



Turuk Bintul Gastronomy in the Dimension of Islamic Education

Moh. Sakir,¹ Robingun Suyud El Sham,²

1.2Wonosobo University of Qur'an Science

Email : abdan_urfi@yahoo.com,1 robysyem@unsiq.ac.id,2

Address: Rw. 7, Andongsili, Kec. MojoTengah, Kabupaten Wonosobo, Jawa Tengah 56351

Corespodensi email : abdan_urfi@yahoo.com

Abstrac

The purpose of this study is focused on answering the social problems of turuk bintul gastronomy in the dimension of Islamic education. A qualitative approach in the setting of library research is used to answer these problems. The results showed that etymologically the name turuk bintul looks dirty, meaning female genitals with lumps. However, the purpose of this name is not to emphasize this aspect, but rather to focus on delicious and savory foods. The dimension of Islamic education is the importance of thinking clearly in responding to everything around us. In Islam, the term clear-minded is synonymous with husnuzon, which means to think clearly and think well about things or other parties. By responding in this way, the effect of this action will be good as well. This research hopes to contribute to Islamic education related to positive thinking.

Keywords: *Gastronomy, Turuk Bintul, Islamic Education*

INTRODUCTION

Linguistics plays a role in researching and inventorying Javanese lexicon based on linguistic analysis, while anthropological methods play a role in classifying linguistic data based on scope and domain. In the field will be found cultural themes that implicitly describe the collective mindset of Javanese society, symbolized and expressed in the form of traditional food lexicons. The collective mindset of Javanese society is manifested in attitudes, behaviors and values and norms that prevail in a society in the form of local wisdom (Fuad &; Hapsari, 2020).

Javanese people are accustomed to conveying important goals, advice and examples through metaphors. An intention or advice is not conveyed directly, but through symbols. Symbols used to express advice or teachings can be traditional ceremonies, song lyrics, objects or food. Some traditional Javanese foods have very deep meanings (Anchori, 2017).

Uniquely, there are several food names that seem dirty or taboo, including jembut kepbut, konthol ketong, peli kipu, rondo royal, turuk bintul, and others (detikJateng Team, 2022). The traditional snack turuk bintul has dirty connotations, because it means a lump on a woman's genitals. This snack is still popular in Jepara, because it tastes tempting, fluffy and chewy sensation will be felt immediately as soon as people taste the first bite (Widodo, 2023).

Therefore, research related to the context of Javanese food turuk bintul needs to be carried out in order to answer social problems that have become a big question mark for the general public so far, to then be contextualized with the dimension of Islamic education so that it has benefits.

There are not many writings that discuss turuk bintul food, such as: Dian Utoro Aji (2021), describing Turuk Bintul: Jepara snacks are sordid in name but tastes fluffy savory. Wiyono (2020), Wrote turuk bintul, a typical Jepara food sensation. Annisa & Saputra (2023), proclaiming to know Turuk Bintol, a typical Jepara food with a unique name. *Gemonsnews* (2022), preaching turuk bintul, a typical Jepara snack tastes savory.

Setyawanti & Andayani (2015), about hygiene and sanitation in traditional snacks at Pasar Kotagede Yogyakarta, including tiwul kacang and turuk bintul. Wardhana (2023), revealing that turuk bintul is a mainstay snack typical of the carving area. Arie Widodo (2023), Proclaiming to know Turuk Bintul, a typical Jepara snack with a dirty name. Asti (2023), wrote turuk bintul, an old school snack typical of Central Java.

All previous studies have explored turuk bintul according to their respective points of view and specifications, but none of them have revealed the discussion from a gastronomic point of view, especially when related to the dimension of Islamic education. Therefore, researchers consider it necessary to fill the gap and find elements of novelty so that this research is feasible. Thus, the purpose of the research is focused on answering the social problems of gastronomy turuk bintul in the dimension of Islamic education.

A. METHOD

In order to answer the social problems above, this research with a qualitative approach (Bhangu et al., 2023), because according to researchers it is appropriate for the needs of description, analysis, and abstracting linguistic forms of taboo words among the public. This article is a type of literature research (Kaarsted et al., 2023). The object of research is the type of food type of snack turuk bintul, to then be described in the specific analysis in the context (Agiva, 2023). Key data is obtained through digital sember (Lantzy, 2022), then analyzed with literary sources relevant to the study.

B. RESULTS and DISCUSSION

1. Turuk Bintul Culinary

Traditional food is one of the cultural works of the community. According to its function, food can be divided into staple food, complementary food, snack food, and food for special occasions. Side dishes and snacks are a distraction from the main meal which is generally in the form of snacks. Snacks are divided into two types, namely traditional snacks and modern snacks.

Some unique traditional Javanese food names are naming food according to body parts and characteristics, such as prawan kenés, konthol ketong, turuk bintul, rondho royal, and others. These foods are grouped into traditional foods associated with body traits and parts (CBST) (Aji, 2014).

Turuk bintul is the name of a traditional snack from one of the areas in Jepara, precisely in Pendorawalan village, Kalimat district. The origin of the name of the food is unclear. But some sources say that this food has existed since time immemorial (Gempurnews, 2022).

The word 'turuk' in Javanese market, is a vulgar word that means female genitalia. While 'bintul' means small or swollen bumps, referring to the skin that has bumps due to ant or mosquito bites. Other sources state, the word 'turuk' is said to mean to put or put. While 'bintol' means falling. Turuk bintol is a food that looks like clumping or spotting.

Turuk bintol is made from sticky rice mixed with steamed beans. Generally, these snacks are round with white, then sprinkled with peas. Therefore, the resulting shape will look like there are bumps or spots. This one appetizer has a taste that is no less delicious than other traditional foods or even fast food. To enjoy this snack, usually to be more delicious, people will eat it accompanied by a glass of warm tea.

These snacks are commonly sold in traditional markets in Jepara. One pack of turuk bintol usually costs Rp 2000. The taste is very unique, some are salty and salty. But if there is grated coconut, the delicious taste will feel special. This food is also usually available during celebrations or celebrations (Annisa & Saputra, 2023). It is not yet clear the origin of the name of this food, but since the time of the ancestors there has been a name for this food and continues from generation to generation. Turuk Bintul was once consumed as a substitute for rice which was difficult to find because the price was quite expensive. Community residents keep sacks of flour to meet their basic food needs.

Now Turuk Bintul is still a typical dish for the elderly and is still widely found in villages. Those who still have land plant their land with cassava, so that village elders at harvest time can make different preparations from cassava, especially turuk bintul. This food is usually served sprinkled with grated coconut or granulated sugar (Wates, 2017).

H. Muh Umar Syahid, owner of Mbak Nik Grobogan restaurant, stated that turuk bintul is a traditional snack inherited from the ancestors of the community since a long time ago. Initially these snacks were very easy to find and were often made especially to be served to people on holidays, such as during weddings and circumcisions. Currently, he provides these snacks in his restaurant to enjoy or preserve the culinary heritage of his ancestors which is now rarely found, even almost forgotten.

In his restaurant, he labels turuk bintul snacks as "teruk bintul". The word "teruk" is used to soften the word "turuk" which in modern Javanese linguistics is categorized as vulgar. Moreover, the addition of the word "bintul" further strengthens the impression of dirty and "indecent" (Asti, 2023).

The materials needed to make turuk bintul, include:

- a. 200 grams of white glutinous rice, soak 1 hour and then drain
- b. 200 ml santan
- c. 25 grams of peas, boil 2 hours, drain and then boil
- d. 1 pandan leaf
- e. 100 grams of grated coconut
- f. 1 tablespoon salt
- g. 1 tablespoon granulated sugar
- h. 300 ml of air

As for how to make turuk bintul snacks is quite simple, namely: Boil coconut milk first, add pandan leaves and salt, then stir slowly until boiling. Next add the sticky rice and cook slowly, wait a while until everything soaks in. After that add the grated coconut and polo beans, mix thoroughly. The steaming process takes about 60 minutes (Dejournalist, 2022).

Picture. Turuk Bintul



Source: (Wiyono, 2020)

2. Dimensions of Islamic Education in Turuk Bintul Gastronomy

From the explanation above, it can be understood that etymologically the name turuk bintul does seem dirty or taboo because it means a woman's that bumps. But the naming has also gone smoothly from the ancestors to the present. That way, people have become accustomed to the term, without focusing on the meaning of language, but more focused on delicious and savory food.

This argument shows that Javanese people pay more attention to the gastronomic aspect, rather than the taboo aspect. This was revealed through Heri Priyatmoko's statement (2022), a historian from Solo, states that this naming is due to the nature of Javanese people who always do not make it difficult to name an item. The name emerged spontaneously, inspired by something around it, and in the end the name was mutually agreed upon and known to the wider community for generations.

Gastronomy itself is the science or art of good food. In other words, gastronomy is everything related to the enjoyment of food and drink (Gillespie & Sep, 2011). Other sources refer to gastronomy as the study of the relationship between culture and food, where gastronomy studies the various components of culture with food as the center (Koerich & Müller, 2022).

The relationship between culture and gastronomy is created because gastronomy is the result of cultivation in agricultural activities so that the color, aroma, and taste of a food can be traced back to the environment where raw materials are produced. Gastronomy refers to the ancient Greek roots 'gastros' meaning 'stomach' or 'stomach' and nomos meaning 'rule' or

'law' (Cuffia et al., 2023).

Gastronomy serves as a basis for knowing how food and drinks are used in certain conditions. Through gastronomy it is possible to create a picture of similarities or differences in behavior and approaches to food and drink that prevail in various cultures and countries (Esparza Huamanchumo et al., 2023).

In naming turuk bintul, it seems that there is an element of exploitation in women, but in fact, this is not the case. Research Garcia-Henche & ; Cuesta-Valiño (2022), confirming the situation of women in the gastronomic sector in a broad sense, to identify their profile and emotional considerations for women in the profession, and to explore their opinions about the position of women in the sector. The study looked at the different profiles of women in the field of gastronomy to uncover a much wider diversity, not only the profiles of female chefs, but also includes sommeliers, winemakers, pastry chefs and bakers, producers in the agri-food sector, women working in communications who specialise in gastronomy. It also shows that the role of women in Spanish gastronomy is increasingly visible thanks to associationism and the use of social networks.

The editorial of turuk bintul etymologically does sound taboo, but from Heri Priyatmoko's statement above, it is clearly refuted. Javanese society is known to have many rules and prohibitions in the form of myths. It is necessary to understand, in fact, logically their myths are only as rules of life so that their lives can remain harmonious, both horizontally and vertically. In other words, harmony between a relationship with God and with the lives of others (Sugiyanto dkk., 2023).

The existence of prohibitions or myths of words and deeds in Javanese society was conceived in order to ensure the preservation of the values of decency and decency. For example, Javanese people are synonymous with their words 'ora ilok' (inappropriate), towards something that is considered dirty or taboo (Sakir et al., 2023).

From this it becomes clear that the Javanese people in the past, of course, did not intend to display taboo or dirty elements through the naming of turuk bintul, but they only focused on the food, because if this means contrary to the values of politeness and politeness which are values that are closely held by them. It is possible that they just spontaneously give names, and cross their minds without intending to exploit women's vital organs (Linnaja et al., 2023).

This fact contains a dimension to Islamic education on the importance of being clear-

headed in responding to everything around us. In Islam, the term clear-headed is synonymous with *Husnuzon* which means being clear-headed and thinking about goods or other parties well. By responding to this, the effect caused by the action is also good (Haikal et al., 2023).

Saying good or thinking positively in the dimension of Islamic education is categorized as a good act that has a positive impact on him because the action contains positive energy, which if habituated can have a good impact on the health of the mind and soul of the perpetrator. Psychologically, the effects caused can strengthen his personality in acting and acting well (El Sham & Suwondo, 2023).

Islam does not distinguish one discipline from another. All disciplines are considered noble and important in the eyes of God (Murali, 2022). With a gastronomic lens, it allows one to see the naming of *turuk bintul* to be positive, because it does not focus on etymological aspects, but prioritizes the essence and *nikmtan* aspects of the culinary.

With this, seeing *turuk bintul* as an art, where it is an expression of purity of heart. A pure heart gives birth to civilized works of art, of course having a dirty heart gives birth to uncivilized works of art. Living by the art of doing life becomes beautiful, calm and comfortable. As for life without art, it causes life to be dry, barren and unpleasant. Art is beauty and beauty is the nature of God. Love of beauty means love of God. This is because God loves beauty. With love for God, man creates beauty in life. A person who seeks to base God's nature on his life is a man glorified by God and called a perfect man (Tabroni et al., 2022).

C. KNOT

The results of the research findings show that etymologically the name *turuk bintul* seems dirty, meaning a woman's genitals that bump. But the purpose of this naming does not emphasize this aspect, but rather focuses on delicious and savory food. The dimension for Islamic education is the importance of being clear-headed in responding to everything around us. In Islam, the term clear-headed is synonymous with *husnuzon* which means being clear-headed and thinking well of goods or other parties. By responding thus, the effect caused by the action is good too. Research hopes to contribute to Islamic education related to positive thinking.

BIBLIOGRAPHY

- Ageeva, G. M. (2023). Media analysis in library research. *Scientific and Technical Library*, 5, 58–76. <https://doi.org/10.33186/1027-3689-2023-5-58-76>
- Aji, R. P. (2014). *Morpho-Semantic Analysis of Traditional Snack Names Correlated with Body Properties and Parts in the Special Region of Yogyakarta*. Thesis : Universitas Gadjah Mada.
- Anchori, D. (2017). *Learn from Traditional Javanese Food*. Jakarta : Language Development and Development Agency, Ministry of Education and Culture.
- Annisa, D., & Saputra, I. Y. (2023). Get to know Turuk Bintol, Jepara's Specialty Food with a Unique Name. *Solopos.Com*. <https://jateng.solopos.com/>
- Asti, B. M. (2023, April 4). Turuk Bintol, Central Javanese Old School Confectionery. *Telusuri.Id*. <https://telusuri.id/>
- Bhangu, S., Provost, F., & Caduff, C. (2023). Introduction to qualitative research methods - Part 1. *Perspectives in Clinical Research*, 14(1), 39–42. https://doi.org/10.4103/picr.picr_253_22
- Cuffia, F., Rojas-Rivas, E., Urbine, A., & Zaragoza-Alonso, J. (2023). Use the free listing technique to learn consumer representation of traditional gastronomy in Argentina. *Journal of Ethnic Food*, 10(1), 1–13. <https://doi.org/10.1186/s42779-023-00166-7>
- Dejournalist. (2022, March 3). Turuk Bintol, a Strange Snack from Jepara But Savory in Taste. *Dejurnal.Com*. <https://www.dejurnal.com/>
- El Sham, R. S., & Suwondo, A. (2023). Growth mindset accentuation in assisting the application of positive discipline for ustadz / ustadzah in Islamic boarding schools in Central Java. *UNSIQ Journal of Research and Community Service*, 10(1), 24–32. <https://doi.org/10.32699/ppkm.v10i1.3377>
- Esparza Huamanchumo, R. M., Hernández-Rojas, R.D., Longa-López, R. A., & Cárdenas-Jarama, M. (2023). Gastronomy as the effect of visitor loyalty: the case of Peru (Lima). *International Journal of City Tourism*, 9(2), 362–376. <https://doi.org/10.1108/IJTC-03-2022-0071>
- Fuad, A. D., & Hapsari, Y. T. (2020). Lexicon of Traditional Food in Javanese Language as a Reflection of Local Wisdom of Javanese People. *Journal of Language and Literature*

- Education*, 19(1), 27–36. https://doi.org/10.17509/bs_jbps.v19i1.20756
- García-Henche, B., & Cuesta-Valiño, P. (2022). Increased visibility of women in gastronomy. *International Journal of Gastronomy and Food Science*, 30, 100589. <https://doi.org/10.1016/j.ijgfs.2022.100589>
- Gempurnews. (2022, February 22). Turuk Bintul, a typical Jepara snack with a savory taste. *Gempurnews.Com*. <https://www.gempurnews.com/>
- Gillespie, C., & Cousins, J. (2011). *European gastronomy is entering the 21st century*. London : Routledge.
- Haikal, A., Wijanarko, H., Oktafia, O., Husnuzon, M. H., Gunawan, G., & Arif, H. (2023). Securing Databases: A Comparative Study on the Impact of SSL Implementation on MySQL 8.0.33. *Jartel Journal Telecommunication Network Journal*, 13(2), 135–141. <https://doi.org/10.33795/jartel.v13i2.735>
- Kaarsted, T., Blake, O., Nielsen, K. H., Alving, B., Rasmussen, L. T., Overgaard, A. K., & Hansen, S. M. B. (2023). How European Research Libraries Can Support Citizen-Enhanced Open Science. *Open Information Science*, 7(1), 1–18. <https://doi.org/10.1515/opis-2022-0146>
- Koerich, G. H., & Müller, S.G. (2022). Knowledge of gastronomy in the context of socio-cultural transformation. *International Journal of Gastronomy and Food Science*, 29, 100581. <https://doi.org/10.1016/j.ijgfs.2022.100581>
- Lantzy, T. (2022). Unvolunteer Online Students and Libraries: How Pandemic Closures Affected Student Library Research. *Journal of Library and Information Services in Distance Learning*, 16(3–4), 244–262. <https://doi.org/10.1080/1533290X.2022.2149662>
- Linnaja, N., El Sham, R. S., & Fuadi, S. I. (2023). Brand Storytelling Through a Morpho-Semantic Approach to the Syawalan Kupat Jembut Tradition in Pedurungan Semarang. *Journal of Linguistic Research Families*, 2(1), 165–181. <https://doi.org/10.55606/jurribah.v2i1.1179>
- Murali. (2022). Integration of Religious Science and General Science. *Book Chapter Proceedings of the Journey-Liaison of Academics and Society*, 1(1), 367–375. <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS/article/view/38>
- Sabandar, S. (2022). 10 Javanese Culinary with a Dirty Name that is "Ngeres." *Liputan6.Com*.

<https://www.liputan6.com/regional/>

- Sakir, M., El Sham, R. S., & Fuadi, S. I. (2023). Taboo Language Acronym BH Islamic Education Perspective. *Journal of Research of Religious and Philosophical Clusters*, 2(1), 167–178. <https://doi.org/10.55606/jurrafi.v2i1.1232>
- Setyawanti, O., & Andayani, S. (2015). Hygiene and sanitation of market snacks at Kotagede Market Yogyakarta. *Family Journal*, 1(2), 130–137.
- Sugiyanto, B., El Syam, R. S., & Fuadi, S. I. (2023). The essence of meaning behind Cawet: A toponymic study of hamlet naming in Surengede Wonosobo village. *Journal of Social Research in Humanities and Educational Sciences*, 2(2), 89–101. <https://doi.org/10.58192/sidu.v2i2.792>
- Tabroni, I., Herawati, N. N., Pitriawan, W., & Amin, S. (2022). Islamic Education in the Challenges of the Globalization Era. *Journal of Education and Culture*, 2(3), 38–41. <https://doi.org/10.58707/jec.v2i3.143>
- detikJateng Team. (2022, February 20). Dirty Name 12 Culinary: Ketong Dick, Jembut Kecabut to Turuk Bintul. *DetikJateng*. <https://www.detik.com/jateng/>
- Utoro Aji, D. (2021). Turuk Bintul, Jepara snacks whose name is dirty but tastes savory. *DetikFood*. <https://food.detik.com/>
- Wardhana, Y. W. (2023). Turuk Bintul is a typical snack carving area. *SOCLyfe.Com*. <https://www.soclyfe.com/>
- Wates. (2017). Turuk Bintul Khas Desa Wates. *Wates Village, Simo District, Boyolali Regency, Central Java Province*. <https://wates.desa.id/>
- Widodo, A. (2023). Get to know Turuk Bintul, a typical Jepara snack with a dirty name. *Inibaru.Id*. <https://inibaru.id/kulinary/>
- Wiyono, T. (2020, March 27). "Turuk Bintul", a typical Jepara food sensation. *Kompasiana.Com*. <https://www.kompasiana.com/teguhwiyono/>