One day before cooking bogana rice, the cooks in the Kacirebonan Palace, the courtiers, relatives living around the city of Cirebon, as well as workers working in the Kacirebonan Palace, had to run fasting. The implementation of this fast is like fasting in general, which starts before the sun rises and breaks after sunset. There is no specific fast or certain rules in running fast. The cook must also be pure from small and large traditions, for women cooks should not be in menstruation. Sacred in this case is to bathe as usual, not to think negatively or say harshly and ablution. This is done before, during and after cooking bogana rice.

The cooks are required to wear Cirebon traditional clothes in full when making bogana rice. For male cooks, wear complete beskap clothes, which are typical Cirebon clothes along with their accessories, while female cooks use typical Cirebon kebaya and their accessories. The cooks also have their own duties, usually male cooks have heavier jobs, such as washing rice and cooking rice. Female cooks get lighter assignments, such as washing and cutting cooking ingredients, and washing equipment when they have finished cooking. Before starting to cook, the cooks read the prayer first, led by the prince, the person in charge of leading the prayer reading. There are special prayers offered before starting cooking, this prayer is commonly called a prayer of thanksgiving.

Cooking bogana rice is done inside the amulet warehouse, which is a special building used for cooking during the celebration ceremony. This warehouse can only be used during celebrations and for cooking only. The equipment used in the cooking process still uses traditional cooking utensils and this equipment is still preserved from ancient times to the present.

When cooking, the cook reads the prayer in the heart while continuing to cook. During the cooking process, there are incense burnt in every corner of the room. There is no specific purpose or meaning behind this process, it's just that this is an activity that has been carried out from generation to generation and is an assimilation of the existing culture from before the entry of Islam into Cirebon.

The recipe used in making bogana rice has been around since the days of Sunan Gunung Jati and hereditary. In this recipe, in every size of the ingredients there is a meaning that 5 grains signifies 5 pillars of Islam, 1 tablespoon signifies Esa, 6 grains denotes 6 pillars of faith, 2 grains indicate that humans always live in pairs.

Generally Keraton makes several tumpeng bogana rice, one to be eaten by the Sultan, relatives and courtiers, some to be shared with the community. Then the bogana rice was recited by the princes and sultans, after that bogana rice was distributed to the community. There are several relatives and courtiers in charge of distributing the rice.

The bogana rice that will be eaten for the Sultan, relatives and courtiers, is placed in the Prabayaksa house, which is the front yard of the building which is usually used for greeting if guests come. There is no special way to eat bogana rice.

### **C. Research Methods**

This research was conducted at Keraton Kacirebonan, Cirebon, located at Jalan Pulaseran No.49 Cirebon. The location points that are the focus of the research are the Pawon Bogana Restaurant and the Kacirebonan Palace.

The research method used in this study is a qualitative research method, which is a research method to describe, describe and explain how history and development of bogana rice today so that rice bogana becomes more sustainable. According to Burhan in Salam, Ingkadijaya, & Hermantoro (2018), qualitative research is research that uses an inductive approach, thus the theory is actually a tool that will be tested later with data and research instruments.

The main instrument in research that uses qualitative methods is the researcher himself. This study also uses guidelines for interviews about the history and development of bogana rice. Furthermore, in this study also used a questionnaire as supporting research data. This questionnaire is used to see the consumer response at Pawon Bogana Restaurant regarding the development of bogana rice at this time. In the questionnaire, use a Likert scale. The variables used in the questionnaire in this study are independent and dependent variables. The dependent variable is the factors of attractiveness of visitors at Pawon Bogana Restaurant, then the independent variables are the queen, the historical value and the peculiarities and the quality of the food which includes taste, appearance, service and food composition (set menu).

Data collection in this study uses depth interviews. The following were interviewed in this study, Sultan Keraton Kacirebonan IX, Abdul Gani Natadiningrat, SE., Sonia H. Padmawinata as Keraton Kacirebonan staff, Intan sebagai head chef in Restoran Pawon Bogana, Edi sebagai chief cashier Restoran Pawon Bogana. Collection of supporting data to determine consumer response at Pawon Bogana Restaurant using a questionnaire. A total of 45 respondents were asked for their opinions by entering 20 statements on the questionnaire.

The collection of respondents uses nonprobability sampling techniques.

Data collection techniques used in this study are, interviews, observation, documentation and questionnaires. The validity test of the data in this study uses source triangulation, while the data validity test for supporting data uses validity and reliability tests. The data analysis technique used in this study is data analysis that is carried out interactively and takes place continuously since data collection in the field and continues until data collection is completed. For supporting data, the data that has been collected in this study is processed using SPSS 24. Data analysis techniques used in this supporting data are multiple regression analysis techniques. Furthermore, the data is analyzed in relation to the development of bogana rice at this time so that bogana rice becomes more sustainable and preserves its peculiarities.

#### **D. Results and Discussion**

##### **Development of Bogana Rice Viewed from the Quality and Uniqueness of Food**

The characteristics of food quality that are the focus of the research are taste, current display of bogana rice, service at Pawon Bogana Restaurant and food composition (set menu) of bogana rice served at Pawon Bogana Restaurant. Furthermore, the uniqueness of the food that is the focus of the research is the Queen or the wife of the Sultan of the Keraton Kacirebonan and the historical value and distinctiveness of the bogana.

Bogana rice has a distinctive taste. The taste of bogana rice is savory and rich in spices. The savory bogana rice is obtained from grated coconut which is steamed and mixed with the rich flavor. The spices used in making bogana rice consist of 2 herbs, namely yellow spices and koja spices. Yellow spices function to trap chicken, tempeh, eggs and a mixture of koja spices, which are yellow spices mixed with steamed coconut. This koja seasoning will be mixed with cooked rice, chicken, tempeh and eggs that have been tapped. There are about 23 kinds of herbs and herbs used in making bogana rice, so that bogana rice is rich in flavor.

The display of bogana rice served at Pawon Bogana Restaurant is different from the appearance of bogana rice during the celebration. Bogana Rice in Restaurant Pawon Bogana is served on a biting plate (*lidi*) with banana leaves and a portion that is suitable for eating by one person. The form of bogana rice that is served remains the same as the bogana rice that is in the celebration ceremony, cone shaped with a side dish that surrounds the bogana rice.

The composition of the food in bogana rice in the Pawon Bogana Restaurant is no different from the bogana rice that is at the celebration ceremony. Set menu of bogana rice in Bogana Restaurant consisting of bogana rice, free-range chicken or male chicken, tempeh, eggs, onion chili sauce or steamed red and green chili, shrimp crackers, garnishes, tomatoes, cucumbers, lettuce and sprinkling of fried onions.

In dealing with and serving consumers, Pawon Bogana Restaurant waitress is very friendly, quick in responding to customer requests and clear when providing information to consumers, whether information about menus or information about the Keraton Kacirebonan. In addition, the waiter at Pawon Bogana Restaurant is also always willing to respond to consumer complaints and suggestions, so that it can be a lesson for the Pawon Bogana Restaurant.

### **Bogana Rice Development**

The development of bogana rice has now begun to be carried out by the Kacirebonan Palace, it aims to keep the bogana rice sustainable, its peculiarity is maintained and maintained for generations. In this study, the factors examined to see the development of bogana rice today are, the quality factor of food, Queen and its historical value and peculiarities. The value of these factors is taken from the highest average value of consumer response to the attractiveness of bogana rice.

**Table 1.** Average Value of Consumer Response

<b>Factor of attraction</b>	<b>Mean</b>
Food Quality	3,17
Queen	3,06
Historical value and specificity	3,33

From table 1 can be seen the highest results from the consumer response that is the factor of historical value and specificity of 3.33. The lowest result of the consumer response is the Queen factor of 3.06. Food quality factors have a value of 3.17.

The historical value and distinctiveness have the highest value from the consumer response, this is because bogana rice has historical value that has been known by the community, especially the Cirebon community. Besides that, bogana rice is still used in various celebrations and ceremonies, so that people can still see and hear the history and philosophy of bogana rice.

Currently the Keraton Kacirebonan has begun to open wide to collaborate with parties who want to cooperate in conservation efforts. Furthermore, the effort that can be done by the Keraton Kacirebonan, which is to collaborate with academics and cooperation, must be continued so that the history, philosophy and culture of Bogana rice can be written in the form of research and widely publicized. During celebrations and religious ceremonies, the Palace can package these activities as tourist attractions. With the collaboration of the Keraton with several communities and academics, the activity can be quickly disseminated and published.

From the palace itself, it can also increase information and insight about cooperation with outside parties and improve services so that conservation

efforts that are already underway and that will run in the future can run continuously. Queen factor has the lowest average value of consumer response. However, visitors to Pawon Bogana Restaurant and the community around the Kacirebonan Palace were not aware of this activity, it is very unfortunate to remember that the Queen can be said to be a strong symbol in the Keraton besides the Sultan.

In order for visitors to Pawon Bogana Restaurant and the community around the Kacirebonan Palace to know that the Queen is supervising and compounding during the production of bogana rice at Pawon Bogana Restaurant, it is better to conduct activities such as inviting the community around Keraton Kacirebonan to participate in cooking bogana rice with Ratu so that visitors and the public knowing the quality and distinctiveness of bogana rice is still maintained by the Palace.

Promotions regarding the Queen who mix and supervise the making of bogana rice must also be carried out, this promotion can be done in various electronic and printed media. Word of mouth promotion also has a large share so that visitors who come from outside the city of Cirebon can provide the info when returning.

From food quality factors, it can be said that bogana rice is sufficient to meet the characteristics of food quality. But the effort to improve the quality of bogana rice has not been maximized. From the display factor, Bogana rice has a very simple appearance and has not been packaged to become a more luxurious look. This can be improved if the appearance of bogana rice is made more attractive and luxurious so that consumers can be more interested in enjoying bogana rice and have the impression that consumers enjoy food that is only in the Palace.

From the service factor, the effort made to be able to improve service is by increasing awareness of human resources so that existing services can be improved so that consumers feel happy to be able to enjoy culinary food at Pawon Bogana.

## **E. Conclusion**

From the results of the study concluded that Bogana Rice is one of the typical culinary in the Cirebon area. This cuisine is usually served during selamatan or other celebratory events. This culinary is used as a means of charity and is shared with others. In addition, another meaning of bogana rice is the expression of gratitude to Allah SWT.

The development of bogana rice when viewed from the quality and uniqueness of food is growing and continues to innovate so that people can continue to taste the culinary. The development of bogana rice has now been carried out by the Kacirebonan Palace and continues to be carried out so that bogana rice becomes more sustainable and preserves its peculiarities.



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