

Complete Seasoning in Balinese Culinary: Taste and Medicinal Properties

Ni Wayan Aryani¹, Ni Luh Komang Candrawati², I Wayan Nitayadnya³, I Wayan Sudiarta⁴, I Wayan Tama⁵, I Gusti Ayu Armini⁶, Sang Ayu Putu Eny Parwati⁷

Abstract

Cuisine for Balinese people is not only to fulfill basic daily needs. With a certain serving pattern, traditional Balinese dishes are used to complete the offerings. In addition, a variety of Balinese dishes are also made to serve when carrying out traditional events. Balinese ancient literature, written on lontar leaves, documents various types of ingredients or cooking recipes, seasonings, processing methods, including chanting prayers when slaughtering animals for cooking ingredients. The literature is called Dharma Caruban. Efforts to adapt it to the form of books have also been made, such as a book entitled Dharma Caruban (Guide to Ngebat) by Suandra (1996), Dharma Caruban by Ida Bagus Putu Sudarsana (2001), Dharma Caruban: Guidance on Making Dishes/Ebatan by Wayan Buddha Gautama (2004). Every dish, especially side dishes, always uses spices. In Balinese cooking, spices are called basa, which consist of several elements, processed in such a way that they become seasoning. This study tries to explain about basa genep (complete seasoning) which uses a variety of rhizomes and other ingredients. What are the ingredients, what is the formula, and are there any benefits of these natural ingredients for maintaining the Balinese people health, become the issues that will be discussed in this study. The goal to be achieved is to uncover and inform the formulation of base genep and its urgency for Balinese culinary and health. The mindset used as a guide to examine this issue is the theory of Folklore and Cultural Functionalism. Basa genep is a basic spice that gives a distinctive taste and can be used as a spice for various types of Balinese cuisine. Utilization of rhizomes (babungkilan) as a basic ingredient not only affects the taste of the produced food but can also have an impact on health because the rhizomes have medicinal properties.

Keywords: Balinese Cuisine, Base Genep, Taste, Medicinal Properties.

1. Introduction

Cuisine for Balinese people is not only to fulfill basic daily needs. With a certain serving pattern, Balinese traditional dishes are used to complete offerings at initiation ceremonies such as: ceremony for three months old baby, wedding, deaths; during religious holidays, such as: Galungan, Kuningan, Saraswati,

¹ Badan Riset dan Inovasi Nasional (BRIN), aryani.wayan61@gmail.com

² Badan Riset dan Inovasi Nasional (BRIN), candrawatikomang@gmail.com

³ Badan Riset dan Inovasi Nasional (BRIN), inityadnya@yahoo.com

⁴ Badan Riset dan Inovasi Nasional (BRIN), sudiarta60@gmail.com

⁵ Badan Riset dan Inovasi Nasional (BRIN), tamawayan938@gmail.com

⁶ Badan Riset dan Inovasi Nasional (BRIN), armini55@yahoo.com

⁷ Badan Riset dan Inovasi Nasional (BRIN), sang001@brin.go.id

Pagerwesi; and during ceremonial celebration (piodalan) in holy places such as sanggah or temples. Apart from that, a variety of Balinese dishes are also prepared as a treat when carrying out cultural traditions of the melting heritage. As an example ngejot, it is a tradition to deliver the dishes to relatives, friends, community leaders, religious leaders, when the Balinese are going to hold a wedding ceremony. The dish is called jotan (bring or deliver food to relatives), which contains several types of dishes and is arranged according to the social status of the party receiving the dishes. Thus, the parties who receive jotan will come to witness and at the same time pray for the success of the wedding ceremony without any hindrance (sidhakarya sidaning don). At that time, Balinese cuisine was also served as a menu for entertaining relatives and invited guests. It indicates that ngejot tradition is not merely delivering food and then attending the ceremony but has a broader meaning that is tying of kinship, and friendship through joy and sorrow.

The activity of Balinese people, individually or in groups, in making dishes, for offerings, jotan, or banquets, is called mebat. All produced dishes are called ebat-ebatan or olah-olahan. Mebat is performed by many people; it could be family members or relatives, banjar resident, or temple patron. Each of them, personal or group, will take a role. Some have a role in processing spices, meat, vegetable; some have a role in cooking. Therefore, besides producing food, mebat tradition also reflects togetherness based on the roles and functions of each person or group.

The processing of Balinese dishes for religious or traditional ceremonies is generally dominated by men. One of them who is considered an expert in cooking Balinese dishes will act as the coordinator and person in charge (pangraksa pebat) in making various kinds of Balinese dishes. While, cooking for daily needs in the household is dominated by women.

In China, consumers' perspectives on local food can be grouped into three categories: place-based indigenous food, culture-based hometown food, and value-based ecological food, with locality determined through the channels of deep experience, cultural heritage, and value identity (Zhong, 2023). Meanwhile, Balinese traditional dishes, in general, are grouped into four types: (a) wet dishes, including: lawar, gegecok, timbungan, nyat-nyat; (b) dry dishes such as: satay, brengkes, tum, urutan, pesan; (c) dishes which containing liquid, including: komoh, ares, gerangasem; (d) dishes that come from the entire body of the animal as a whole, such as: be tutu, be guling, and roasts (Suandra, 1996; Sudarsana, 2001; Gautama Buddha, 2004).

Balinese ancient literature, written on lontar leaves, documents various types of cooking ingredients or recipes, seasonings, processing methods, including chanting prayers when slaughtering animals for cooking ingredients. The literature is called Dharma Caruban. Efforts to adapt it to the form of books have also been made, such as a book entitled Dharma Caruban (Guidance on Ngebat) by Suandra (1996), Dharma Caruban by Ida Bagus Putu Sudarsana (2001), Dharma Caruban: Guidance on Making Processes/Ebatan by Wayan Buddha Gautama (2004).

There are many types of Balinese specialties which are the daily menu for households but are not included in Dharma Caruban lontar manuscript such as serombotan, blayag, roroban, jukut bulung, jukut rambanan, peleceng, tipat cantok, sambel tuwung, sambal matah, sambal serai, and others. Some of those menus have been recorded, for example in a book entitled Olah-Olahan Paebatan Bali by I Ketut Remen (1987), Masakan Bali by Ida Ayu Surayin (2007), and The Food of Bali published by Periplus Edition.

These various Balinese cuisine products are currently popular as Balinese culinary. Culinary is associated with cuisine or food from various regions. Culinary can be in the form of food, drinks, snacks, and herbs which are consumed as fresh drinks. Lately, we have been hearing a lot about culinary tourism, which means an activity of traveling to enjoy food, snacks or drinks. Farmers' markets as a form of culinary tourism can play an important role in maintaining the economic impact of local communities (Silkes, 2012). Culinary tourism is a relatively new tourism industry. Its development began in 2011 when Erik Wolf authorized the establishment of the International Culinary Tourism Association (ICTA).

Balinese culinary products are a form of Balinese cultural work. The idea is the intention to satisfy the people's need for food. The idea gave birth to action and creativity so that various forms of Balinese culinary were created. Therefore, Balinese culinary is one of the cultural identities of Balinese people as well as the identity of Indonesian. It is in line with hamburgers and hot dogs as an American identity; pizza and spaghetti as an Italian identity; sushi as a Japanese identity; and kebabs as an Arab identity. Several types of traditional Balinese dishes, such as: lawar, betutu, jukut ares, sambal matah, and sate lilit are not only related to ritual and social matters as mentioned above, but have also penetrated into trading commodities. Betutu, for example, made from chicken or duck has been widely served as a Balinese culinary menu, which is sold in food stalls in the market, on the side of the road, food stalls or restaurants in tourist areas. In fact, betutu can not only be found in food stalls or restaurants in Bali, but can also be found outside Bali, such as in Jakarta. Therefore, it is possible to become a Balinese identity.

In the tourism world in Bali today, domestic and foreign tourists are starting to look at traditional Balinese food as an effort to fulfill their food needs when traveling to Bali. It indicates that currently Bali tourism, in addition to offering cultural tourism products (tourism objects, arts, crafts, etc.), also offers products in the form of culinary tourism, so that traditional Balinese culinary has implications to the economic condition of Balinese people.

Every dish, especially side dishes, traditional and modern, local and foreign, always uses spices. In Balinese cooking, spices are called basa, which consist of several elements, processed in such a way that they become basa. The use of seasoning ingredients as mentioned above has an effect on the taste of Balinese cuisine which is different from other regions cuisine. Balinese cuisine with distinctive and unique local flavors is an attraction for foreign and domestic tourists visiting Bali. The local flavors will be a pampering experience for their tongues. Therefore, it is openly possible that Balinese cuisine will become a cultural product that will play a role in introducing Balinese local identity, on the one hand, while on the other hand it can boost the bargaining value of Bali as a tourist destination. Balinese cuisine with its distinctive and unique flavors can make tourists' travel experience more enjoyable.

This study tries to explain about basa genep (complete seasoning) which uses a variety of rhizomes and other ingredients. What are the ingredients, what are the formula and the manufacturing process, and are there any benefits of these natural ingredients for the maintenance of human or Balinese people health, become the issues that will be discussed in this study. The goal to be achieved is to uncover and inform the formulation of base genep and its urgency for Balinese culinary and health.

2. Theory and Methods

2.1 The Theory of Folklore and Cultural Functionalism

The mindset used as a guide to examine this issue is the theory of Folklore and Cultural Functionalism. Brunvand (in Hutomo, 1991:8) states that in general, folklore is grouped into three: (1) verbal folklore; (2) partly verbal folklore; (3) non-verbal folklore. In Indonesia, oral folklore includes: folk language, traditional expressions, traditional questions or riddles, folk poetry, legends, myths, fairy tales, folk songs. Partly oral folklore includes folk beliefs and folk games. Non-verbal folklore includes material forms, such as folk architecture and folk food (Danandjaja; 1984: 21-22). Thus, traditional Balinese food is included in non-verbal folklore. Referring to Jansen's opinion (in Endaswara, 2009:34--35) food belongs to the category of exoteric folklore, which is more general, familiar and introduced to the public. In contrast to esoteric folklore which is sacred in nature, its scope is limited, and other people are prohibited from understanding it.

The theory of cultural functionalism was put forward by Malinowski (in Ihromi, 2006:59-61) that all cultural elements are beneficial to the society where these elements are present. In other words, the functionalist view of culture maintains that every behavior pattern that has become a habit, every belief and attitude that is part of the culture in a society fulfills some fundamental functions in the culture. The function of a cultural element is its ability to fulfill some basic needs, or some needs that arise from basic needs that is the secondary needs of the society. Basic needs are food, reproduction (giving birth), feeling good (bodily comfort), security, relaxation, movement and growth. Some aspects of culture fulfill these basic needs. In fulfilling these basic needs, a second type of need arises (derived needs), secondary needs that must also be met by culture.

2.2 Research Methods

Data sources of this study included secondary data sources in the form of classical texts and printed books containing various data and information about traditional Balinese cuisine. The presence of printed books used as data sources indicate that the source is oral tradition that is exoteric non-oral folklore. Particularly, for the data source in the form of classical manuscript Dharma Caruban in Balinese and Balinese-Kawi language, transliteration and translation were carried out first.

3. Discussion

3.1 Basa Genep: Distinctive Taste and Medicinal Properties

Balinese cuisine has its own charm, especially in its taste. The typical flavors of Balinese cuisine tend to be savory, spicy and delicious. The savory and spicy taste is closely related to the marinade which uses the following ingredients:

- (a) Babungkilan (rhizome) namely galangal, ginger, turmeric, galingale, Fingerroot, and Calamus.
- (b) Spices, namely white pepper, black pepper, coriander, cloves, chili vines, massoia, nutmeg, pangium, and sesame.

Meanwhile, good taste is related to the use of fresh cooking ingredients such as meat, fish, and spices, especially bebungkilan which is usually planted in the yard of the house. The babungkilan and spices are combined with other seasoning ingredients, namely: shallots, garlic, chilies, small chilies, candlenut, Olibanum, lime, kaffir lime, tamarind, bay leaves, lime leaves, lemongrass,

coconut, salt, shrimp paste, and brown sugar. Balinese cooking spices can be processed by pounded, mashed, or chopped.

In essence, there are four spices for Balinese cooking, namely: basa, sambal, jejaton, and bebek. Base is synonymous with spices. There are many variations because they adjust to the type of food to be made, the type of meat or fish and vegetables that are the main ingredients. Several types of base are known in the cooking tradition in Bali, namely: base genep, base wangen, basa bawang jae, basa kesuna cekuh, basa manis, and basa selem/kela. One of those types is studied in this research; it is base genep (complete seasoning). Another name for this base is the basa gede or basa wayah. Surayin (2007:3-4) divides complete spices into two categories, namely small complete seasoning and large complete seasoning. Small complete seasoning are mixed from 16 ingredients, namely: turmeric, galangal, ginger, galingale, small chilies, large chilies, shallots, garlic, candlenuts, shrimp paste, black pepper, chilli vines, salt, bay leaves (if necessary), tamarind/ tomatoes (if necessary), and coconut oil. While the large complete seasoning is mixed from the small complete seasoning added with wewangen. Basa wewangen (also called basa Wangen) is a set of spices in small quantities, namely: black pepper, white pepper, cloves, nutmeg, chilli, coriander, Olibanum, calamus, Zingiber, and kaffir lime peel. All the ingredients are mashed until smooth and then fried.

The use of spices in the form of basa, sambel, jejaton, and bebek can be seen in lawar. Lawar is a dish that is always present in every religious or traditional ceremony. The seasoning uses base genep, base selem combined with sambal emba, bebek and jejaton. The mixture of basa selem (black seasoning) consists of black pepper, nutmeg, cloves, candlenut, galingale, garlic, and roasted coconut then the black skin is sliced. All ingredients are mashed until smooth and then fried. Sambal emba in the form of sliced shallots, sliced garlic, sliced chilies, salt, and fried shrimp paste. Bebek is a concoction of spices such as pepper, cumin, coriander, lenga (*Sesamum indicum*), pepper, lungid essence, and kulabet (*Trigonella foenumgraecum*) which is finely mashed and then sprinkled to make the food tasty and hot. Meanwhile, Jejaton is in the form of oil which functions as a food flavoring.

The concoction of jejaton according to the lontar manuscript Dharma Caruban, collection of Bali Cultural Documentation Center (Pusdok number 1857) is as follows.

... maka jajaton, kulit jeruk purut, umbi jangu kedik, menyan, jebug arum, masui, katumbah, babolong, katik cengkeh, asaban candana, tabia bun, ginten, ika sami pada makedik, magoreng atenga.

... then jajaton, kaffir lime peel, a little calamus, Olibanum, jebug arum (*Myristica fragrans* Hout), massoia, coriander, clove stick, andalwood water, chilli vines, cumin, all those ingredients added in small quantities then partially fried.

Jajaton consists of kaffir lime skin, ginger, Olibanum, nutmeg, massoia, coriander, cloves, sandalwood rubbing water, chili vines, cumin, all ingredients are measured in small quantities and half of it is fried. Remen (1987: 9) states that basa jajaton is a mixture of ingredients, namely: root of basa-basa (*Clausena* sp), 1 stalk; reed root, 1 sprig; weed root, 1 stalk; wastu (*Sindora sumatrana* Miq) root, 1 stalk; Badung fruit skin, 1 seed; moringa bark, 1 slice; dagdag bark, 1 slice; tui bark, 1 slice; cemcem bark, 1 slice; cumin leaves, five strands. The way to make it was also explained, namely: (1) all the roots were washed first so they were clean; (2) All of these ingredients are put together and then pounded using a mortar until smooth; (3) when it is smooth then fry using coconut oil for

about three cups; (4) After being cooked and then filtered, the oil is taken while the dregs are discarded; (5) add jajaton oil for each seasoning, 1 teaspoon, then stir until smooth. It means jajaton is synonymous with Balinese food seasoning.

The flavors of Balinese cuisine include six flavors (*sad rasa*), namely: spicy, bitter, astringent, sweet, salty and sour. Sudarsana (2001) mentions that the *sad rasa* of seasoning ingredients is contained in *Maha Bharata* epic, especially the book of *Wirata Parwa*, as follows.

After the *Panca Pandawa* completed their 12 year sentence in the wilderness, a year later they continued to disguise themselves in the country of *Wirata*. They disguised themselves as professionals. *Dharma Wangsa* masquerades as a religious expert. *Bima* disguised himself as a meat processing expert, *Arjuna* disguised himself as a make-up expert. *Nakula* and *Sahadewa* disguised themselves as horse caretakers, and *Drupadi* disguised herself as a royal servant.

Once upon a time, King *Wirata* felt that the food cooked by *Bima* was not tasty. Because of that, the *Panca Pandawa* did yoga meditation, begging the God to grant them the power of feeling. Their request was granted. *Nakula* is endowed with a spicy taste, and then the taste is transformed into ginger. *Sahadewa* is blessed with a salty taste, which transforms into galingale. *Arjuna* was awarded a bitter taste, which transformed into turmeric. *Bima* was gifted with astringent taste, which transformed him into galangal. *Dharma Wangsa* is endowed with a sweet taste, which transforms into shallots and garlic. *Dewi Drupadi* was gifted with a sour taste, which transformed into limes.

The six flavors were mixed into the dish so that the king tasted delicious food again. In the processing of spices for Balinese cooking, one or two of the six flavors may be superior, but there are also six flavors that are balanced as in *basa gede* (a large complete seasoning). *Basa gede* can be used to prepare several types of Balinese dishes.

The processing of spices traditionally for Balinese dishes does not recognize grams, ounces, kilograms, and the like, but rather in the form of comparison, especially the *babungkilan* ingredients. *Darsana* (2001) based on the source of the *lontar* manuscript of *Dharma Caruban* stated the following.

- Galingale is symbol of *Sahadewa*, its place is in the north with a value of 5;
- Galangal is symbol of *Bima*, its place is in the south with a value of 9;
- Turmeric is symbol of *Arjuna*, its place is in the west with a value of 7;
- Ginger is symbol of *Nakula*, its place is in the north with a value of 4;
- Shallots and garlic are symbols of *Dharma Wangsa*, its place is in the middle with a value of 8;
- Lime fruit is symbol of *Dewi Drupadi*; it is unifying in nature and has no value.

If it is described as follows.

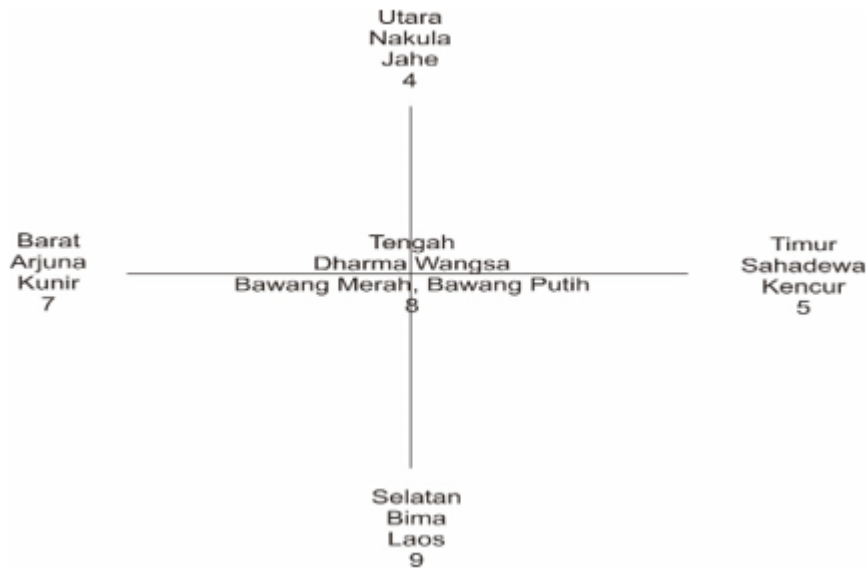


Figure 1. Babungkilan ingredients based on the lontar manuscript of Dharma Caruban

The amount of babungkilan ingredients is obtained from a comparison of values, starting from the east and then turning south (purwa daksina). For example: the ratio between galingale and galangal is $5:9 = 1:4$. That is, 1 part galingale, 4 parts galangal. The ratio of galangal to turmeric is $9:7 = 2:1$. The ratio of turmeric to ginger is $7:4 = 3:1$. The ratio of ginger to galingale is $4:5$. To find the ratio of galingale, you can take galingale with ginger or galingale with Laos. Sudarsana added that the ingredients for the shallots and garlic were adjusted accordingly. Likewise, the ingredients for chili, candlenut, shrimp paste, pepper, coriander, wangen seasoning, and others are additional ingredients for flavoring. Lime fruit is also adjusted, which functions as a flavoring and aphrodisiac. The manuscript of Dharma Caruban of Pusdok version (number 1857, attachments 3a-3b) mentions the dose of basa ageng/ basa gede (big seasoning) based on the big-small or sibling dichotomy as follows.

Basa ageng Iwirnya, bawang pinih ageng, adin bawang kesuna, adin jahe isen, adin isen kunyit, adin kunyit cekuh, adin cekuh sere, bangle kedik, tingkih. Maka jajaton, kulit jeruk purut, umbin jangu kedik, menyan, jebug arum, masui, katumbuh, babolong, katik cengkeh, asaban cenana, tabia bun, ginten. Ika sami makakedik, magoreng atenga.

This text explains that the position of shallots is the greatest, the younger brother of shallots is garlic, the younger brother of garlic is ginger, the younger brother of ginger is galangal, the younger brother of galangal is turmeric, the younger brother of turmeric is galingale, and the younger brother of galingale is lemon grass. Zingiber and a little hazelnut. Next, jejaton measure is all a little.

From this text, it can also be interpreted that the dose of seasoning ingredients with little brother/sister status does not exceed the ingredients of older brother/sister status. The ingredient of the highest status is the most, while the ingredient of the lowest status is the least. If the dosage based on this dichotomy is related to the genealogy of the Panca Pandavas, then the shallots and garlic, which have the highest dose, are identical to Dharma Wangsa. He is the eldest brother of the Panca Pandavas. The younger brother of Dharma Wangsa is Bima, synonymous with ginger. Bima's younger brother, Arjuna, is synonymous with galangal. Arjuna's younger brother is twin brothers, namely Nakula and

Sahadeva. Nakula is synonymous with turmeric while Sahadeva is synonymous with galangal.

Processing of spices, especially the dose of bebungkilan can refer to one of the two dosage patterns above. However, in practice in the community, the amount of seasoning is very dependent on the cook according to his experience and the desired taste.

Basa genep is a basic spice that gives a distinctive taste and can be used as a spice for various types of Balinese cuisine. Therefore, in households, basa genep is usually made in large quantities and sautéed so that it can be used within a few days. If you look closely at the utilization of rhizome (babungkilan) as a basic ingredient, it does not only affect the taste of produced food. The use of rhizomes can also have an impact on health. It can be seen from the ingredients of rhizome ingredients such as: ginger, galangal, turmeric, galangal, fingerroot, calamus, and others. Rusdi Evizal (2013: 30) states that the well-known groups as medicinal plants are the genera ginger, turmeric, galangal, fingerroot, cardamom lempuyang emprit, lempuyang elephant, lempuyang Wangi, and Zingiber.

In the book 100 Plus Herbal Indonesia: Bukti Ilmiah dan Racikan, it is stated that the community uses ginger as a food seasoning and as a medicinal herb. For health, ginger is useful for treating bronchitis, colds, whooping cough, colitis, lung disorders, and nervousness, excessive sweating, stomach tonic, sore throat, and toothache (pp. 218-219). Galangal rhizome is widely used as a raw material for the traditional medicine industry, spices, food ingredients, and refreshing drinks. In Indonesia, it is known as a health drink called “beras kencur”, which since ancient times has been believed to reduce or eliminate pain, improve blood circulation, increase appetite, and increase energy. Galangal rhizome also has properties as a medicine for cough, sore throat, bloating, nausea, cold, ache, and patch for swelling or inflammation (pp. 336-337). Fingerroot traditionally, especially by the Javanese, is known as an ingredient for making skin beauty scrubs. Besides that, it is also used as a pinworm remedy, treating skin diseases, and overcoming body odor. The study results proved that the juice of fingerroot rhizome with a concentration of 2% caused the highest mortality of liver worms (pp. 613 and 615).

Galangal rhizome, as mentioned in a book entitled Tanaman Rempah dan Fitofarmaka (p. 62) contains essential oils, namely: methylcinnamate, cineol, camphor, pinen, galangin, eugenol, camphor, galangol, sesquiterpene, cadinen, cadelen. Used for medicine: (1) menstruation, (2) rheumatic pain, colds, fever (3) diarrhea, (4) heartburn or stomach pain (colic), (5) get rid of bad breath and body, (5) severe canker sores, (6) sore throat, cough, get rid of phlegm in bronchitis, (7) pneumonia, and (8) increase lust.

Furthermore, turmeric rhizome contains essential oil of 2-5% curcumin (yellow coloring), desmetoxicurcumin, bidesmethoxycurcumin, tannins, resins, vitamin C, and minerals such as iron, phosphorus, and calcium. It is used as a spice in various foods and drinks which gives it an attractive yellow color. Turmeric is an important raw material in the herbal medicine industry. Its pharmacological effects are: diluting blood and vital energy, removing blockages, laxative menstruation, anti-inflammatory, facilitating childbirth, laxative farts, anti-bacterial, antioxidant, anti-hepatotoxic, sedative, anti-diarrheal, antidote, expedite the release of bile and shrink the mucous membranes. Pharmaceutically, turmeric-based drugs have been made as cancer drugs and appetite-enhancing drugs. The use of turmeric to treat: (1) cold fever, with nasal congestion, (2) rheumatism, (3) diarrhea, dysentery, (4) high blood fat levels, (5)

chest pain, asthma, (6) feeling of fullness in the stomach and chest, (7) numbness in the shoulders, (8) delayed menstruation due to blood flow, (9) irregular menstruation, (10) abdominal pain after giving birth, (11) inflammation of the nose, inflammation of the ears, inflammation of the gums, (12) inflammation of the uterus, vaginal discharge, (13) appendicitis, (14) inflammation of the tonsils, (15) jaundice, hepatitis, (16) gallstones, (17) high blood pressure, (18) heartburn or canker sores, restore stamina , (19) eliminate body odor (pp. 37-38).

Calamus is recorded as one of the oldest aromatic medicinal plants, dating back to the Yunani and Ancient Roman times. The rhizomes have a distinctive aroma, are sacred, and are used by various ethnic groups in the world as medicine, seasoning, beverage, perfume essences, sacred oils, and preservatives (insecticides). The leaves and rhizomes contain phenylpropanoids such as asarylaldehyde and asarone which are associated with an aromatic odor of orange. Other ingredients are sesquiterpenes, monoterpenes, xanthone glycosides, flavones, lignans, steroids, and triterpenoid saponins. Citrus extract shows biological activity as antimicrobial, anti-itching (itching), anti-anxiety (restlessness), anti-convulsant (seizures), anti-viral (influenza, herpes, poleo), antitumor, anti-ulcer (boils, ulcers), anti-spasmodic, anti-inflammatory, anti-cancer, anti-schizophrenia, anti-carcinogenic, anti-asthmatic, and anti-rheumatism. Calamus rhizome is a traditional medicinal ingredient that is most widely said to be able to treat various diseases. In various countries, ginger is believed to have effects as an emmenagogue, excitant, stomachic, diaphoretic, diuretic, incisive, carminative to treat flatulence, vertigo, headaches, indigestion, as a muscle relaxant, central nervous system depressant, hypotensive, anticonvulsant, treat bronchitis, cough, fever, toothache, arthritis, dyspepsia, epilepsy, stroke. In Indonesia and India, bracelets and necklaces made from pieces of calamus rhizome strung together with thread are used by traditional healers to treat children who have a cough or fever. In India, many traditional medicinal industries use ginger for formulas (pp. 175-177).

4. Conclusion

Every dish, especially side dishes, traditional and modern, local and foreign, always uses spices. In Balinese cooking, spices are called *basa*, which consist of several ingredients, processed in such a way that they become *basa*. The use of basic ingredients (seasonings) influences the taste of Balinese cuisine which is different from cuisine in other regions. Traditionally, the processing of spices for Balinese dishes does not recognize the measurement of grams, ounces, kilograms, and the like, but rather in the form of a comparison, especially the *babungkilan* (rhizome) ingredient.

Basa genep is a basic spice that gives a distinctive taste and can be used as a spice for various types of Balinese cuisine. The typical flavors of Balinese cuisine tend to be savory, spicy and delicious. The savory and spicy taste is closely related to the seasoning which uses ingredients namely (a) *Babungkilan* (rhizome) such as: galangal, ginger, turmeric, galingale, fingerroot, and calamus. (b) Spices, namely white pepper, black pepper, coriander, cloves, chili vines, massoia, nutmeg, pangium, and sesame.

Meanwhile, good taste is related to the use of fresh cooking ingredients such as meat, fish, and spices, especially *bebungkilan* (rhizome) which is usually planted in the yard of the house. The *bebungkilan* (rhizome) and spices are combined with other seasoning ingredients, namely: shallots, garlic, large chilies, small chilies, candlenut, *Olibanum*, lime, kaffir lime, lime, tamarind, bay leaves, lime

leaves, lemongrass, coconut, salt, shrimp paste, and brown sugar. Balinese cooking spices can be processed by pounded, mashed, or chopped.

The use of rhizomes (babungkilan) as a basic ingredient, does not only affect the taste of produced food. Utilization of rhizomes can also have an impact on health.

References

1. Cohen, E. and Avieli, N. 2004. Food in tourism: Attraction and impediment. *Annals of Tourism Research*, 31(4): 755–778. [Crossref], [Web of Science ®], [Google Scholar]
2. Danandjaja, James. 1984. *Folklor Indonesia: Ilmu Gosip, Dongeng, dan lain-lain*. Jakarta: Grafiti Pers.
3. Evizal, Rusdi. 2013. *Tanaman Rempah dan Fitofarmaka*. Bandar Lampung: Lembaga Penelitian Universitas Lampung.
4. Gautama, Wayan Budha. 2004. *Darma Caruban: Tuntunan Membuat Olah Ebatan*. Surabaya: Paramita.
5. Heinz van Holzen & Luther Arsana. 1997. *The Food of Bali: Authentic Recipes from the Island of the Gods*. Singapore: Periplus Edition.
6. Hutomo, Suripan Sadi. 1991. *Mutiara yang Terlupakan: Pengantar Studi sastra Lisan*. Jawa Timur: Himpunan Sarjanan Kesusastraan Indonesia (HISKI).
7. Ihromi, T.O. 2006. *Pokok-Pokok Antropologi Budaya*. Jakarta: Yayasan Obor Indonesia.
8. Remen, I Ketut. 1987. *Olah-Olahan Paebatan Bali*. Mengwi: Tanpa Penerbit
9. Silkes, Carol A. 2012. Farmers' Markets: A Case for Culinary Tourism. *Food, Culture, and Society: An International Journal of Multidisciplinary Research*, 10 (4): 326-336. [Crossref], [Web of Science ®], [Google Scholar]
10. Smith, S. L. J. and Xiao, H. 2008. Culinary tourism supply chains: A preliminary examination. *Journal of Travel Research*, 46(3): 289–299. [Crossref], [Web of Science ®], [Google Scholar]
11. Suandra, Made. 1996. *Dharma Caruban: Tuntunan Ngebat*. Denpasar: CV Kayumas Agung
12. Sudarsana, I B Putu. 2001. *Ajaran Agama Hindu: Dharmaning Paebatan*. Denpasar: Yayasan Dharma Acarya
13. Surayin, Ida Ayu. 2007. *Masakan Bali*. Surabaya: Paramita
14. Trubus Info Kit: 100 Plus Herbal Indonesia. *Bukti Ilmiah dan Racikan*. Jakarta: PT Trubus Swadaya
15. Naskah Lontar Dharma Caruban koleksi Pusat Dokumentasi Kebudayaan Bali Nomor 1857
16. Zhong, Shuru. 2023. Relational Proximity: The Search for Local Food in China. *Food, Culture, and Society: An International Journal of Multidisciplinary Research*. Latest articles.