

The Perception of Manadonese Society to the *Fuzz Food*



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ABSTRACT: Fuzz food is desperately needed in food defense during the post-COVID-19 pandemic. The problem that arises is: how do the people of Manado perceive fuzz food? The research method used is a descriptive qualitative method through a gastronomic linguistic approach. The naming theory (Palmer, 1976), the basic linguistic theory (1994), and the theory of meaning are used to answer this problem. The results of the study are the lingual form of fuzz food according to the perceptions of the people of Manado in the form of words, phrases, and clauses. The word consists of several names, namely Batman, Eveready, Tinutuan, and Bobengka. The phrase consists of several names, namely Kukis Harijadi Rina, Tinutuan dregs ba', Tinutuan dregs ba', Pangi Ikgang, and Rica Rodo. The clause consists of stuffed pork in feathers and sweet potato gravy with bamboo shoots. Kluasa is known by several names, including Woku belanga, Asang sauce with bamboo shoots and sweet potato, and Pangi Ikgang in Bulu. The meaning of "fuzzy food" and its denotative and connotative meanings The connotative meaning is Evelyn and Batman.

KEYWORDS: fuzzy food, form, and meaning.

INTRODUCTION

Food is very necessary for humans. Various food names or terms appear in everyday life. Food is a priority in the program to maintain and improve food in RI. Fuzz food is part of the food that is often consumed by people, including the people of Manado.

Fuzz food as one of the foods made by food makers according to the situation and conditions related to the availability of existing food ingredients, so that fuzz food becomes a variety of types of food. Fuzz food is actually still rarely known by the people of North Sulawesi province, especially the city of Manado, but during certain situations people actually know and use fuzz food in their daily lives. An alternative that can be done by the community is to provide improvised food according to the food ingredients or raw materials available or according to the taste of the food maker so that it is delicious according to him. Fuzz food is an alternative in fulfilling daily meals for the people of Manado.

After observing these conditions, I, as a researcher in the field of language and culture, assume that the phenomenon that is currently happening in society is a gap or gap as a very interesting, brilliant idea that really needs to be researched during the post-pandemic C19. The continuity of the phenomenon as empirical data deserves to be scrutinized and explored as maintenance of language and culture in North Sulawesi Province. Therefore, the problems that arise are what forms of fuzz food names appear and the meanings of fuzz food names.

Related to the study of Fuzz food, the concepts and theories that support data analysis are as follows. Fuzz food is food that has a vague or unclear name because it consists of a mixture of food ingredients or food variations according to the conditions of the food maker. The meaning of the word fuzz is fuzzy, hazy or unclear. Fuzz food is a type of food made as engineering or a mixture of available makeshift food ingredients. The food is an engineering mix of various ingredients but the basic ingredients are ingredients that are easy to get. The food still focuses on local food. Fuzz means fuzzy, unclear. Some examples of fuzz food on social media display photos of food and food name. For example, Simple Food Recipes for Boarding Children During PPKM Fuzz Food (15 Jul 2021). The word Fuzz food was adopted by gastronomy experts from the theory of Fuzzy Logic which is a concept of fuzzy logic that is easy to understand because it is flexible, meaning it is able to adapt to changes and uncertainties. So Fuzz food is food that is produced by the manufacturer in accordance with the conditions of availability and availability of existing food ingredients. Therefore, fuzz food can bring out locality and even national or international elements. There is no certainty about the name of the food because it is only an engineering mix of food ingredients that feels delicious to consume.

Linguistics Anthropology is a field of study that combines linguistics as a science of language scientifically and culturally from certain communities or ethnicities that have their own uniqueness that is different from other ethnicities. Practices or traditions that have a philosophy that is applied as a habit in everyday life or people who are in the Minahasa area as part of the North Sulawesi Province area need to always be researched, studied and elevated for scientific study. Practices in the cooking process that produce authentic Minahasa food products that are adopted as Manado food should be marketed and commercialized to meet the needs of the local market as well as national and international markets. This effort can be realized because the climate and fertile soil in the

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mountainous or coastal areas of the North province provide raw material products for traditional food producers or makers (cooks, cooks) to be creative in creating food with a variety of ingredients from outside the food without leaving the original taste. or the aroma of traditional food. Likewise, the lingual meaning or cultural meaning of the name of the food has not changed, instead consumers will be more interested or interested in food creations full of artistic creations. So the philosophy of traditional Minahasa food as a thanksgiving and symbol is based on historical evidence that the Minahasa people's menu comes from talun 'forest' and uma 'garden' remains firmly held and has not changed.

Palmer stated (1976) that naming is a process of symbolizing a concept that refers to something as a concrete reference. Naming is a matter of convention between fellow members of society. The basic theory of linguistics is a theory that supports data analysis in this study. Words are units that are collected in sentences (Givon, 1984). Syntactical rules refer to subject, object and complement. Phrases have a core (head) and an explanation (modifier). Clauses have the basic structure of alternation or derivation structure version of transformation theory (Chomsky, 1956). All sentences have a simple linear structure. Syntax, consists of independent characterization of parts of speech units, namely nouns, verbs, and adjectives, with grouping of phrasal units in the form of noun phrases (nouns and their modifiers) and verb phrases (verbs and arguments, as well as their modifiers).

1. Word

The word is a type of noun word class which is a basic word. Based on morphological theory Single words appear in words that cannot be sorted anymore.

2. Word combinations

Word combinations consist of phrases and compound words. Noun phrases derived from nouns, verbs or adjectives.

A combination of words consisting of a combination of several words is a compound word. A clause is a simple sentence that only consists of a subject, predicate and object. Syntax analysis uses syntax theory from Givon (2003), The meaning behind the meaning such as figure of speech, simile, metaphor, or figurative. Leech's (1974) theory of meaning states that meaning consists of denotative meaning and connotative meaning. The denotative meaning is the actual meaning of the word, while the connotative meaning is the meaning or meaning outside the word. The meaning behind the meaning is like a figure of speech.

METHODOLOGY

Research on Manadonese people's perceptions of Fuzz food uses a qualitative method with an ethnographic approach that is phenomenological at the level of descriptive synchronic linguistics. A synchronic linguistic approach combined with gastronomy called linguistic gastronomy is used because it examines the names of food in the Manado and Minahasa regions. The research location is the city of Manado. Data collection always refers to the purposive sampling method which only collects data according to needs and is not random (Hasyim et al., 2021; Sulastri et al., 2021). Data collection techniques consist of observation and interviews. The data source is data in the form of language information from several informants who were selected based on the criteria set by Spreadly (1979) and Samarín (1988). The specified informants are chefs at thanksgiving events, hotel chefs, village elders, and people who often make and eat fuzz food. The data collected is identified, classified, analyzed, and described. Researchers use linguistic analysis in data analysis. The theory used in data analysis is Morphological theory (Nida, 1975) and Syntax theory (Givon, 1984). The theory used refers to the theory of naming proposed by Palmer (1976) complemented by the theory of linguistic anthropology (Foley, 1976).

DISCUSSION

The fuzz food is a food that a combination of Minahasan traditional food or Manadonese food and the other food from North Sulawesi Province or other area. The variation or modification of nama become as a new name of food happened in fuzz food. Sometimes, Manadonese did not conscious that actually the truth they made a new of food name already. The ingredients of traditional food is applied into another raw materials. *Bebe' bumbu RW and ayang bumbu RW* is variation of ingredient R W that the origin is meat of dog, but the meat is duck and chicken. R W is Rintek wu'uk means 'binatang berbulu'. The fact duck and chicken did not have wu'uk or hair. *Batman and Eveready* is very unique because the origin name of food is the name of animal that is cat and batman in traditional language that is call pus and paniki. The society change the name as a modern name so the name cat become eveready as a brand of battery and batman as a name of popular name as a name of food cause *paniki* is a animal called bat. Those names as a spread of name cause society follow the time and follow the development of globalizazion in the world. The variation or modification still kept the originality of traditional food although the ingredients or raw material is changed. It is the changing of life in the aspect of food. So the gastronomu of minahasan heritage still exist in North Sulawesi. The society still remember their ancestor or *Opo* in Minahasa that actually they live in the forest so the food always come forest such as food in bamboo or the animal and vegetable come from forest. The philosophy of Minahasan is *Opo Ni Empung* ancestor or GrandgrandFather. Sometimes the raw material like pig is change into fish because of the healthy, but the raw material n ingredient always burned in fire. The taste of food is very delicious cause of the tase the burned bamboo.

Nowadays, *tinu'tuan campur deng pisang goreng* is booming. So many women said *that pisang goreng* is very delicious if it mixed with tinu'tuan. So, the way to eat tinutuan is gathered with *pisang goreng*. It is unlogic if it happened but the fact *tinu'tuan* always

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eat the same time with *pisang goreng*. As we know already that *tinu'tuan* is known as a food of women in North Sulawesi. Manado rarely like *tinu'tuan*. *Fuzz food* as a part of gastronomy in Minahasan heritage can be explained as follows.

The gastronomic naming system of the Minahasa cultural heritage is as follows. traditional food naming system Minahasa label *Linulut* vs *non-Linulut* is formed or determined by several components of meaning in the form of components of foodstuffs, tools or media used in cooking, how to cook, the location of food making based on the use of the local language in Minahasa, the history and arrival of the Minahasa ethnicity, and human names as parameters or indicators that can be configured on taxonomy hierarchy.

The names of traditional Minahasa foods can be categorized based on the 6 (six) components that are the origin of the naming of the minahasa traditional food. A more accurate presentation can be detailed as follows.

1) Ingredients

Rendang babi

Abon niki

Abon cakalang

Eveready

Batman

Bola Ubi Khas Manado

Biapong Tuna

Pao kau Surl (Bak Pao)

Brudel Cake

Gulali

Gula tare

Pisang goroho campur gula mera

Pisang raja campur gula mera

Klappertaart topping keju

Es Brenebon

Es kacang Susu Advokad

Es kacang merah

Gohu Rujak

Sayur Pangi Santan

Ayam bumbu RW

Babi rabe

2) Tools or media used in cooking,

Pangi ikang di bulu

Binongos

Sopulut

Lobster woku

Lobster

3) How to cook,

Lobster woku

Nike goreng

Sayur Pangi Santan

Tinutuan tai minyak

Tinutuan ampas ba'

Babi rabe

4) The location of food making based on the use of the local language in Minahasa,

Kukis Besar

Kukis Besar made by the people of Tonsea on big days e.g. Christmas, New Year's Day, or someone's birthday. This cake is only found in the Airmadidi region, Tonsea which is in the North Minahasa region.

- a. Kukis Hari Jadi yang dibuat khusus untuk acara HUT kantor
- b. Kukis Hari Jadi Dies FIB UNSRAT
- c. Kukis Hari Jadi dalam rangka HUT GMIM
- d. Kukis harijadi GMIM PNIEL ke 50
- e. Kukis Hari Jadi HUT NKRI tanggal 17 Agustus

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5) The history and arrival of the Minahasa ethnicity,

Pangi ikang

Pangi ikang food is made by the Tonsea people

Kukis Babase

Kukis Babase is made by the Tonsea people

Sayur Pangi Santan

Tinutuan tai minyak

Tinutuan ampas ba'

6) The Human names

- a. Kukis Hari Jadi yang dibuat khusus untuk acara HUT kantor
- b. Kukis Hari Jadi Dies FIB UNSRAT
- c. Kukis Hari Jadi dalam rangka HUT GMIM
- d. Kukis harijadi GMIM ke 50
- e. Kukis Hari Jadi HUT NKRI tanggal 17 Agustus
- f. Kukis Harijadi RI Covid 19
- g. Kukis Hari Jadi Pribadi (perorangan)
- h. Kukis harijadi Rina
- i. Kukis harijadi Diana

Food such as *Kukis Harijadi RI Covid 19, Kukis Harijadi Rina, Kukis Harijadi Diana*

Kukis Harijadi Dies Natalis FIB ke 52 consist of several kukis from Minahasa kukis those are dodol Armadidi, biapong unti, kue ku, sinegor, balapis, panada, and lalampa. Those kukis is considered as ordinary kukis consumed in Manado city. The purpose to collect and mix all kukis is the low price. The society think that kukis is cheaper than the price of tart or moka. Besides that, all kukis can quickly buy in the market or bakery shop more than to buy all raw material of tart or moka or kukis tart or moka. So that, people in Manado can apply the efficiency and effectiveness in celebration or important event. *Kukis harijadi* become booming at era 2000. The name of *Kukis harijadi* appear in all events of Manado society. The maker of *kukis* can give the name according to the name of person or celebration. The name is valid for Manado society. So, the *kukis* made for Rina birthday is called *Kukis Harijadi Rina*.

A. The form of the name of the fuzz food. The names of Fuzz food are as follows.

The form of the name fuzz food consists of words, phrases and clauses. Forms of fuzz food names:

1. Manado food can be described as follows. The word consists of several names, namely *Batman, Eveready, Tinutuan*.
2. The phrase consists of several names, namely *kukis harijadi Rina, Kukis harijadi FIB UNSRAT, Kukis Harijadi GMIM SYALOM, Tinutuan tai minya, Tinutuan ampas ba', Pangi Iking. Tinu'tuan pake pisang goreng*.
3. The clause consists of several names, namely *Woku belanga pake santang, Kuah asang sayor rebung deng ubi bete, Tinu'tuan pake pisang goreng, and pangi ikang di bulu*

B. The meaning of fuzz food in Manado

The meaning of *fuzz food* consist of dennotative meaing and connotative meaning.

1. Dennotative meaning are *tinutuan, Kukis harijadi Rina, Tinutuan ampas ba', Tinutuan ampas ba', pangi ikang, Woku belanga pake kantang, Kuah asang sayor rebung deng ubi bete, dan pangi ikang di bulu*.
2. Connotative meaning are *batman and everady*.

The denotative meaning is the meaning of the most names because usually the name of the food consists of ingredients or tools that are around the food maker. *Tinutuan* means porridge mixed with vegetables. *Pangi ikang* is a pangi food made from pangi leaves mixed with sea fish.

On the other hand, the connotative meaning of the name fuzz food is a food name that does not come from an object or raw material or tool used, but a word taken from the name of another object which is then given to that name with the aim of disguising the name of the animal used as a dough ingredient. Eveready is the name of a famous battery brand that has a picture of a cat. *Eveready's* food has raw cat meat mixed with *RW* spices. *RW* seasoning is actually only specifically for dog meat dough. So the connotative lies in the parable of the brand which has a picture of a cat for the name of the food. The purpose of naming food is also so that it is not clear and looks more modern. *Bobengka* has connotative meaning cause the name of food actually a name of person "Bob Engka" and *bobengka* itself actually the name of the sex of woman .

CONCLUSION

The conclusions that can be presented are as follows. First, the form of *fuzz food* name consists of words, phrases and clauses. The -in- infix appears in food names. The word consists of several names, namely *Batman, Eveready, Tinu'tuan*. The phrase consists of

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several names, namely *kukis harijadi Rina*, *Kukis harijadi FIB UNSRAT*, *Kukis Harijadi GMIM SYALOM*, *Tinutuan tai minya*, *Tinutuan ampas ba'*, *Pangi I kang*, *Tinu'tuan pake pisang goreng*. The clause consists of several names, namely *Woku belanga pake santang*, *Kuah asang sayor rebung deng ubi bete*, *Tinu'tuan pake pisang goreng*, and *pangi ikang di bulu*.

Second, the meaning of the name fuzz food consists of denotative and connotative meanings. Denotative meaning that often appears. Bobengka, sendeen, or pongkor has connotative meaning as negative meaning.

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