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Ritual gastronomy and cultural identity formation in Kampung Naga: an ethnographic investigation of the role of culinary in religious rituals and cultural practices

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Abstract

This study examines ritual foods that shape cultural identity in Kampung Naga. This anthropological study examines how gastronomy influences people's religious and cultural behavior. Kampung Naga in Tasikmalaya is known for its rich cultural heritage. This study is qualitative research with an ethnographic approach. The research methods include participant observation, in-depth interviews with the community, and visual recording. Data, symbolic connotations, and gastronomic functions in religious rituals and cultural activities were analyzed using qualitative techniques. Ritual gastronomy is also studied using related literature and previous research. In Kampung Naga, gastronomic rituals shape cultural identity. Religious ceremonies use food and drink to transmit cultural values, spirituality, and traditions. Ritual food preparation, traditional ingredients, and unique serving processes highlight the rich culture of the people. This study explains the relationship between food, religion, and identity.

Keywords: Ritual gastronomy, cultural identity formation, Kampung Naga, religious rituals and cultural practices

1. Introduction

Culinary development in Indonesia has undergone an extraordinary transformation in recent years last decade. With its rich culture and abundant spices, Indonesia has become a fantastic place to explore the culinary world. Each region in Indonesia has its traditional culinary characteristics, with special foods that reflect their cultural identity and culinary heritage. Culinary growth in Indonesia, however, is not restricted to indigenous customs. Indonesia has also received foreign cultural influences which have influenced the country's culinary diversity. Indian, Chinese, Arab, Dutch, and Portuguese influences can be found in foods such as nasi kebuli, noodles, spring rolls and various traditional cakes with a touch of foreign culture.

Indonesia, as a country with rich cultural diversity, has many traditional villages that maintain their cultural heritage. One of the villages that stands out is Kampung Naga, which is located in the Tasikmalaya region, West Java. Kampung Naga is known as one of the traditional villages that maintains distinctive traditions and cultural values. Amid the development of modernization, Kampung Naga is still able to maintain traditional life, which is based on strong traditional and religious values.

One of the aspects that characterizes Kampung Naga is the gastronomic rituals carried out in their religious rituals and cultural practices. Ritual gastronomy encompasses a wide range of practices involving food and drink in the context of rituals and spiritual beliefs. The food and drink served in rituals have deep symbolic meaning and play an important role in conveying messages of culture, identity and tradition.

Cultural identity is an important component in forming the identity of a community. Cultural identity includes the values, norms, beliefs, and practices passed down from generation to generation. According to Muslim (2015), values refer to something that is considered good, desirable and important by all humans as members of society. These values

include truth, aesthetic values, moral values, religious values, and religious values. Even though these values are abstract and invisible, humans can identify them through actions or deeds carried out in relation to these values. These values become the basis, goal and driving force for human actions and behaviour, and are implemented in the form of rules or norms. (Tumanggor, 2007).

Ritual gastronomy in Kampung Naga has a significant role in shaping the cultural identity of the community. Through culinary delights linked to religious rituals, they can strengthen the sense of solidarity and unity within the community, as well as maintain unique cultural heritage. Through cultural identity, a community can strengthen and maintain their identity. Cultural identity reflects the unique characteristics of a community, describing who they are, where they come from, and what they hold as important values. Cultural identity creates a sense of pride and has a crucial role in building solidarity and unity in a community. Prasetyo (2013) explains that culture is a whole aspect that includes knowledge, beliefs, art, morals, law, customs and other skills. This cultural heritage is passed down from one generation to the next and influences human behavior as part of society. The elements that makeup culture is supported and inherited by members of society.

Apart from that, cultural identity also plays a role in distinguishing one community from other communities. Through their culture, a community can display their characteristics, which differentiate them from other groups. Cultural identity creates awareness of the uniqueness and diversity among various communities. According to Supartono (2009), culture is a way of life developed and shared by a group of people, passed down from one generation to the next. Culture is formed from religious systems, politics, customs, language and works of art. Culture includes a comprehensive pattern of life that is complex, abstract and broad, and influences human communicative behaviour. Overall, values and culture have an important role in shaping human identity and behavior as members of society. The values applied in culture form the basis of norms and principles that guide people's lives and social interactions.

Previous research has revealed the importance of gastronomy in cultural and ritual contexts. However, there is still limited research that specifically explores the role of ritual gastronomy in the formation of cultural identity in Kampung Naga. Therefore, this research aims to fill this knowledge gap and investigate in depth the role of culinary arts in religious rituals and cultural practices in Kampung Naga.

2. Methods

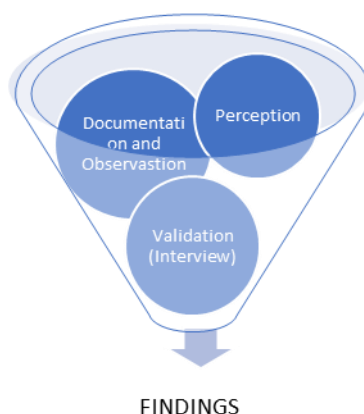
This research will use an ethnographic approach, which allows researchers to be deeply involved in the lives of the people of Kampung Naga. This approach will allow researchers to directly observe and participate in various religious rituals and cultural practices involving culinary delights as well as the role of culinary delights in religious rituals and cultural practices in Kampung Naga. In addition, this research will use a qualitative design with a focus on a single case study, namely Kampung Naga, so that we can understand in more depth how ritual gastronomy plays a role in the formation of cultural identity in this place. In collecting data, this research will use various participant observation techniques, in-depth interviews, and documentation studies. Participatory observation will allow researchers to observe and participate in various religious rituals and cultural practices involving culinary delights in Kampung Naga. The research methods that will be used include participant observation, in-depth interviews with community members, and visual documentation (Abdussamad & Sik, 2021). In-depth interviews will be conducted with local residents, religious leaders and traditional culinary experts to gain deeper insight into the meaning and

role of culinary arts in people's lives. In addition, documentation studies will be used to collect historical data and documentation related to culinary and ritual practices in Naga villages.

Data triangulation in this research can involve several approaches, such as conducting interviews with individuals from the tour guide community who have knowledge and experience about the typical food of Kampung Naga, conducting direct observations, and analysing historical documents such as books or archives that describe the role of Kampung Naga culinary delights in culture. In this research, two expert informants were selected, namely 1) Mr. Ade Suherlin, an expert on Kampung Naga culture; and 2) Mr Heri Permana, a member of the HIPANA community (Association of Kampung Naga Music Guides) and 3) Mrs Suryani, a native of Kampung Naga. By using data triangulation, researchers can understand more deeply and validate findings regarding the role of culinary symbols in the Naga village area as cultural heritage.

Figure 1

Data Triangulation



Source: Author's data processing results

In this approach, various types of data sources are used to gain a deeper understanding of the research topic. First, interviews with informants who have relevant knowledge and experience will provide direct insight into the cultural values, history and culinary characteristics inherent in Kampung Naga. Second, direct observation during the cooking and serving process of existing culinary delights provides a practical understanding of the culinary techniques used, the typical ingredients involved, and the traditions of presentation as well as the benefits of existing cultural practices. Finally, analysis of documents such as articles, books, or historical records about food will provide a broader perspective on existing religious developments. After data collection, the next step is to analyze the data that has been collected. Data analysis may involve qualitative methods and will include identifying patterns, findings, and themes that emerge from the data collected.

3. Results and Discussion

Naga Village and Cultural Context:

Kampung Naga is a village in Salawu District, Tasikmalaya Regency, West Java, Indonesia. This village is located about 95 kilometres southeast of Bandung City. Kampung Naga is surrounded by fertile mountains and is fed by the Ciwulan River which is the main source of water for the village residents. The people of Kampung Naga still maintain their traditional lifestyle and distinctive cultural values, making it one of the famous cultural tourism destinations in Indonesia. This village is famous for its pristine natural beauty, unique

traditional house architecture, and its traditions and culture, which are still strongly maintained by the local residents. Kampung Naga is an interesting place to study and observe the role of culinary arts in religious rituals and cultural practices, making it an interesting subject for research on ritual gastronomy and cultural identity. Based on geographical location, Kampung Naga is in a mountainous region in the southeastern part of West Java, Indonesia. This village is at an altitude of around 850 meters above sea level. Geographically, Kampung Naga is located between coordinates 7°06'07.5"S south latitude and 107°49'33.0"E east longitude.

Figure 2

Map of the Kampung Naga Area



Source: (Rusnandar, 2015 and Documentasu Author 2023)

Kampung Naga is surrounded by beautiful natural scenery, with green hills and mountains. The area around the village is covered with tropical forests and fertile agricultural fields. According to Mrs. Suryani as the resource person, she explained that:

Naga village is surrounded by 2 forests, one forest is a protective forest and a prohibited forest. These two forests are what protect Kampung Naga, making the village area cool and beautiful and far from disasters.

This is also supported by the caretaker of Naga Village, Mr. Ade Suherlin and Mr. Heri Permana:

Kampung Naga is a village flanked by two forests, namely a protected forest located at the front and a prohibited forest where we respect nature.

One of the geographical characteristics of Kampung Naga is the Ciwulan River which crosses the village. This river provides an important source of water for the lives of residents and is an important part of the lives of local communities. The remote geographical location of Kampung Naga between mountains and rivers gives the impression of beauty and tranquillity to this village. Its remote geographical condition also plays a role in maintaining the authenticity of the culture and traditions of the Kampung Naga people. This village has been protected from excessive modernization and still maintains its distinctive local wisdom. Overall, Kampung Naga's geographical location in a green and remote mountainous region makes it an attractive place to observe and study gastronomic rituals, cultural identity.

The belief of the people of Kampung Naga in spirits remains strong to this day. They believe in the existence of "jurig cai," which are spirits that inhabit the water or the inside of rivers (leuwi). Apart from that, there is also a belief in "ririwa," spirits who like to disturb or frighten humans, especially at night. Furthermore, people also believe in the existence of "anak kunti," namely spirits that are said to come from pregnant women who died, and these creatures often disturb women who are pregnant or about to give birth. Places where these spirits are believed to reside are said to be haunted or very haunted in the opinion of the people of Kampung Naga.

Apart from that, there are also several places that are considered sacred by the people of Kampung Naga. Among them are the grave of Sembah Eyang Singaparna, Bumi Ageung, and the mosque. These places are respected and seen as sacred places for the community, which are often used as places of pilgrimage or worship. By preserving this belief, the people of Kampung Naga show the importance of a spiritual connection with nature and the surrounding environment, as well as maintaining balance between the human world and the world of spirits.

Cultural Identity in Gastronomy

Gastronomy plays a central role in forming a strong cultural identity in Kampung Naga. The traditional food served in this village does not just provide delicious Flavors, but is a symbol that represents the values, beliefs and heritage of their ancestors. Each typical dish, such as nasi liwet, vegetable gembrung, peuyeum, and karedok, contains deep meaning and has become an inseparable cultural identity for the people. More than just an everyday dish, this food plays a role in religious rituals that connect people to their spirituality and ancestors.

Celebrations of religious holidays, harvest parties and traditional ceremonies cannot be separated from the presence of food as offerings and expressions of gratitude. Apart from that, the way food is served and consumed also reflects cultural practices that are strictly maintained. The people of Kampung Naga serve dishes using their hands and sitting together on mats, depicting togetherness, mutual respect and the social values they uphold. Through their unique gastronomy, Kampung Naga forms a strong community identity and a sense of pride in the cultural heritage they have passed down from generation to generation. Gastronomy is an invaluable glue in maintaining and strengthening their identity as a Sundanese ethnic group that adheres to the values and traditions of their ancestors.

Traditional Culinary of Kampung Naga

Bloated vegetables

Gembrung vegetable is a lodeh vegetable dominated by kecombrang flowers. This raw material produces the distinctive aromatic aroma of kecombrang flowers. The filling for this gembrung vegetable is tempeh, carrots, tofu, kecombrang flowers, fat chilies and of course coconut milk. This dish is usually served only on big holidays such as Eid al-Fitr, Eid al-Adha and traditional village ceremonies. This is also supported by Mrs. Suryani's statement that:

Gembrung vegetables are lodeh vegetables that are given combrang flowers and smell good. Usually served on big holidays

Figure 3

Typical Wajit from Naga Village, Tasikmalaya



Typical Tumpeng from Kampung Naga

Tumpeng is a traditional Indonesian dish that has a shape like a mountain or cone with a white or yellow color on the rice (Jannah, 2023). This dish is usually served at important celebratory events, such as birthdays, weddings, or other traditional events. Tumpeng has a deep symbolic meaning in Indonesian culture (Dewantara, 2018).

According to Mrs. Suryani, the tumpeng served in Naga Village is a tumpeng that is white on the outside and yellow on the inside and has several side dishes inside.

The white color on the outside of tumpeng symbolizes purity, cleanliness and purity (Ababil et al., 2021; Gardjito, 2010). Apart from that, the cone shape that resembles a mountain symbolizes high hopes and aspirations, as well as a sign of the beginning of a journey or new phase in life. Tumpeng is often considered a symbol of prayer and thanksgiving to God for the blessings and sustenance given. The yellow inside of the tumpeng is filled with various kinds of side dishes, such as chicken, eggs, vegetables and other typical dishes. Each side dish has a certain symbolic meaning. For example, chickens symbolize courage and strength, eggs symbolize rebirth or the cycle of life, and vegetables symbolize fertility and abundance. According to Mr. Ade Suherlin:

Tumpeng in Naga village is basically the same as tumpeng in Java in general. There is rice, side dishes, vegetables, well this depends on the side dishes and each one will definitely be different between homes.

Tumpeng is a dish that is often served as the center of attention at celebratory events. Before being eaten, tumpeng is usually cut together by the host or party holding the event as a sign of unity and togetherness. After that, the tumpeng dish will be distributed to all guests as a form of generosity and sharing happiness. Overall, tumpeng is not just a delicious dish, but also has deep cultural and philosophical meaning (M. Zein Ed-Dally, 2019). It depicts the values of togetherness, purity and hope in the lives of Indonesian people, and is an important part of traditional celebrations that strengthen the nation's cultural identity.

Hahampangan

Hahampangan is a term in Javanese culture that refers to various traditional snacks or cakes that are served as complementary dishes or snacks at various events or celebrations in the Naga village area. According to Mrs. Suryani, Hahampangan consists of wajit angling, saroja cake, teng teng, pis cake, opak and renginang

Wajit Angleng

Enjoying Sundanese culinary traditions with wajit cakes is a must for people in West Java. This sweet cake with a sticky texture is perfect to enjoy while drinking tea or bitter coffee. Found in the Garut area, Tasikmalaya, and famous in Cililin Village, Cililin District, West Bandung Regency. Wajit Angleng is a specialty of Neglasari, a snack made from sticky rice, brown sugar and grated coconut. The shape is conical like a pyramid, beautifully wrapped in dried corn leaves. Usually served on special occasions such as holiday celebrations, weddings, circumcisions, and so on. In the Kampung Naga area, wajit cake is a special dish in various religious ritual activities. "What's unique is that all the ingredients are taken from the surrounding nature, the manufacturing process is carried out jointly by the residents.

Figure 4

Typical Wajit from Naga Village, Tasikmalaya



Saroja Cake

Saroja cake is a traditional Sundanese cake which is similar to the Betawi flower cake. Made from rice flour, wheat flour, salt, and sliced lime leaves for a fragrant aroma. A special long-handled mold is used to shape the lotus flowers and fried until golden. It's delicious savory taste makes it a favorite snack to enjoy tea and coffee in the afternoon.

Figure 5

Typical Tasikmalaya Saroja Cake



Source:(Jayadi Supriadi, 2019)

Saroja cake is often served at celebrations, weddings and Eid holidays in West Java, and the recipe has been passed down from generation to generation. For the residents of West Java, saroja cake is one of the typical souvenirs that is often brought home by those returning home to the area.

Tengteng

Tengteng is a typical West Java snack originating from the Sukabumi area. Even though there is no exact data regarding its origins, this food has become a favorite of all groups, from children to the elderly. Tengteng is made from dried rice or sticky rice, giving it a sweet taste from sugar and a savory taste from rice or sticky rice. There is a difference in texture between tengteng rice and tengteng sticky rice, with tengteng rice tasting crunchier. Even though it is still produced traditionally in home businesses and marketing is limited, tengteng is often served at celebrations in Kampung Naga.

Peanut Cake

Kampung Naga has a variety of culinary delights that are worth trying, one of which is Pipis, a cake similar to Bugis cake with a sugar filling made from cassava which in other areas is usually called ketimus. The delicious taste of Pipis cake feels more complete when enjoyed with bajigur, a typical West Javanese drink that is sweet and warm. This dish is usually also served at several large events.

Figure 6

Typical Tasikmalaya Pipis Cake



Source:(Budiman & Ningrum, 2019)(Effendi, 2018)

Opaque

Opak sticky rice is also one of the hahampangan dishes that is often served at religious activities in Tasikmalaya. This food has deep symbolic and traditional value for the local community. Glutinous rice opak is usually served at religious events such as recitation of the Koran, tahlilan, or commemoration of religious holidays, especially in the Naga village area.

Figure 7

Opak Rice Typical of Kampung Naga



Source:(Tasiktasik.id, 2023)

Serving sticky rice opak in this religious activity symbolizes gratitude and respect for the invited guests as well as a symbol of purity and togetherness in worship. Its savory taste and crunchy texture are also considered a form of enjoyment and blessing in welcoming religious moments. In the context of religious activities, sticky rice opak is not just a snack, but is also part of local traditions and wisdom passed down from generation to generation. This makes sticky rice opak not only pleasing to the tongue, but also contains valuable cultural and religious values for the people of Tasikmalaya.

Rengginang

Rengginang is a hampangan dish that is very typical and meaningful in religious activities in Kampung Naga. This traditional food is made from sticky rice which is carefully processed and baked until it becomes dry and tasty. In a religious context, rengginang has deep symbolic value and is an integral part of religious rituals in this village. Rengginang is considered a symbol of purity and simplicity in worship. The diligence and care in the manufacturing process reflects respect and dedication to religious activities.

Figure 8

Typical Rengginang from Naga Village



Source:(Tasiktasik.id, 2023)

According to Mrs Suryani:

When rengginang is served, it contains the meaning of respect and gratitude for the presence of the congregation as well as an expression of joy in celebrating religious moments. Apart from that, rengginang is also part of traditional ceremonies and traditions passed down from generation to generation in Kampung Naga. Serving rengginang is part of local wisdom and customs passed down from generation to generation. In this way, rengginang is not only a delicacy, but also a reflection of the cultural identity and unique way of life of the people of Kampung Naga.

In religious activities in Kampung Naga, rengginang is a symbol of unity and togetherness between residents. The process of making and serving rengginang is carried out together, creating an atmosphere of warmth and harmony among the congregation. The special taste and aroma of rengginang is a means to celebrate and appreciate religious moments in a unique and meaningful way. In this way, rengginang is clear evidence of how culinary culture in Kampung Naga is an inseparable part of religious identity and rich and valuable traditional traditions.

Nasi Tutug Oncom Typical of Kampung Naga

Nasi Tutug Oncom is a dish that is inseparable from religious activities in Kampung Naga. This typical West Java food has symbolic value and deep meaning in traditional ceremonies and religious rituals in the village. Nasi Tutug Oncom is made from white rice mixed with ground oncom and traditional spices. The process of refining oncom symbolizes unity and unity between the people of Kampung Naga in carrying out worship and respecting ancestral traditions. Tutug oncom rice is also a symbol of simplicity and purity in worship, because it comes from simple and natural ingredients that are processed with local wisdom. When tutug oncom rice is served at a religious event, it contains the meaning of respect and gratitude for the presence of the congregation as well as an expression of joy in celebrating religious moments. The process of serving tutug oncom rice is also a moment of togetherness and warmth between the residents of Kampung Naga, because it is usually done together in the midst of religious activities. With every bite of tutug oncom rice, the people of Kampung Naga feel the presence of a spiritual spirit and togetherness with fellow congregants. Therefore,

Rituals

Religion and Culinary Roles: In the life of the Kampung Naga community, religious rituals and culinary roles have an important role in maintaining and strengthening cultural identity and spiritual connections with nature and the surrounding environment. According to Ade Suherlin as key, he said that:

The people of Kampung Naga show high devotion to their ancestral heritage in carrying out their religious rituals. They teach the Koran to children on Monday and Thursday nights, while the Koran for parents is held on Friday nights. In carrying out the fifth pillar of Islam or the Hajj pilgrimage, they believe that there is no need to travel far to the Holy Land of Mecca. They replace it by carrying out the Hajat Sasih ceremony which is held every 10th of Rayagung (Dzulhijjah), which coincides with Hari Raya Haji. The Hajat Sasih ceremony is believed to have the same meaning as Eid al-Adha and Eid al-Fitr, and in this ceremony, they serve typical Naga village food, such as "Sayur Gembrung."

This was also supported by Mrs. Suryani and Mr. Heri as sources:

The Hajat Sasih ceremony is held periodically six times a year, namely in the months of Muharram, Rabiulawal, Jumadilakhir, Syakban, Shawwal and Zulhijah and is usually served with several dishes such as tumpeng and vegetable gembrung.

The Kampung Naga people's belief in time is reflected in their belief in "*palintangan*." According to them, there are certain months or periods that are considered unfavorable and considered taboo for carrying out important work, such as building a house, weddings, traditional ceremonies, and others. The month of Sapar and the month of Rhamadhan are months that are considered taboo, and in these months, they prohibit certain activities.

The cultural values of Kampung Naga are maintained and preserved through the "*hajat sasih*" ceremony which is held six times a year, as revealed by Kuncen in an interview. Hajat Sasih is the peak moment of their respect and devotion to their ancestors (Bambang, 2013; Prawiro, 2015). The residents of Kampung Naga claim to have the same origins, namely descendants of *Sembah Dalem Eyang Singaparana*, a prominent figure. This figure inherited the rules of life and behavior that are still held and carried out by all residents, known as *Seuweu Putu Naga*. Apart from that, there are several religious events in Kampung Naga, there are various rituals and celebrations related to the stages of human life, such as salvation for pregnant women, birth, circumcision, marriage and death. This community carries out rituals with full awareness and without external coercion. However, the difference with other places, the Life Cycle ceremony in Kampung Naga is rarely exposed to the public, making it less well known according to Ibu Suryani

According to Mrs. Suryani, the life cycle activities start from:

In the seventh month of pregnancy, people in Kampung Naga hold a salvation ceremony for pregnant women as an expression of gratitude and prayer so that the baby to be born will be safe. An important part of this ceremony is the reading of the Koran. After that, there was a meal together. Currently, the family of the prospective baby prepares various ritual materials such as water, flowers, needles, threads, and others which are used to bless the baby. The birth of a baby is honoured with a joyful celebration. Neighbors are invited to pray for the baby and give it a name. The birth process is assisted by a midwife with support from the village birth attendant (paraji).

The circumcision ritual, which is also called *sepitan* or *ngislamkeun*, is an important part of the men of Kampung Naga (Prawiro, 2015). This perfects their Islamic identity and is carried out simultaneously with *gusaran*, namely circumcision for women. This tradition is carried out in a festive atmosphere. In Kampung Naga, wedding celebrations are held solemnly and full of meaning. The time of the wedding is determined based on ancestral traditions, by avoiding unlucky months and days. The wedding procession starts from the application to the marriage ceremony which is carried out at the mosque with the invitation of KUA officers. Death is seen as a journey to eternity. Rituals accompanying the journey of the deceased, including funeral prayers and reading the Koran on the 3rd, 7th, 21st and 40th days after death (Prawiro, 2015). After the 40th day, no further rituals are held (Bambang, 2013).

By practicing such religious traditions and belief systems, the people of Kampung Naga strengthen their ties to their ancestral heritage and maintain their distinctive cultural identity. These rituals are a manifestation of community unity and togetherness in preserving ancestral values, and at the same time strengthen their sense of belief in the influence of time and certain months in living their daily lives.

Cultural Practices around Culinary

In Kampung Naga, cultural practices surrounding culinary delights are closely related to traditions and customs that have been passed down from generation to generation. The etiquette of eating here is carried out solemnly and with full awareness of inherent cultural values. Food preparation is carried out carefully according to the traditions and recipes that

have been passed down from the ancestors. One of the typical cultural practices is the salvation of pregnant women, births, circumcisions, marriages and deaths. These celebrations are timed carefully, avoiding ill-fated months and days. For example, salvation for pregnant women is carried out in the seventh month of pregnancy by reading verses from the Koran as a form of expression of gratitude and prayer for the safety of the baby to be born. (Bambang, 2013)

The consumption patterns of the people of Kampung Naga are also influenced by local wisdom (As'ari & Hendriawan, 2016). They tend to eat traditional and local food made from local ingredients such as corn, cassava and fruit that grows around the village. Seafood is also an important part of consumption patterns because this village is located on the river bank. These cultural practices surrounding culinary delights strengthen the cultural identity of Kampung Naga and maintain its distinctive cultural heritage. By following the customs and eating habits handed down by their ancestors, the people here maintain the diversity of traditional culinary delights and preserve the uniqueness of their local culinary delights. This is a characteristic that differentiates this village from other places, and is a valuable asset in strengthening their cultural identity.

Changes and Challenges

Changes in gastronomic rituals and cultural practices in Kampung Naga present complex social and cultural implications. The influence of external factors, such as globalization and technological developments, has brought changes in traditional recipes and cooking methods. This can threaten the continuity of cultural identity due to the use of new ingredients and different culinary processes. Apart from that, internal factors such as changes in the values of the younger generation also influence the transformation of ritual gastronomy. The challenge faced is how to maintain cultural heritage and community solidarity while opening up to changing times. Teaching ritual gastronomy to the younger generation and including it in a series of religious events and cultural activities in the village can be a strategic step in maintaining sustainability and strengthening social ties between community members. In this way, Kampung Naga can maintain its distinctive cultural identity in this modern era.

Social and Cultural Implications

Ritual gastronomy in Kampung Naga has significant social and cultural implications. This culinary practice strengthens community solidarity through togetherness in the preparation, execution and consumption of food. Cultural heritage is maintained because traditional foods passed down from generation to generation are passed on through gastronomic rituals. In addition, these culinary delights form the unique cultural identity of Kampung Naga, distinguishing it from other communities, and conveying their cultural and historical values. During religious or traditional events, gastronomic rituals strengthen social bonds between community members through moments of togetherness and familiarity. Overall, ritual gastronomy has an important role in building identity and strengthening social relations in the Kampung Naga community.

Practical Implications and Recommendations

This research has valuable practical implications in efforts to maintain and preserve ritual gastronomy in Kampung Naga. An important recommendation that can be drawn from this research is the need to support the preservation of culinary traditions through comprehensive conservation and documentation efforts. Apart from that, cultural education must also be improved by actively introducing cultural values and ritual gastronomic practices to the younger generation. Sustainable tourism development can be a means of promoting Kampung Naga's culinary heritage to tourists who are interested in experiencing local culture in depth. Apart from that, it is important to introduce Kampung Naga culture to the wider community through various activities and events that involve the participation of local residents.

4. Conclusion

Research on Ritual Gastronomy in the Formation of Cultural Identity in Kampung Naga shows the important role of culinary arts in maintaining, strengthening and preserving the community's cultural heritage. Through religious rituals and cultural practices involving traditional foods such as *wajit*, *tumpeng*, *saroja* cake, *tengteng*, and *rengginang*, the people of Kampung Naga can connect themselves with their ancestors, strengthen community solidarity, and form a distinctive cultural identity. Ritual gastronomy in Kampung Naga not only functions as food consumption, but also as a means of establishing social bonds between community members. The practical implications of this research emphasize the need for efforts to preserve culinary traditions through conservation, cultural education, sustainable tourism development, and introducing Kampung Naga culture to the wider community. Thus, culinary delights in the context of ritual gastronomy become an integral part of the cultural identity of the Kampung Naga people which is invaluable and must be well maintained for future generations.

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