

# Meaning of *Dayok Na Binatur* (Chicken Regulated): Simalungun Traditional Food

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## ABSTRACT

Traditional food as a regional specialties is one of the cultural elements of various regions in Indonesia. These traditional foods are very closely related to customs, 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*) or regulated chicken, which is a type of food that made from the regulated chicken then it baked and it mixed with the various kinds of recipes and one of the specific or special recipes that called *sikkam* wood. Formerly, *dayok na binatur* (regulated chicken) is only intended for the king of Simalungun and his family as well as guests of the kingdom and the nobility, and also *dayok na binatur*, only the men that can cook it while the women only help to mix the ingredients. Along with the development of the *dayok na binatur*, anyone can consume it and women can also cook it. Aside from being a traditional food, *dayok na binatur* is also used as customary food, and it handed over when there is joy and sorrow events. Chicken is used as traditional food and customary food because the chicken symbolizes regulaty.

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

## 1. PREFACE

As a large country, Indonesia has a special diversity and has more than 5300 varieties

of food. More than 300 native tribes are found in Indonesia with their respective types of traditional food. This makes Indonesia very rich in culture, and culture is considered very valuable and plays an important role in presenting national identity. Culture comes from the Sanskrit language, namely *buddayah* which means thinking or intellectuality. Culture is a key of concept in our knowledge of society both past and present, and its definition is constantly being developed and perfected. From the perspective of sociology and anthropology, culture is defined as everything that is learned, shared, and transmitted among human groups from generation to generation. In particular, culture can also be defined as the values, beliefs, attitudes, and practices that accepted by members of a group or community. The culture of a particular society is manifested in a variety of ways, in art, language, literature, music, and in all forms of religious and secular rituals. The elements of culture can be categorized into two: first, observable elements, such as observable behavioral traits, material art, food, language, and social order, and secondly, the elements cannot be observed, such as beliefs, attitudes, and values that held by most people in a society. Also included in the category of unobservable elements are role perception, stereotypes, categorization, evaluation, expectations, memories, and opinions. Members of the same culture have the same values; according to similar rules

and norms; develop similar perceptions, attitudes and stereotypes; use common language; and participating in similar activities. 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 creates cultural diversity such as diversity of art, clothes and food. The Simalungun ethnic who inhabit the Simalungun district in North Sumatra Province, Indonesia, have traditional food as well as customary food, like the first picture. The food is *dayok na binatur*. *Dayok na binatur* is a traditional food and customary food that made from chicken that baked and cooked with the various kinds of seasoning and one of them is a very special seasoning, namely *sikkam* wood like the second picture.



Pict 1: Map of Simalungun District  
[https://id.wikipedia.org/wiki/Berkas:\(Peta\\_Wilayah\)\\_Kabupaten\\_Simalungun.svg](https://id.wikipedia.org/wiki/Berkas:(Peta_Wilayah)_Kabupaten_Simalungun.svg)



Pict 2: *sikkam* wood. <http://indonesian-medan-food.blogspot.com/2018/09/dayok-nabinatur-ayam-adat-khas.html>

For the Simalungun community, *dayok na binatur* is very delicious food, it served when there are happy events such as wedding, entering a new house, birth, birthday and even sending the children to migrate and go to school out of the town, *dayok na binatur* is served on a plate or dish

and it was submitted (*disurdukkkan*) accompanied by words of advice. Likewise, for funeral events, it is given when there is a 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 millennials, the role of *dayok na binatur* is less popular, millennials prefer choose the instant food even though traditional food such as *dayok na binatur* has a very good philosophical values or meanings and the ingredients for make it are also good for health.

### Simalungun District and the Simalungun Ethnic

Simalungun District is one of the areas in North Sumatra Province, which has its capital as Pematang Raya. Simalungun District borders with In the north, it is bordered with Serdang Badagai District, In the west is bordered with Tanah Karo District, In the south is bordered with the region of: Toba Samosir District, In the east is bordered with Batubara District.

Some sources state that the ancestors of this tribe came from the South of India. Throughout history this tribe was divided into several kingdoms. The original clan of the Simalungun community is *Damanik*, and 3 clans of immigrants, namely: *Saragih*, *Sinaga*, and *Purba*. Then these clans became 4 major clans in Simalungun. The Batak tribes call this ethnic group "*Si Balungu*" from a ghost legend that causes epidemics in the area. Meanwhile, the Karo ethnic group calls it *Timur* because it is located in the East of Karo District.

Various sources say that the origins of the Simalungun ethnic ancestors were from the outside Indonesia. Their arrival is divided into two waves, namely:

1. The first wave (Simalungun Proto) is thought to have come from South India and the Assam Mountains (East India) around the 5th century along Myanmar to Siam and Malacca to further cross into East Sumatra and establish the

Nagur kingdom from the King of the *Damanik* dynasty.

2. The second wave (Simalungun Deutro) came from the tribes around Simalungun which are neighbors with the area of the original Simalungun tribe. There are four clans within the Simalungun tribe which are familiarly known by the acronym *SISADAPUR*<sub>(15)</sub>, namely: (1) *Sinaga*, (2) *Saragih*, (3) *Damanik*, and (4) *Purba*. The four clans are led by each king. The four kings of these clans lived to help each other and together drive out the enemy. This clan was the result of *Harungguan Bolon* (large deliberation) between the 4 great kings not to attack each other and not to be hostile to each other (*marsiurupan bani hasunsahan na legan, rup mangimbang munsuh*).

The Simalungun Batak tribe is the same as other Batak tribes in North Sumatra. They recognize a kinship system called *tolu sahundulan*. In terms of its literal meaning, the word of *tolu sahundulan* is defined as *tungku nan tiga*. *Tolu sahundulan* or *tungku nan tiga* is generally made of three stone that used to support cauldrons, pots or other cooking utensils for cooking purposes. The three stoves usually have the same size, height, and distance so that there is a balance to support the cauldron or pot above it. The balance of the three stones is what makes the stove strong for the pot that is placed on it at cooking. Because of the equation of size, height, and distance, the furnace can be exchanged if needed. From whichever direction we put the cauldron or pot, from whichever direction we put the firewood when cooking, it is not a problem and the benefits are the same. Thus, literally, *tolu sahundulan* becomes a foundation or a basis for cooking, the three stones support each other and form an inseparable whole. By now, the three stones could have been replaced by iron which had three legs. *Tolu sahundulan* which made of three stones can be long lasting as long as there is wood fire as a tool for cooking.

*Tolu sahundulan* is a symbol of the Simalungun Batak social system which also has three supporting pillars, namely *sanina*, *boru*, and *tondong*. Literally, *sanina* means friend of one stomach, *boru* means daughter, and *tondong* means wife's family. However, the three cultural terms have expanded their meaning in the Batak Simalungun social system. Thus, *sanina* is having the same clans, *boru* is the wife receiving side, and *tondong* is the part of receiving the same clans that gives to the wife. As an illustration, if a husband from the *Damanik* clan and a wife from the *Purba* clan then performs a traditional ceremony, the *Damanik* clan is called as *sanina* because they belong to the same clan, the *Purba* clan is called *tondong* because they are the giver of the wife, and the side of the *Damanik* clan is called *boru* because they are the side of recipient's wife. *Tolu sahundulan* which the social system of the Batak Simalungun community can survive as long as there is a clan as a tool for the three elements.

In the social system of the Batak Simalungun community, *tolu sahundulan* is the base or basic for community interaction, which serves as a guide for determining the position, rights and obligations of society, to regulate and control people's behavior in everyday social life and to become the basis of democracy for settlement the problems especially in deliberation and consensus in the Batak Simalungun community. *Tolu sahundulan* plays a role in every traditional event of the transition site (rites of passage) in every life cycle of the Batak Simalungun community and at the same time serves as a guide for the behavior of the Simalungun Batak community in their social interactions. There are different roles for each element of *tolu sahundulan* in a traditional ceremony and there are also different attitudes for each element of *tolu sahundulan* when they interact.

*Tolu sahundulan* also has the function of determining the position, rights and obligations of the people, which are included in the three parties, the elements of

the *tolu sahundulan*. In every activity, especially traditional ceremonies, *tondong* functions to provide advice, and is even believed to be an intermediary for giving blessings. That is why it is often considered that *tondong* is *Debata na Tarida* "God who appears" Its position is more respectable than other elements. On the other hand, *boru* in every activity and ceremony acts as *parhobas* "waiter" to serve and carry out all the needs of the event including donors and financier. *Sanina* functions as the host who provides, not serves, the purposes of activities or ceremonies. Thus, each party already has rights, position and obligations in social life.

*Tolu sahundulan* also functions to regulate and control someone's behavior in the social life of the Batak Simalungun community. The regulation or control is based on a pattern of behavior towards the three elements of *tolu sahundulan*, namely *martondong ningon* respecting "respect for the recipient's wife", *marboru ningon elek* "persuading the recipient's wife", and *marsanina ningon pakkei* "be careful with the same clans. Which controls the behavior patterns of the Batak Simalungun community so that every Simalungun Batak person when they meet, they will practice this pattern of behavior. When a man meet three men, one is in the same family as his wife (*tondong*), one more of the man's wife who is in the same family as him (*boru*), and another person in the same clan as him, then he will immediately respect the first man, on the other hand the second man will respect him, and he will look more intimate, but be careful of the third man. In other words, he is always "respectful" to the first man because of his *tondong*, he is "persuasive" to the second man because of the *boru*, and he will *pakkei* "careful" to the third man.

## 2. Traditional Food Theory

Traditional food is a food that processed from the food originating from local product, with processes that have been controlled 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 the community groups. And in some communities, traditional food is a pride in the area of their birth area, and the area where the blood was from<sup>(17)</sup>. This traditional food can be categorized into three groups, among others: 1) Traditional food that is almost extinct, this traditional food that is almost extinct is rare and hardly be found, maybe because the availability of basic ingredients is getting difficult or the people who make it start to stop working or are pressed by other food products, for example *karangan*, *cethot*, *entog-entog*, *getas*, *ice semlo*, and *hawuk-hawuk*. 2) The less popular traditional food, the less popular traditional food groups are traditional foods that are still easy to find, but are increasingly unknown and tend to have fewer fans, are considered to have lower social status in society, for example *kethak*, *adrem*, *wedang tahu*, *lemet*, *bothok sembukan*, and *bajigur*. 3) Popular traditional food (still exist). Popular traditional food groups are traditional foods that are still liked by the people with evidence of being widely sold, salable, and purchased by consumers, and some food become icons of certain areas such as *gudeg*, *melinjo emping*, *gatot*, *thiwul*, *tempe benguk*, *kipo*, and *sate klathak*. Currently, people are feeling the consequences of changes in food consumption patterns, both in developed and developing countries, the role of traditional food in building a healthy diet is very necessary.

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

Indonesian culinary culture is shaped by several factors of historical and cultural nature, with a large number of geographical and cultural diversity throughout the archipelago, it is proven that traditional Indonesian cuisine rich in variety and taste.



Danandjaja (1984: 184-187) explained that in the activity of obtaining food, it is often accompanied by a ritual of belief / trust / religion, both modest and lively. The purpose of serving food can be for living people, but it can also be for spirits, living personal spirits, ancestral spirits, other spirits, gods, God, or evil spirits. Danandjaja also classifies symbolically that food can take the form of four expressions, namely (a) social ties, (b) group solidarity, (c) food and mental stress, and (d) food symbolism in language.

To discuss about food, there are 5 things that need to be disclosed: 1) the concept of food 2) how to obtain food 3) how to process food 4) how to serve 5) the meaning of the traditional food.

### 3. RESEARCH METHODS

This study uses a descriptive method with a qualitative approach, which is to create a representation or description of the object to be studied and then systematically describe the data that found in the field.

### 4. RESULT AND DISCUSSION

#### What is *Dayok Na Binatur*?

*Dayok na binatur* comes from two words, *dayok* means chicken and *na binatur* means arranged regularly. Called as *nabinatur*, because the process must be done carefully, sequentially and regularly from the cutting process follows the anatomy of the chicken until it served. When the time to be served, the chicken meat is arranged regularly on the tray and arranged to resemble the shape of the chicken when it was alive.

*Dayok na binatur* is a traditional food of Simalungun ethnic and has become a part of people's lives, *dayok na binatur* tastes very unique and characteristic because the main ingredients are baked chicken and a specific sauce, namely *sikkam* wood. *Sikkam* bark is finely grated and squeezed, the juice that tastes 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 that means both in its processing to its presentation. This food is considered as traditional food for the Simalungun community.

Chickens in Simalungun tradition are special animals, for *dayok na binatur* food, the chicken must be a red rooster (*dayok mira*) which has an upward comb. *Dayok na binatur* cooked by using *sikkam* wood spice and it better known as *holat*.

*Dayok na binatur* is a traditional food that is different from everyday food. *Dayok na binatur* is made from the native rooster meat that using spices in the form of tree juice (*holat*); such as the *sikkam* tree presented at traditional Simalungun community events. As a traditional food, *dayok na binatur* has a function to delivered a messages, advice or in the form of religious advice from certain family parties to the family to be given that *dayok na binatur*. In addition, *dayok na binatur* can be used as a metaphor for the meaning of words in deliver feelings of love and hope in a person's life so that he can carries out the messages and advice contained in the food ingredients that have been mixed or packaged into *dayok na binatur* food dishes. In the food there are food ingredients from a chicken.

Until now, the Simalungun community continue to pass on this culinary delicacy from generation to generation. So, the Simalungun people who live overseas generally still know how to serve a *dayok na binatur* and understand about the advice.

When the old time, the very principle thing for the Simalungun community, the old kings was still in Simalungun, this *dayok na binatur* cooker had to be a man, the woman only had to prepare the spices, but over time anyone could cook *dayok na binatur* as long as they understood and understand the process of cooking and arranging it on the plate. Also when the era of the Simalungun kingdom still has a power, *dayok na binatur* food was served only for the king of Simalungun and the noble and royal guests, but along with the times anyone could eat *dayok na binatur* food.

In this day, *dayok na binatur* is often served at traditional Simalungun events, both joy and sorrow events, or important family events such as birthday celebrations, sending the children go out from the town, or getting a job, graduation ceremony and others.

### Why Must be a Chicken

The Simalungun community choose a chicken as their traditional food because there are several characteristics and principles of chicken that are appropriate for humans to imitate. According to Simalungun community, roosters are believed to be a symbol of strength, courage, enthusiasm, hard work, resilience, and never give up. In addition, chickens also have a good qualities or characteristics in life, for example in terms of incubating their eggs it means being willing to hold back and fast for the sake of get its goal, chickens also protect their chicks, it means that they always keep their children in the protection of their wings and discipline means that every dawn at the same time always crows without knowing of the day and season.

The Simalungun community believe that the *dayok na binatur* is a means of deliver the blessings. Philosophically, people who enjoy a *dayok na binatur* will receive a blessings and find order in a life. No wonder when they gives the *dayok na binatur*, the parents accompany it with the prayers and advice (religious advice) which contains a religious advice for the child to live regularly in overseas lands upholding politeness and ethics. That is why, during the process of cutting the chicken and cooking it, it should not be arbitrary. The person who cuts the chicken and cooks the *dayok na binatur* must be honest with himself. It is not allowed to hide a piece of meat and it is forbidden to taste it while it is still cooking.

To serve the *dayok na binatur*, it needs some efforts to made the ensure part of the chicken that are fit for the food remain intact (not lost), because they will become a means of conveying a noble message

symbolically. In this day and age, giving a *dayok na binatur* teaches our generation not to become a provocateurs, dividers, and spreaders of hoaxes. In order to live regularly, mutual respect, help each other, prioritize each other are the keys. The essence of the *dayok na binatur* advice is a life that is beneficial to society, willing to share, willing to spread good deeds, and to love one another in the weakness.

### The ingredients or recipes to make *dayok na binatur*, pict 3

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



Pict 3: Ingredient for making *dayok na binatur*  
<https://faseberita.id/kuliner/dayok-nabinatur-kuliner-warisan-budaya-batak-simalungun>

### The steps of making the *dayok na binatur*

*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 baked 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 (picture 4).

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.

Currently *dayok na binatur* is used for traditional events, both for joy and sorrow, because it will be given to the people who have been addressed according to the theme of the traditional event, therefore the role



and function of *tolu sahundulan* has a very important role in the delivery of the *dayok na binatur*.



Pict 4: The process of chicken cutting  
<https://indonesia.go.id/ragam/kuliner/ekonomi/dayok-nabinatur-kuliner-yang-kaya-filosofi>



Pict 5: The process of chicken baked  
<https://indonesia.go.id/ragam/kuliner/ekonomi/dayok-nabinatur-kuliner-yang-kaya-filosofi>



Pict 6: The picture of *dayok na binatur*  
<https://indonesia.go.id/ragam/kuliner/ekonomi/dayok-nabinatur-kuliner-yang-kaya-filosofi>



Pict 7: Submission of *dayok na binatur* to dispatch the children who will take the exam  
<https://faseberita.id/kuliner/dayok-nabinatur-kuliner-warisan-budaya-batak-simalungun>

## 5. The Meaning of *Dayok Na Binatur* for the Simalungun Community

As a cultural manifestation, food requires a technical and symbolic function in certain cultural groups. The food can serve as a symbol of social unity. For example, it can be used to the strengthen of family ties, develop the friendships, and provide hospitality when the members and / or non-members of the group eat together. Local cuisine serves as the main means for visitors to appreciate the culture of a destination. In this sense, food acts as a new learning experience for visitors. Outside of this learning process, eating is a symbolic act, it means that consuming local food is consuming another culture or geographic location to incorporate it into one's identity. Likewise with the *dayok na binatur* which is a local food that served at traditional events, both joy and sorrow. During the *dayok na binatur* is giving, all of involved must be sit cross-legged on a mat or the like. The chicken recipient sits opposite the person or group that delivers the food. While handing over the "*dayok na binatur*", the person or group deliver their hopes, advice and prayers for the object briefly. "May your life be in order, like this orderly food arrangement and may your soul and body be agile, like the dexterity of this rooster". Or, "Hopefully your sustenance is lawful, sustenance that you raise yourself". His advice is a straightforward advice.

After praying, then they eat together. Chicken recipients take their favorite pieces of baked chicken and scoop the minced meat, cayenne pepper, sliced ginger and shallots, and hibiscus of flower petals. Especially for minced meat and spices, the object must eat it in one bite. After that, the chickens were circled so that all the participants in the event got a share, even if only a little. After eating, the event continued with the delivery of hopes, advice, and prayers that were a long times wide by high. Then closed with a prayer. Eating is no longer just filling the stomach, but it is life-giving.



*Dayok na binatur* is used in traditional events, weddings, salvation, as well as in other family events such as a new salvation after finishing school, graduation, even when Simalungun children are about to go to work and leave their parents and family with *manurdukkon dayok na binatur* (served the arranged cock). The meaning is that those who receive the *dayok na binatur* are expected to be enthusiastic in living their days, another meaning is to be healthy, and orderly in facing this life.

Chickens are animals whose daily lives can be used as examples in everyday life, chickens wake up every morning around them, chickens also take care of their chicks carefully so that the life of chickens is interpreted as having order.

*Dayok na binatur* food also gives a meaning to patience and thoroughness, patience is needed, thoroughness starts from the initial process to the final process and when *dayok na binatur* is arranged like a chicken when its life requires patience and thoroughness.

*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 “regularity” 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<sub>(29)</sub>. 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 children’s life must be clever and useful for the community that their visit.

The meaning of the advice from the *dayok na binatur* is very valuable in both family, community, national and state life. This includes that an advice for understanding positions and responsibilities as a father, mother, child, parent, parent-in-law, friend, farmer, trader, laborer, employee, or various professions.

People must be good at placing themselves and carrying out their functions as the elements in the body that work together, coordinate and synergize. The body will work optimally if each element works as a complete and comprehensive unit. Avoiding blasphemy, negative provocateurs, looking for each other's weaknesses, slandering each other, suspecting each other, winning alone, and justifying all means are advice from the traditional food of Simalungun that symbolize as *dayok na binatur*.

## 6. CONCLUSION AND SUGGESTION

### 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 baked, 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 like to wake up the human, and its discipline to take care the chicks.

### Suggestion

*Dayok na binatur* is a traditional food and is also used as traditional 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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