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Historical Gastronomy of Coto Makassar

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ABSTRACT

Coto Makassar is a soup dish originally from the Kingdom of Gowa, from Gowa region, South Sulawesi. The soup dish is usually eaten with rice cakes called Burasa. It is also consumed with additional of taoco sauce. The use of taoco shows that this food is influenced by Chinese food that was known in the 16th century. Coto Makassar is suspected to exist since the time of Somba Opu, during the reign of the Kingdom of Gowa, which was victorious in 1538. As a food that has been around for generations and has a deep historical value, Coto Makassar is a superior product but not many people know about its gastronomic history and value. The first step that can be taken is starting from summarizing the complete history of Coto Makassar. The purpose of this research is to know the complete history of Coto Makassar, its function, its development to date, and also to document it so that this traditional dish is better known by the public and its originality is maintained. This research uses the descriptive qualitative method. Sources of data used are sources, places of events, and documents. The data collection techniques used were interviews, observation, and documentation. The data analysis technique is carried out interactively and takes place continuously on the field and continuously until the data collection is complete. The results showed that Coto Makassar is one of the typical culinary delights from the city of Makassar which is made from various cow's meat parts with different values. This dish has a deep historical and philosophical value since the days of the kingdom of Gowa - Somba Opu. Some well-known Coto Makassar sellers have started making efforts so that this dish can be distributed to other cities by selling the specific spices used in the dish outside South Sulawesi.

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1. INTRODUCTION

Indonesia has a variety of tourist attractions, such as natural, cultural, and artificial or special interest. The tourism industry in terms of culture, indirectly provides an important role for the development of Indonesian culture because with the existence of a tourist attraction it can introduce the cultural diversity of a country such as traditional arts, religious ceremonies or eating culture that attracts the attention of foreign tourists and Indonesian tourists (Febriyanti, 2020).

Indonesia has a very diverse nature and culture in its islands. One of the wealthy entities that are very close to the community is various types of traditional Indonesian culinary delights. Each region of all provinces in Indonesia has its own variety of traditional culinary delights, which can be utilized to boost the tourism industry (Wijaya, 2019).

Tourism is the second foreign exchange earner after palm oil in Indonesia. The tourism sector has a significant impact on the country's economy. This is inseparable from human needs for tourism globally, not only in Indonesia, but also throughout the world. The growing need for tourism makes the tourism sector considered to have great prospects in the future. Tourism is divided into several types, one of which is gastronomic tourism (Suryani & Priatini, 2020).

Gastronomic tourism refers to trips made to destinations where the local food and beverages are the main motivating factors for travel. It is also known as "food tourism", "tasting tourism" or "culinary tourism". According to the International Culinary Tourism Association, culinary tourism is defined as "the pursuit of unique and memorable eating and drinking experiences". What this means is there is a particular audience of people who are willing to travel the world in order to sample and experience authentic international cuisines (Manolis, 2010).

The classic definition of gastronomy is: 'the art of preparing and eating good food' (RAE, 2018). Another definition widely accepted is the one proposed by Brillat-Savarin (2009), who states that gastronomy is not only related to the preparation of food, but also to how, with whom, where and when the human consumes it. According to the aforementioned author, it is complex to define gastronomy since it has always only been related to production, service and consumption of food. For his part, Richards (2002) defined gastronomy as a reflexive process of cooking, preparing, presenting and eating food.

Indonesian people with a variety of cultural backgrounds and diverse customs, have a variety of unique and unique traditional culinary and have potential appeal (Yudhistira & Fatmawati, 2020). Like most traditional foods that are grown in society in general, most of these foods originate from royal times and some also have to do with celebrations and rituals. Several types of traditional food have also undergone many developments due to the awareness of the community to innovate, especially in taste. A variety of traditional snacks can show their existence and get support from the community (Mardatillah et al., 2019).

Indonesia has a variety of unique culinary delights that can be found in every region. Makassar is one of the regions that has a variety of distinctive regional culinary delights, besides that Makassar is also one of the areas in South Sulawesi that has very developed tourism potential. Makassar City, as an icon of South Sulawesi Province, has a variety of unique culinary delights, including Coto Makassar, Sop Konro, Es Palubutung, and Es Pisang Ijo. These special culinary varieties are still often and easily found in various corners of the city of Makassar, because they are still the daily food of the Makassar people themselves (Nahriana & Tawani, 2022).

As mentioned above, one of the famous Makassar culinary delights is Coto Makassar. As the name implies, Coto Makassar is a soup dish originating from Makassar, South Sulawesi. On every street in the city of Makassar, you can easily find stalls that provide Coto Makassar. The taste of this dish in each shop is almost the same, but what makes it different is the additional spices provided by each vendor, and it becomes the secret of each kitchen.

Coto Makassar made from beef, added with beef offal, in the form of lungs, liver, intestines, heart, and tripe. While the seasoning of the sauce is a combination of a number of spices and ground peanuts that have been fried. Whether this dish is good or not really depends on the seasoning of the broth (Prastowo et al., 2023).

This spice concoction which is said to consist of dozens of types is cooked in a clay cauldron. The type of cauldron used for cooking is believed to also influence the taste of Coto Makassar. Dozens of types of spices, including peanuts, candlenut, cloves, nutmeg, finely ground lemongrass, galangal, pepper, red onion, garlic, cumin, red coriander, coriander, ginger, galangal, and lime to clean the mess. It is said that the spices are not only useful for determining the taste of Coto Makassar, but also as an antidote for the fat in offal (Lestari et al., 2023).

It is rather unfortunate that Coto Makassar, a dish with a rich culinary heritage passed down through generations, carries significant historical value, and is a specialty of the city of Makassar, remains a hidden gem. While it is a culinary masterpiece, not many people, both within and outside Sulawesi, are aware of its history and gastronomic significance. (Cempaka et al., 2023). The first step that can be taken is starting from summarizing the complete history of Coto Makassar, then how the current culinary development when viewed from the quality and uniqueness of the food and documenting it in a journal or book so that its history can be more widely shared and passed down from generation to generation. By these steps, the uniqueness of Coto Makassar will be more preserved for the future.

Therefore, it is necessary to further know the complete history of Coto Makassar, by conducting direct research to its area of origin in Makassar, South Sulawesi. This area was a large kingdom in the past called the Kingdom of Gowa (now Gowa region). The Kingdom of Gowa was a state entity which controlled sea shipping and trade around Kampuchea, Siam, Johor, Moluccas, and surrounding areas in seventeenth century, before the Dutch colonized Indonesia (Ilyas et al., 2021).

2. LITERATURE REVIEW

The basic human needs are clothing, food and shelters (Millward-Hopkins et al., 2020). Food as one of the important needs for humans have evolved its relationship with human. Many forms of food within society, traditions and beliefs shows the gastronomy of a region. Etymologically, gastronomy comes from ancient Greek, namely "Gastronomia". The word "Gastro" means stomach or stomach. Meanwhile, "Nomia" means rule or law. So gastronomy itself is defined as the process of cooking, preparing, presenting and eating food. Gastronomy is also associated with the consumption of food and beverages within a locality, region or nation (Rivas et al., 2020). Gastronomy also has gained many interest from various practitioners like chefs, artists, academics, scientists to apply science in the cooking process (Fooladi et al., 2019), for example in the molecular gastronomy, neurogastronomy, or gastrophysics.

The first official gastronomic study was "The Physiology of Taste" by Jean Anthelme Brillat-Savarin in the early 19th century. Savarin's writing differs from traditional cooking recipe books. Savarin's book studies the connection between the senses and food, treating

table enjoyment as a science. It is worth remembering that modern gastronomy has its roots in some French recipe texts published in the 1800s, but the idea is concerned only with food, science, society, and the arts. But that is how the initial term Gastronomy was known when it was first published in a short poem entitled *La Gastronomía* by Jacques Bercoux in 1804 in France, (Endraswara, 2018; Chaney, S., and Ryan, C. 2012).

3. METHODS

This study uses a qualitative approach with descriptive analysis where the research aims to analyze and describe the historical gastronomy of Coto Makassar in the term of food anthropology research. It includes the history, philosophy, culture, and urban beliefs of the Coto Makassar itself. A direct interaction with key persons through qualitative research methods enables the gathering of information on, and understanding of, views, opinions, beliefs, or feelings about, a study subject to gather more and deeper information (Ribeiro et al., 2016) and storyline about the history, so that the validity of data gathered are clear and complete.

3.1. Instruments

The primary instrument of this study which uses qualitative method is the author herself. The author obtained and focused on the main study object, approaching interviewees for the primary source of data, data analyzing, evaluate the data, and summarize all gathered data. This study also uses several guidelines by the theory related to history and development of Coto Makassar. Then the result of observation and interviews are noted, recoded, and captured using camera and recorder to make a documentation of this study supported with other tools.

3.2. Data Aggregation

All data aggregated on this study are through a depth interview, which is interviewing several people who are related and well known with the object as interviewees in a very certain detail on giving the information about history and philosophy of Coto Makassar. The interviewees are Recent Mayor of Gowa, 38th King of Gowa Empire, Coto Makassar seller whom still using hereditary authentic recipe, and Makassar citizens who still have a royal bloodline.

4. RESULTS AND DISCUSSION

4.1. Results

From the results of research conducted within one week in Makassar City and Gowa Region, there is a lot of information and stories about the history of Coto Makassar, starting with the explanation of Coto Makassar or Coto Mangkasara which is the traditional food of Makassar, South Sulawesi. This food is a soup filled with beef and offal that has been boiled for a long time. This stew of meat and offal must be in boiling water to be cooked as the Coto Makassar sauce itself. This stew of beef mixed with beef offal is then sliced and then seasoned with spices that are blended and mashed, consisting of many spices. The spices in Coto Makassar are not only for flavor, but also as a neutralizer for the side effects of meat and offal, as well as a body warming dish and also as herbs for the body.

Coto Makassar, which is trusted by the people of South Sulawesi, has existed since the time of the Gowa Kingdom in the 16th century. It was a royal dish which had a philosophical meaning to be served and eaten together in the kingdom. Usually in

traditional ceremonies, royal family events, or after winning wars. The whole portion of the whole cow is then cooked, and distributed throughout the kingdom. The sirloin and tenderloin portions are served for the royal family, while the offal portion is served for royal soldiers and royal servants, with the same sauce.

4.1.1. *Coto Makassar and the Spices*

Coto Makassar can be found easily around Makassar. The broth is made from stew of offal mixed with sliced beef. Usually this soup is enjoyed with ketupat or burasa, a carbohydrate source for people in Makassar which is made from rice. Coto Makassar or sometimes referred to as Coto Mangkasara is a typical culinary pride of the people of Makassar. The soup dish uniqueness relies on its usage of spices and nuts that makes the broth thick and has a savory flavor.

There are about 40 kinds of spices to make Coto Makassar. Makassar people call it *ampah patang pulo*. Apart from various kinds of spices, the taoco chili sauce from China is also an integral part of Coto Makassar.

According to the XXXVIII King of Gowa, apart from being a flavoring spice, these spices also have some other benefits for those who consume them. All parts of the cow's beef are used in Coto Makassar, but in the ancient times, only the meat part was served for the royal family. Other body parts were served for soldiers and workers in the kingdom. Until now Coto Makassar is still using the same spices and various meat parts in it, from the meat, heart, intestines, liver, brain, cheek tongue, lungs, and marrow. All of the spices used in this spice concoction were used to neutralize the side effects of the Coto Makassar various meat parts in the soup.

4.1.2. *The history of Coto Makassar*

Long time ago, before the Gowa Kingdom was established in the area of South Sulawesi, many local residents work for the nobility. At that time the wages paid to them were in the form of food from the family or group of nobles. Therefore, at that time until the time of the kingdom, food for the nobility and the kingdom was something of value and showed their status, as well as a means of payment for the workers.

Usually, the wages for this food are not exactly the same as what is consumed by the family or group of aristocrats and royalty. The food from the common people and the nobility was distinguished from the content of the food. For cows or buffaloes, the meat part will always be the dish of royalty and royalty. While the offal or intestines part will be given to the workers. Either it is cooked or just given a portion for them to process. It was from this point the concept of Royal Dish began to exist in South Sulawesi. Eventually, the dish became a traditional dish from Gowa Regency in particular.

Coto Makassar during the Gowa Kingdom was served according to the prevailing social level. The meat part was served and consumed only for the royal family, for noble guests and guests from other kingdoms. While the cow's organs or the innards were given to soldiers and royal servants. Even though they eat the same type of food, there is still a difference in their social level. At that time Coto Makassar was a luxurious dish and could only be enjoyed at certain moments, such as major royal events, preparation to go to war, and celebrations after winning the war. For common people, who cannot eat Coto Makassar with meat part, the dish was considered luxurious and special.

As was told by the owner of Coto Gagak, Coto Makassar was initially eaten only in the morning at 08.00 until before 11.00, as breakfast in the past before Indonesia

independence. Whether the people cook it at home, or the restaurant or shop that serves this dish, none of them serve Coto Makassar apart from that time. For Coto Makassar sellers themselves, if their Coto merchandise does not run out at 11.00 am, they will remain closed and distribute the Coto to their families, neighbors, and less fortunate people.

This refers to the story told by the XXXVIII King of Gowa, that during the royal period, Coto Makassar was cooked and served in two moments. First, in the morning before the soldiers left for war, as their special breakfast. Second, when they won the war, a cow was served, all of which, from meat, heart, liver, spleen, intestines, tongue, cheeks, lungs, and the whole were cooked to make Coto Makassar. Still, the meat portion was served to the royal family, and the rest was served to the soldiers and palace servants.

4.1.3. Coto Makassar in other cities

Currently, almost all native residents of Makassar city and Gowa district still use Coto Makassar as their breakfast menu choice. However, along with the development of tourism where many foreign and domestic tourists are not accustomed to having breakfast with a heavy menu, they choose to have Coto Makassar for lunch or dinner. Since then, the time pattern for serving Coto Makassar has begun to change to a longer timeframe for people who are not the native residents of Makassar city or Gowa district.

The community culture related to the spread of Coto Makassar is also classified as unique. There is a reason Coto Makassar is currently found not only in Makassar, South Sulawesi, but also in almost every region in Indonesia, maybe even abroad. Because culturally the Bugis-Makassarese people adhere to the principle, where there are Makassar people or where they move, there must be a Coto Makassar. The community is also interested to make Coto Makassar go international.

4.2. Discussion

Based on the results of this research, it is concluded that Coto Makassar or Coto Mangkassara is one of the traditional Indonesian culinary delights from South Sulawesi province. This warm soup dish is what the people of South Sulawesi consume daily yet is highly appreciated because of its valuable value and history. Both Royal family and the public consider that Coto Makassar is a traditional Makassar dish since the Somba Opu era, or to be precise the heyday of the Gowa kingdom. The King of Gowa XXXVIII stated that when he was still a kid, Coto Makassar was made, in several royal celebrations or events. The distribution was still the same like in the past times; the meat part is to be served to the royal family, and the innards are distributed to the servants and the royal knights. The Secretary of the Regional Regency stated that Coto Makassar is also presented to the guests. For VIP guests of the regency, the meat part is usually served, while the offal part is usually served for ordinary guests. Coto Makassar sellers determines the price of Coto Makassar based on the fillings too. Meat fillings commonly is more expensive than the offal, innards or intestines fillings.

Nowadays in South Sulawesi, Coto Makassar is one of the dishes that must be served at traditional or religious celebrations, and even at weddings. In some respected and wealthy families, Coto Makassar is made with complete beef parts, from meat to offal. As the function of Coto Makassar itself, it was originally a dish that was served by the kingdom to be eaten together by all the inhabitants of the kingdom.

Coto is believed that it is part of gantala (a typical soup dish from Jeneponto regency in Makassar that is made from horse meat). However, Gantala Jarang (the horse

meat soup dish) tends to taste bland which is very different from Coto that has a very rich and thick taste.

Many say that Coto is made from *rampah patang pulo* (40 types of spices). However, the title is only a metaphor since the actual coto does not use 40 kinds of spices. These spices that are used in the dish have properties that are very beneficial for the human body because historically, the dish was also served before and after soldiers and the royal family went for wars.

5. CONCLUSION

It is necessary to do further research to deepen the study of Coto Makassar as the traditional authentic food from South Sulawesi, which has a historical story behind it.

The development of Coto Makassar as a typical food from South Sulawesi is growing rapidly. First, it is because there are many residents of Makassar who sell this dish so that other people can consume the dish for celebratory events. Secondly, the food can also be used for welcoming guests, both domestic or foreign, to know more about South Sulawesi dishes. The culture of the Makassar people who are very much in love with their customs has made Coto Makassar can be found across Indonesia archipelago. It can be said that wherever Bugis people live, Coto Makassar will be made. What distinguish the taste between each Coto maker is the use of clay cauldron, and the mix of spices used. The more reduction of the spice, the lesser original and authentic taste of Coto Makassar.

Local government, especially Gowa Region, as well as royal families such as the Gowa kingdom, are still developing and preserving Coto Makassar in their area with their traditional recipes. Because of this value and cultural preservation of the dish, Coto Makassar has been named as a special dish and won several festivals. For example, Coto Makasar has won the first place in the "Pesta Juadah 2011", a culinary festival which was held by the Malaysian National University (UKM) because of the cultural value, the history and the taste of Coto Makassar.

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