



DOI: <https://doi.org/10.38035/sjam.v4i2>  
<https://creativecommons.org/licenses/by/4.0/>

## Randang Lokan Processing in Nagari Muaro Sakai Inderapura Pesisir Selatan Regency

Andhini Azzahra<sup>1</sup>, Elida<sup>2\*</sup>, Kasmita<sup>3</sup>, Lucy Fridayati<sup>4</sup>

<sup>1</sup> Departemen Ilmu Kesejahteraan Keluarga, Program Keahlian Tata Boga, Fakultas Pariwisata dan Perhotelan, Universitas Negeri Padang, Padang, Indonesia, [andhiniazzahra458@gmail.com](mailto:andhiniazzahra458@gmail.com)

<sup>2</sup> Departemen Ilmu Kesejahteraan Keluarga, Program Keahlian Tata Boga, Fakultas Pariwisata dan Perhotelan, Universitas Negeri Padang, Padang, Indonesia, [11111961@fpp.unp.ac.id](mailto:11111961@fpp.unp.ac.id)

<sup>3</sup> Departemen Ilmu Kesejahteraan Keluarga, Program Keahlian Tata Boga, Fakultas Pariwisata dan Perhotelan, Universitas Negeri Padang, Padang, Indonesia, [kasimita@fpp.unp.ac.id](mailto:kasimita@fpp.unp.ac.id)

<sup>4</sup> Departemen Ilmu Kesejahteraan Keluarga, Program Keahlian Tata Boga, Fakultas Pariwisata dan Perhotelan, Universitas Negeri Padang, Padang, Indonesia, [lucyfridayati@fpp.unp.ac.id](mailto:lucyfridayati@fpp.unp.ac.id)

\*Corresponding Author: [11111961@fpp.unp.ac.id](mailto:11111961@fpp.unp.ac.id)

**Abstract:** This study aims to describe the processing of Randang Lokan in Nagari Muaro Sakai Inderapura, South Coast Regency which includes the composition of ingredients, spices, equipment, and processing processes. This study uses a descriptive method with a qualitative approach. Research informants were determined using purposive sampling techniques, while data collection was carried out through observation, interviews, and documentation. Data analysis was carried out through the stages of data reduction, data presentation, and conclusion drawn, while the validity of the data was tested using source triangulation and triangulation techniques. The results of the study showed that the main ingredients of Randang Lokan consisted of lokan, coconut milk, and ferns, while the additional ingredients used by some of the informants were leman tapak leaves and roasted coconut. The spices used include onion, garlic, red chili, ginger, galangal, lemongrass, turmeric leaves, lime leaves, bay leaves, and salt. The equipment used is still dominated by traditional equipment, such as lado, gadang cauldrons, wooden stoves, coconut grating machines, and wood mixer spoons. The processing process starts from cleaning and boiling lokan, making coconut milk, refining spices, cooking coconut milk to removing oil, adding spices, lokan, and ferns, then cooking until dry and blackish-brown. The difference found lies only in the use of additives, while the basic processing techniques are relatively the same for each informant. Thus, the processing of Randang Lokan in Nagari Muaro Sakai Inderapura still maintains traditional techniques that have been passed down from generation to generation and is a form of preserving the region's culinary heritage.

**Keywords:** Randang Lokan, Food Processing, Culinary, Lokan, Nagari Muaro Sakai Inderapura.

## INTRODUCTION

Indonesia has a very diverse traditional culinary wealth as a result of the interaction between geographical conditions, natural resources, and the culture of the people in each region. This diversity makes traditional food not only function as a fulfillment of food needs, but also as a cultural identity that reflects the characteristics of a region. Each region has local food ingredients that are processed with typical techniques and recipes so as to produce traditional foods that are different from each other (Review et al., 2023). Therefore, traditional food is part of cultural heritage that needs to be preserved because it has historical, social, economic, and cultural value.

One of the areas in West Sumatra Province that has the potential for natural resources as well as traditional culinary wealth is Nagari Muaro Sakai Inderapura, Pancung Soal District, South Pesisir Regency. This nagari is located on the west coast of Sumatra Island which is directly adjacent to the Indian Ocean so it has abundant marine and fishery resources potential. These geographical conditions make most of the community work as fishermen, farmers, and traders who use marine products as a source of livelihood and as raw materials for traditional food (Verian, 2025). Administratively, Nagari Muaro Sakai Inderapura is located at the coordinates of 1°41'–2°24' South Latitude and 100°51'–101°17' East Longitude with an area of about 740 km<sup>2</sup> (Syamsurizaldi & Irawan, 2019).

The potential of marine resources in this area is used by the community in various forms of traditional food processing. One of the marine products that is widely found is lokan (brackish water shellfish), which has a high enough content of protein, minerals, and economic value that it is often used as food by coastal communities (Warman et al., 2022). Lokan is not only processed into daily side dishes, but also developed into various regional specialties that have cultural and economic value, one of which is randang lokan.

Randang is one of the traditional Minangkabau foods that has been known nationally and internationally. The distinctive feature of randang lies in the use of coconut milk and various spices that are cooked for a long time to produce a blackish-brown color, a slightly dry texture, and a rich flavor of spices (Huda & Elida, 2021). Over time, randang no longer only uses beef as the main ingredient, but has experienced innovation according to the potential of local resources in various regions. One form of innovation is the use of lokan as the main ingredient in making randang (Fitri & Gusnita, 2022).

In Nagari Muaro Sakai Inderapura, randang lokan is one of the traditional foods that is still maintained by the community and is often served at various traditional activities and family events, such as weddings, batagak gala, aqiqah, and khatam Al-Qur'an (Makanan et al., 2017). The processing of randang lokan in this area still uses traditional cooking techniques by utilizing fresh coconut milk and various local spices. In addition to serving as food, randang lokan is also part of the cultural identity of coastal communities that is inherited from generation to generation.

Although randang lokan is known in various regions in West Sumatra, such as Pasaman, Pariaman, Padang, and South Coast, each region has different characteristics. These differences can be seen in the composition of the ingredients, the use of spices, the tools used, and the processing techniques. Randang lokan in Nagari Muaro Sakai Inderapura has its own uniqueness because it uses fresh lokan, thick coconut milk, and the addition of fern vegetables as a complementary ingredient that is rarely found in randang lokan in other areas. In addition, the spices used consist of onion, garlic, ginger, galangal, lemongrass, turmeric leaves, bay leaves, and lime leaves which are cooked for about two to three hours until they produce a blackish-brown randang with a slightly dry texture.

The results of a pre-research interview conducted in April 2026 with Mrs. Nofriza, one of the people of Nagari Muaro Sakai Inderapura, show that randang lokan in Inderapura has its own characteristics compared to other areas. According to him, the uniqueness lies in the use

of lokan as the main ingredient, thick coconut milk, the addition of fern vegetables, the composition of spices, and cooking techniques that are carried out for a long time to produce natural oil and blackish-brown color.

These differences in characteristics are also strengthened through the results of an interview with Mrs. Syahniar, a Pariaman resident, who explained that randang lokan in Pariaman tends to have a spicier taste with more chili peppers and a relatively drier texture. Meanwhile, the results of an interview with Mrs. Nurhayati, a Pasaman resident, showed that the randang lokan in the area uses more complete spices so that it produces a stronger taste and a darker color of the randang. The comparison shows that each region has different characteristics of randang lokan processing as a form of adaptation to the local culture and resources owned.

The difference in ingredients, spices, tools, and processing techniques shows the existence of local wisdom that develops in the community. However, until now scientific studies that specifically discuss the processing process of randang lokan in Nagari Muaro Sakai Inderapura are still very limited. Most of the previous research focused more on recipe standardization, product quality, and storage capacity of randang lokan. Fitri and Gusnita's (2022) research shows that randang lokan is an innovation in traditional Minangkabau food that uses lokan as a substitute for meat, while Maysya et al. (2024) explain that the quality and shelf life of randang lokan are influenced by the quality of raw materials and processing techniques. In addition, Sari (2019) research states that coastal communities have different marine product processing techniques according to socio-cultural conditions and the availability of local resources.

Based on this description, research on the processing of randang lokan in Nagari Muaro Sakai Inderapura is important to be carried out. This study aims to describe recipes, ingredients, spices, tools, and stages of processing randang lokan as a form of traditional Minangkabau culinary preservation. The results of the research are expected to be a source of scientific information about the local wisdom of the community in processing seafood-based foods, as well as a reference for the development of traditional culinary as part of the cultural heritage and potential of gastronomic tourism in the South Coast Regency.

## METHOD

This study uses a qualitative approach with a descriptive method. The qualitative approach was chosen because it aims to understand and describe in depth the process of processing randang lokan as one of the traditional foods of the Nagari Muaro Sakai Inderapura community. Qualitative research allows researchers to obtain direct information about the phenomenon being studied through interaction with informants so as to produce natural and comprehensive data (Sugiyono, 2020; Poltak & Widjaja, 2024). The research was carried out in Nagari Muaro Sakai Inderapura, Pancung Soal District, South Pesisir Regency, in May 2025.

Research informants were determined using the purposive sampling technique, which is the selection of informants based on the consideration that they have knowledge, experience, and direct involvement in the processing of randang lokan (Sugiyono, 2020). The informants in this study consisted of Mrs. Epi as the Bundo Kandung Nagari Muaro Sakai Inderapura and Mrs. Devi as a member of the Nagari Muaro Sakai Inderapura Women's Group. The two informants were chosen because they still maintain the traditional randang lokan processing technique that has been passed down from generation to generation.

Data collection techniques are carried out through observation, in-depth interviews, and documentation. Observations were carried out directly on all stages of randang lokan processing, starting from ingredient preparation, lokan processing, coconut milk processing, spice processing, to the cooking process and the characteristics of the final product. The interview was conducted in a semi-structured manner using interview guidelines to obtain

information about recipes, ingredients, spices, tools, and techniques for processing randang lokan. Meanwhile, documentation is carried out as supporting data in the form of photos of activities, materials, equipment, and processing stages observed during the research (Sugiyono, 2020).

The validity of the data was tested through source triangulation and triangulation techniques by comparing the results of observations, interviews, and documentation from the two informants. Triangulation is carried out to increase the credibility of the data so that the information obtained is truly in accordance with conditions in the field (Sugiyono, 2020).

Data analysis uses the Miles and Huberman interactive model, which consists of three stages, namely data reduction, data display, and conclusion drawing/verification (Miles et al., 2014; Sugiyono, 2020). At the data reduction stage, the researcher grouped the data based on the focus of the research, namely recipes, ingredients, spices, tools, and the processing process of randang lokan. Furthermore, the data is presented in the form of descriptive descriptions and tables so that it is easy to understand, then conclusions are drawn based on the results of the analysis that have been verified repeatedly so that valid and accountable research findings are obtained.

## **RESULTS AND DISCUSSION**

### **Research Results**

#### **a. Materials Used In The Processing Of Randang Lokan**

Based on the results of interviews, observations, and documentation that have been carried out with the informants, it can be concluded that the composition of the ingredients used in the processing of Randang Lokan in Nagari Muaro Sakai Inderapura still maintains the traditional recipe that has been passed down from generation to generation. The local community continues to use natural ingredients that are easy to obtain from the surrounding environment so that the taste and authenticity of Randang Lokan are maintained to this day. The use of lokan as the main ingredient reflects the utilization of the potential of natural resources found in the river estuary area, while coconut milk and various spices are important elements that produce a savory, spicy, and rich flavor of rendang. In addition, the addition of fern as one of the main ingredients differentiates Randang Lokan Muaro Sakai from rendang in general because it provides a distinctive taste, texture, and culinary identity for the local community.

In addition to the main ingredients, the community also adds several complementary ingredients, such as leman palm leaves and roasted coconut, which serve to improve the quality of Randang Lokan. The leaves of the leman palm provide a distinctive aroma and help reduce the fishy aroma that comes from the lokan, while roasted coconut plays a role in strengthening the savory taste, giving the blackish-brown color that is the hallmark of rendang, and producing a thicker spice texture that is easier to adhere to the lokan. The combination of all these ingredients shows that each ingredient has a complementary function, both in terms of taste, aroma, color, and texture. This proves that the processing of Randang Lokan does not only rely on the main ingredients, but also pays attention to the balance of the use of additives in order to produce quality culinary products that have an authentic taste.

The composition of the materials used in the processing of Randang Lokan also reflects the local wisdom of the Nagari Muaro Sakai Inderapura people in utilizing the surrounding natural resources. Most of the ingredients are obtained from the local environment, such as lokans that come from river mouths, ferns that grow wild around swamps and riverbanks, and coconuts that are widely cultivated by the community. This condition shows that there is a close relationship between culinary culture and the potential of regional natural resources, so that Randang Lokan not only functions as a traditional food,

but also becomes one of the cultural identities of the community that continues to maintain its existence. Therefore, the existence of these traditional ingredients is an inseparable part in maintaining the authenticity of the taste and cultural values contained in Randang Lokan.

To clarify the results of the research on the composition of the materials used in the processing of Randang Lokan in Nagari Muaro Sakai Inderapura, the researcher also documented all the materials used, both the main ingredients and the additional ingredients. This documentation aims to provide a more realistic picture of the shape, characteristics, and conditions of each material used in the Randang Lokan processing process. With this documentation, readers can gain a clearer understanding of the materials that are the main components of the Randang Lokan as well as strengthen the results of observations that have been made in the field. The following is a documentation of the materials used in the processing of Randang Lokan in Nagari Muaro Sakai Inderapura.

**Table 1. Documentation of the materials used in the processing of Randang Lokan in Nagari Muaro Sakai Inderapura**

| Yes                           | Material Name      | Image                                                                                |
|-------------------------------|--------------------|--------------------------------------------------------------------------------------|
| <b>Main Ingredients</b>       |                    |                                                                                      |
| 1                             | Lokan              |   |
| 2                             | Coconut milk       |  |
| 3                             | Fern               |  |
| <b>Additional Ingredients</b> |                    |                                                                                      |
| 4                             | Leman Tapak Leaves |  |



Source : Research Personal Documentation, 2026

#### **b. Spices Used in the Processing of Randang Lokan in Muaro Sakai Inderapura**

Based on the results of interviews with several informants in Nagari Muaro Sakai Inderapura, it is known that the spices used in the processing of Randang Lokan consist of onions, garlic, red chilies, ginger, galangal, lemongrass, turmeric leaves, lime leaves, bay leaves, and salt. All of these spices are traditional spices that have been used for generations by the local community in processing Randang Lokan. The combination of various types of spices produces a savory, spicy, slightly fragrant flavor, and distinctive aroma so that it becomes one of the traditional culinary identities of Nagari Muaro Sakai Inderapura. In addition to functioning as flavor providers, these spices also play a role in improving aroma quality, extending shelf life naturally, and reducing the fishy aroma that comes from lokan.

Based on the results of interviews with informants, it is known that the basic spices that are always used in the processing of Randang Lokan include onions, garlic, red chilies, ginger, galangal, lemongrass, turmeric leaves, lime leaves, bay leaves, and salt. According to the informants, all of these spices cannot be separated because each has a different function in shaping the taste of Randang Lokan. Shallots provide a more dominant savory taste, garlic adds a delicious aroma, while red chili gives a spicy taste while producing a brownish red color before turning to a blackish-brown color after the cooking process lasts for a long time.

Furthermore, the use of ginger and galangal has a very important role because it can reduce the fishy aroma in the lokan while providing a distinctive aroma of spices. The bruised lemongrass is then added to the cooking so that the essential oils come out so that it produces a more fragrant aroma during the cooking process. In addition, turmeric leaves, lime leaves, and bay leaves are included intact to provide a fresh aroma and enrich the taste of Randang Lokan without changing the texture of the dish. Salt is added to taste at the end of cooking as a balance for all flavors so that the combination of savory, spicy, and spicy flavors becomes more harmonious.

The results of the researcher's observations show that all the spices used still come from natural ingredients that are easy to obtain around the community environment and from traditional markets. Most spices such as onion, garlic, red chili, ginger, and galangal are mashed using a millstone or blender before cooking with coconut milk. Meanwhile, lemongrass is browned so that the aroma and essential oils come out more easily, while turmeric leaves, lime leaves, and bay leaves are added whole so that the resulting aroma is maintained during the cooking process. The spice processing technique still maintains the traditional method that has been inherited from generation to generation so that the authentic taste of Randang Lokan is preserved.

The existence of these spices not only serves as a flavoring, but is also an important part in shaping the characteristics of Randang Lokan that distinguish it from other processed rendang. The combination of onion, garlic, red chili, ginger, galangal, lemongrass, turmeric leaves, lime leaves, bay leaves, and salt produces a rich flavor, strong aroma, and attractive color after being cooked for a long time with coconut milk and lokan. Thus, the use of spices in Randang Lokan is not only based on the taste aspect, but also reflects the local culinary

knowledge that develops in the midst of the Nagari Muaro Sakai Inderapura community and continues to be preserved as part of the region's culinary cultural heritage.

Based on the results of interviews, observations, and documentation that has been carried out, it can be concluded that the spices used in the processing of Randang Lokan in Nagari Muaro Sakai Inderapura consist of onions, garlic, red chilies, ginger, galangal, lemongrass, turmeric leaves, lime leaves, bay leaves, and salt. Each spice has a complementary function, ranging from providing savory and spicy tastes, producing a distinctive spice aroma, reducing the fishy aroma in lokan, to creating colors and tastes that are characteristic of Randang Lokan. The use of these traditional spices shows that the community still maintains ancestral heritage recipes as a local culinary identity that remains sustainable to this day.

To strengthen the results of the research, the researcher also documented all spices used in the processing of Randang Lokan. This documentation aims to provide a clearer picture of the type, shape, and characteristics of each spice so that it can strengthen the data from observation and interviews. In addition, the documentation is proof that the spices used are traditional spices that are commonly used by the people of Nagari Muaro Sakai Inderapura in maintaining the authentic taste of Randang Lokan. The following is a documentation table of spices used in the processing of Randang Lokan in Nagari Muaro Sakai Inderapura.

**Table 2. Documentation of Spices Used in the Processing of Randang Lokan in Nagari Muaro Sakai Inderapura**

| Yes | Spice Name | Image                                                                                |
|-----|------------|--------------------------------------------------------------------------------------|
| 1   | Shallots   |  |
| 2   | Garlic     |  |
| 3   | Red Chili  |  |
| 4   | Lemongrass |  |

|   |                 |                                                                                      |
|---|-----------------|--------------------------------------------------------------------------------------|
| 5 | Galangal/Laos   |    |
| 6 | Ginger          |    |
| 7 | Orange Leaf     |    |
| 8 | Bay Leaf        |   |
| 9 | Turmeric Leaves |  |

Source : Research Personal Documentation, 2026

### c. Tools Used in Randang Lokan Processing in Nagari Muaro Sakai Inderapura

Based on the results of interviews with informants in Nagari Muaro Sakai Inderapura, Pancung Soal District, South Pesisir Regency, it is known that the tools used in processing Randang Lokan are still dominated by simple kitchen utensils and most of them are traditional utensils that have been used for generations by the community. Even though there are currently various modern tools available, the local community still maintains the use of traditional tools because they are considered able to produce a more authentic taste of Randang Lokan. In addition, the use of these equipment is also a form of preserving local culinary culture that has been passed down from generation to generation.

Based on the results of interviews with the informants, it is known that each tool has a different function according to the stages of processing Randang Lokan. The equipment used includes tools at the stage of preparing ingredients, processing spices, cooking processes, and serving. All of these equipment are selected based on their respective

functions and community habits that have been going on for a long time in processing Randang Lokan.

In the preparation stage of materials, people use washcloths, knives, cutting boards, coconut grating machines, and lado. Waskom is used as a place to wash, soak and accommodate lokans and other materials before processing. The knife functions to clean the lokan, cut ferns, and peel and cut various spices to be used. The cutting board is used as a cutting base to make the material preparation process cleaner, safer, and neater. Coconut grating machines are used to grate coconut meat which is then squeezed into coconut milk as the main ingredient in the processing of Randang Lokan. Meanwhile, lado stone is used to blend spices such as onion, garlic, red chili, ginger, and galangal resulting in a smoother spice texture and stronger spice aroma.

At the processing stage, the community uses the gadang cauldron or scene as the main container for cooking Randang Lokan. Large pans are chosen because they are able to accommodate all the ingredients in large quantities and conduct heat evenly during the cooking process. All the ingredients are put in the pan then cooked using a wood stove as a heat source. According to the informants, the use of wood stoves is still maintained because it produces stable heat so that coconut milk can be cooked slowly until the oil and spices are completely absorbed into the lokan. In addition, the smell of smoke from firewood is also believed to give a more distinctive taste than the use of gas stoves.

During the cooking process, people use a wooden stirring spoon to stir Randang Lokan continuously. Stir is done so that the coconut milk does not break, the spices do not settle at the bottom of the pan, and all ingredients cook evenly. Wooden spoons were chosen because they are stronger to use in the stirring process that lasts a long time and do not damage the surface of the pan. The stirring process is one of the important stages that determines the texture, color, and level of maturity of Randang Lokan to produce spices that are thick and perfectly attached to the lokan.

After Randang Lokan is cooked, the food is transferred to a serving plate or piriang samba before being served to family and guests at various traditional events and community activities. The serving plate serves as a serving container so that Randang Lokan looks more attractive when served. Based on the results of the interview, Randang Lokan is generally served at traditional events such as weddings, batagak galas, thanksgiving, feasts, and various other community activities as one of the main dishes.

Based on the results of interviews, observations, and documentation that has been conducted, it can be concluded that the tools used in the processing of Randang Lokan in Nagari Muaro Sakai Inderapura consist of washcloth, knives, cutting boards, lado stones, coconut grating machines, cauldrons or arenah, wooden stoves, wooden stirring spoons, and serving plates. Each tool has a different function according to the stages of processing, starting from ingredient preparation, spice processing, cooking process, to serving. The use of this equipment shows that the community still maintains traditional processing techniques as part of efforts to preserve culinary cultural heritage that has been passed down from generation to generation.

To strengthen the results of the research, the researcher also documented all the tools used in the processing of Randang Lokan. This documentation aims to provide a clearer picture of the shape, type, and function of each piece of equipment used by the community during the processing process. In addition to being evidence of the results of observations in the field, the documentation also shows that most of the tools used are still in the form of traditional equipment that is still maintained because it is considered to be able to produce Randang Lokan with a distinctive and authentic taste. The following is a documentation table of the tools used in the processing of Randang Lokan in Nagari Muaro Sakai Inderapura.

**Table 3. Documentation of Tools Used in the Processing of Randang Lokan in Nagari Muaro Sakai Inderapura**

| Yes | Tool Names            | Image                                                                                |
|-----|-----------------------|--------------------------------------------------------------------------------------|
| 1   | Batu Lado             |    |
| 2   | Coconut Grate Machine |    |
| 3   | Knife                 |   |
| 4   | Basin                 |  |
| 5   | Samba Plate           |  |

|   |                |                                                                                     |
|---|----------------|-------------------------------------------------------------------------------------|
| 6 | Pan            |   |
| 7 | Furnace        |   |
| 8 | Stirring Spoon |  |

Source : Research Personal Documentation, 2026

#### **d. Processing Process Used in the Making of Randang Lokan in Nagari Muaro Sakai Inderapura**

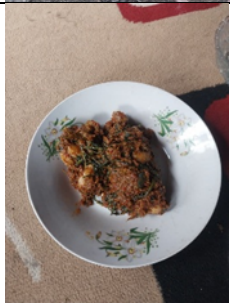
Based on the results of interviews with the informants, it is known that the processing process of Randang Lokan in Nagari Muaro Sakai Inderapura is carried out through several stages starting from the preparation of raw materials, making coconut milk, processing spices, to the cooking and serving process. All of these stages are still carried out traditionally using simple equipment that has been inherited from generation to generation. According to the informants, the processing techniques used have not changed much because the community still maintains the traditional cooking method so that the taste and quality of Randang Lokan are maintained.

Based on the results of the interview, the processing process of Randang Lokan basically has the same stages for each informant. The only difference is in the use of additional ingredients, namely some informants add leman leaves and roasted coconut, while other informants only use the main ingredients and staple spices. However, these differences did not affect the basic techniques of processing Randang Lokan because all informants still followed the same cooking stages.

The stages of the Randang Lokan processing process in Nagari Muaro Sakai Inderapura can be seen in the following table.

**Table 4. Stages of the Randang Lokan Processing Process in Nagari Muaro Sakai Inderapura**

| No. | Stages                    | Activity Description                                                                                                     | Image                                                                                 |
|-----|---------------------------|--------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| 1   | Preparation of the lokan  | The lokan is washed using clean water until all the mud, sand, and dirt that sticks to it are gone.                      |    |
| 2   | Consumption of lokan meat | The lokan shell is opened, then the lokan meat is taken and washed again until it is completely clean.                   |    |
| 3   | Boiling lokan             | The lokan meat is boiled for approximately 20 minutes until half-cooked.                                                 |   |
| 4   | Making coconut milk       | The coconut is grated using a coconut grater machine, then squeezed twice to produce about 1,500 ml of coconut milk.     |   |
| 5   | Preparation of seasonings | Shallots, garlic, red chilies, ginger, galangal, and lemongrass are cleaned and then mashed using a stone lado.          |   |
| 6   | Cooking coconut milk      | The coconut milk is put in a pan and then cooked while stirring continuously until it begins to thicken and release oil. |  |

|    |                    |                                                                                                                                                  |                                                                                       |
|----|--------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| 7  | Addition of spices | The mashed spices are added to the coconut milk, then turmeric leaves, lime leaves, and bay leaves are added.                                    |    |
| 8  | Inserting the lok  | The boiled lokan is put in spiced coconut milk, then cooked until the spices are absorbed.                                                       |    |
| 9  | Inserting ferns    | Once the broth begins to shrink, the fern that has been cut and cleaned is introduced into the dish.                                             |   |
| 10 | Drying process     | Randang is cooked while stirring continuously until the coconut milk dries, the spices stick perfectly, and the color changes to blackish-brown. |  |
| 11 | Presentation       | Once cooked and dry, Randang Lokan is transferred to a serving plate ( <i>piriang samba</i> ) and ready to be served.                            |  |

Source : Research Personal Documentation, 2026

Based on the results of observations and interviews that have been conducted, it can be concluded that the processing process of Randang Lokan in Nagari Muaro Sakai Inderapura basically has relatively the same stages for each informant, starting from the preparation of raw materials, making coconut milk, processing spices, to the cooking and serving process. The difference found only lies in the use of additional ingredients, namely there are informants who add leman and roasted coconut leaves, while other informants do not use these two ingredients. This difference is a variation of family recipes that have been

passed down from generation to generation without changing the basic technique of processing Randang Lokan.

The addition of tapak leman leaves aims to provide a more distinctive aroma, while roasted coconut functions to strengthen the savory taste, produce a darker blackish-brown color, and help obtain a drier texture of Randang Lokan so that it has a longer shelf life. Despite these variations, all informants still maintain traditional cooking techniques, such as the use of fresh coconut milk, cooking using a cauldron on a wooden stove, and the continuous stirring process until Randang Lokan is completely dry.

To strengthen the research results, the researcher also documented each stage of the Randang Lokan processing process, starting from the preparation of raw materials, making coconut milk, preparing and refining spices, the cooking process to the drying and serving process. This documentation aims to provide a clearer picture of the stages of processing Randang Lokan and be evidence of the results of observations made in the field.

## Discussion

### a. Randang Lokan Materials in Nagari Muaro Sakai Inderapura

Based on the results of research conducted through observations, interviews, and documentation, it is known that the main ingredients used in making randang lokan in Nagari Muaro Sakai Inderapura consist of lokan, coconut milk, and ferns. These three materials are used by all informants so that they are characteristic of randang lokan in the area. The results of this study are in line with the research of Efendi and Syarif (2022) who explained that the main ingredients in randang lokan consist of fresh lokan, coconut milk, and various spices as flavor constituents. Fitri and Gusnita (2022) also stated that the use of local ingredients is the main characteristic of traditional Minangkabau food because it utilizes natural resources available in the community. This shows that the people of Nagari Muaro Sakai Inderapura still maintain the use of local ingredients as a regional culinary identity that has been passed down from generation to generation.

Lokan is a food ingredient that has a high enough protein content so that it has the potential to be a source of animal protein for coastal communities. According to Anatasia (2023), lokan (*Gelonia erosa*) is a brackish water mussels that are widely found in river estuaries and mangrove forests and has a fairly high nutritional value and economic value. The freshness of the lokan is one of the important factors in determining the quality of the randang produced. Ramadhanti and Gusnita (2020) explained that the quality of raw materials greatly affects the quality of rendang, especially in terms of aroma, texture, and shelf life. Therefore, the people of Nagari Muaro Sakai Inderapura choose freshly harvested lokan to produce randang with a chewy texture, a naturally sweeter taste, and a fresh aroma.

In addition to lokan, coconut milk is also the main ingredient that cannot be separated in the process of making randang lokan. Based on the results of the study, it was known that all informants used coconut milk derived from old coconuts and squeezed twice to produce quite thick coconut milk. The use of fresh coconut milk is in accordance with research by Prastika and Gusnita (2022) which states that fresh coconut milk is able to produce better rendang quality than instant coconut milk, especially in terms of taste, aroma, color, and texture. Furthermore, Faridah and Holinesti (2021) explained that coconut milk functions as a heat conduction medium as well as a source of fat that will undergo the oil separation process during cooking so as to produce a typical rendang taste. Thus, the use of fresh coconut milk by the people of Nagari Muaro Sakai Inderapura is one of the factors that supports the quality of the randang lokan produced.

Fern is an additional ingredient that is always used by all informants as a complement to randang lokan. The presence of ferns not only serves as an increase in the volume of cooking, but also provides a distinctive texture that distinguishes randang lokan from other

types of randang. The results of this study show that the use of ferns has become part of the habits of the local community and has been passed down from generation to generation. According to Ranah Pesisir et al. (2021), each area in the South Pesisir Regency has different randang characteristics according to the potential of local foodstuffs. This shows that the use of ferns is a form of community adaptation to the surrounding natural resources as well as becoming the typical culinary identity of Nagari Muaro Sakai Inderapura.

This study also found that there is a variation in the use of additives in the form of leman and roasted coconut leaves. Based on the results of the interview, the leaves of tapak leman are used to provide a more fragrant aroma and help reduce fishy odors in the lokan. Meanwhile, roasted coconut is used to strengthen the savory taste, produce a more intense randang color, and help speed up the process of forming a dry texture on the randang. Variations in the use of these ingredients were also found by Gusnita and Mariana (2020) in a study on the standardization of rendang recipes, which stated that each family generally has a typical recipe that is passed down from generation to generation while maintaining the composition of the main ingredients. A similar opinion was also expressed by Rianti and Gusnita (2021) that the difference in the use of additives is a form of rich traditional culinary variety that does not eliminate the basic identity of a cuisine.

Overall, it can be understood that the main ingredient of randang lokan in Nagari Muaro Sakai Inderapura still maintains the traditional composition consisting of lokan, coconut milk, and ferns. The variation found only lies in the use of leman and roasted coconut leaves as complementary ingredients. According to Faridah et al. (2024), the diversity of ingredient composition in rendang is part of culinary innovations that develop in society without eliminating the cultural value contained in it. The results of this study also strengthen the opinion of Huda and Elida (2021) that standardization of rendang recipes does not always eliminate local variations, but rather keeps the main components the same while providing space for people to maintain the uniqueness of their respective family recipes.

#### **b. Spices Used in the Processing of Randang Lokan in Nagari Muaro Sakai Inderapura**

Based on the results of research conducted through observation, interviews, and documentation, it is known that the spices used in the processing of randang lokan in Nagari Muaro Sakai Inderapura consist of red chili, onion, garlic, ginger, galangal, lemongrass, turmeric leaves, lime leaves, bay leaves, salt, and coconut milk. All informants used almost the same type of staple spice so that it produced relatively uniform taste characteristics. This finding is in line with the research of Efendi and Syarif (2022) who explained that the composition of randang lokan seasoning in Lengayang District is dominated by red chili, onion, garlic, ginger, galangal, lemongrass, turmeric leaves, lime leaves, and coconut milk as a cooking medium. According to Gusnita and Mariana (2020), the similarity in the composition of spices shows that there are efforts by the community to maintain traditional recipes as part of the Minangkabau culinary identity. Therefore, although there are slight variations in some of the complementary ingredients, the staple spices of randang lokan in Nagari Muaro Sakai Inderapura still reflect the original character of traditional rendang.

Red chili is one of the main spices that has a great influence on the taste and appearance of randang lokan. Based on the results of the research, all informants used red chili peppers in large quantities so that it produced a spicy taste that is characteristic of Minangkabau cuisine. In addition to providing a spicy taste, red chili also functions to form a reddish-brown color that is increasingly intense after undergoing a long cooking process. According to the study Effect of the Cooking Process on Large Chili (*Capsicum annuum* L.) (UMS ETD), the heating process causes changes in the pigment and vitamin content of chili peppers, but still produces a more stable color in products that are cooked for a long time.

Meanwhile, Akbar and Gusnita (2020) explained that the balance of the amount of chili used will affect the quality of the color and taste of rendang so that the right composition is needed so that the spicy taste does not cover the savory taste of the coconut milk and the main ingredients.

Shallots and garlic are also important components in the formation of the taste of randang lokan. Based on the results of the interview, all informants used the two types of onions as a base spice that was mashed with chili peppers and other spices. Harahap et al. (2022) explained that shallots contain volatile compounds that are able to produce a distinctive aroma when heated. On the other hand, Garlic Morphology (2025) states that garlic contains allicin compounds that play a role in improving aroma, taste, and having natural antimicrobial activity. Therefore, the use of onions and garlic in randang lokan not only serves as a flavoring, but also helps to improve the quality of aroma and prolong the shelf life of the product.

Ginger, galangal, and lemongrass are a group of spices that function to provide a fresh aroma while reducing the fishy smell that comes from lokan. Based on the results of the research, all informants always use the three spices in the processing process of randang lokan. According to Ramadani and Holinesti (2022), the use of ginger, galangal, and lemongrass are the main characteristics in the processing of randang lokan because they are able to balance the aroma of the sea that comes from the main ingredients. Research by Faridah and Holinesti (2021) also explains that the various spices used in rendang contain natural antioxidant compounds that can help maintain product quality during storage. Thus, the function of spices is not only as a scent, but also contributes to the stability of randang quality.

Turmeric leaves, lime leaves, and bay leaves are aromatic spices that are always used by the people of Nagari Muaro Sakai Inderapura. Based on the observation results, the three types of leaves are put in an intact state so that the resulting aroma remains strong during the cooking process. Faridah et al. (2024) explained that the use of aromatic leaves is one of the main characteristics of rendang because it is able to produce a distinctive aroma that is the culinary identity of Minangkabau. In addition, Huda and Elida (2021) stated that turmeric leaves provide a distinctive aroma that is difficult to replace with other ingredients, while lime leaves and bay leaves function to balance the aromas of coconut milk and spices so that they produce a more complex taste. The findings of this study show that the community still maintains the use of aromatic leaves in accordance with traditional recipes inherited by previous generations.

This study also found that some informants added leman tapak leaves and roasted coconut as a complement to the seasoning. The leaves of tapak leman are used to provide a more fragrant aroma and help reduce the fishy aroma of lokan. Meanwhile, roasted coconut is used to produce a stronger savory taste and give a blackish-brown color to the randang. According to Rianti and Gusnita (2021), the variation in the use of additives is a form of community adaptation to local tastes without changing the basic structure of traditional recipes. This opinion is reinforced by Gusnita et al. (2023) who state that each region and even every family can have small variations in the use of additives, but still maintain the staple spice as the main identity of rendang. Thus, the difference in the use of leman and roasted coconut leaves in this study shows the existence of a wealth of local culinary knowledge that remains in the traditional corridor of the Minangkabau community.

Overall, the results of the study show that the randang lokan seasoning in Nagari Muaro Sakai Inderapura still maintains the composition of traditional spices that have been used for generations. The similarity in the use of chili, onion, garlic, ginger, galangal, lemongrass, turmeric leaves, lime leaves, bay leaves, salt, and coconut milk shows that the community has a strong commitment to maintaining the authentic taste of randang lokan.

The variation in the use of leman and roasted coconut leaves only serves as a reinforcement of aroma and taste without changing the main character of the cuisine. The results of this study reinforce the findings of Faridah et al. (2024) that the development of rendang as a culinary heritage does not eliminate basic recipes that become cultural identity, but rather enriches local variations according to the potential resources and habits of the local community.

### **c. Randang Lokan Processing Equipment in Nagari Muaro Sakai Inderapura**

Based on the results of research conducted through observations, interviews, and documentation, it is known that the people of Nagari Muaro Sakai Inderapura still use traditional equipment in the process of processing randang lokan. The equipment used includes basins, knives, cutting boards, lado stones, coconut grating machines, coconut milk filters, balango (large cauldrons), wooden stoves, stirring spoons, pot lids, and samba plates as serving containers. The use of these utensils shows that the community still maintains traditional cooking techniques that have been passed down from generation to generation. According to Rezi (2019), the use of traditional equipment is one of the important characteristics in the processing process of various types of randang in West Sumatra because it affects the quality of the products produced. This opinion is strengthened by Huda and Elida (2021) who stated that processing equipment is an integral part of the standardization of traditional rendang recipes, because each tool has a function that supports the success of the cooking process.

In the preparation stage, the community uses the basin as a container to wash the lokan and other materials, while a knife is used to open the lokan shell and cut various complementary materials. The cutting board is used as a cutting mat to make the preparation process safer and more hygienic. The use of simple equipment shows that the community prioritizes function over the use of modern equipment. According to Efendi and Syarif (2022), the cleanliness of preparation equipment is an important factor in maintaining the quality of raw materials before the cooking process. In addition, Fitri and Gusnita (2022) explained that good handling of raw materials from the preparation stage will affect the final quality of randang, especially in terms of cleanliness, aroma, and taste.

One of the equipment that is still maintained by all informants is the lado stone as a tool to puree spices. Based on the results of the interview, it is known that people prefer to use lado stones instead of blenders because they are considered able to produce a smoother spice texture and a stronger spice aroma. The manual refining process causes the spice tissue to gradually disintegrate so that the essential oils contained in it come out optimally. According to Rahmah et al. (2025), the use of cobek and ulekan in Indonesian culinary traditions is able to produce better quality spices because the crushing process does not cause excess heat as the use of electrical tools. This is also supported by Faridah et al. (2024) who explain that traditional techniques in processing rendang are part of cultural heritage that contributes to the formation of authentic tastes.

In the process of making coconut milk, people use coconut grating machines to make it easier to grate old coconuts before squeezing. Although the grating process has used more modern tools, the coconut milk squeezing process is still done manually using hands and a coconut milk filter. Based on the results of the study, all informants were squeezed twice so that they obtained coconut milk that was thick enough. According to Prastika and Gusnita (2022), the use of fresh coconut milk with an appropriate level of viscosity greatly affects the quality of rendang, especially in terms of taste, texture, and oil formation during the cooking process. Faridah and Holinesti (2021) also explained that quality coconut milk will produce a good emulsification process so that it is able to form the distinctive taste of rendang after being cooked for a long time.

The main equipment in the process of cooking *randang lokan* is a *balango* or a large pan. Based on the results of observations, *balango* was chosen because it is able to accommodate large quantities of coconut milk and ingredients and facilitate the continuous stirring process. The wide size of the *balango* allows the heat to spread more evenly so that the coconut milk does not easily overflow or burn during the cooking process. According to Akbar and Gusnita (2020), a suitable cooking container will affect the quality of *rendang* because it is related to the equal distribution of heat and the process of water evaporation during cooking. This opinion is strengthened by Gusnita and Mariana (2020) who stated that the use of *balango* has become a standard in traditional *rendang* processing because it is considered the most effective to produce a dry and evenly cooked *rendang* texture.

In addition to *balango*, the people of Nagari Muaro Sakai Inderapura also still maintain the use of wood stoves as the main source of heat. Based on the results of the interviews, the informants argued that firewood is more stable than gas stoves so that coconut milk can release oil slowly without breaking easily. The slow cooking process causes the spices to penetrate more easily into the *lokan* resulting in a stronger taste. According to Ryan Rusdi Wijayanto (2018), traditional furnaces have combustion characteristics that are able to produce heat gradually so they are very suitable for cooking processes that take a long time. The findings are also in line with the research of Ramadhanti and Gusnita (2020) who stated that traditional cooking methods affect the quality of *rendang*, especially in terms of color, aroma, texture, and shelf life.

During the cooking process, people use wooden or metal stirring spoons to stir the coconut milk continuously until it dries. Stir is done so that the coconut milk does not break, the spices do not settle at the bottom of the pan, and all parts of the *lokan* get heat evenly. According to Faridah and Holinesti (2021), the stirring process is one of the important stages in *rendang* processing because it affects the formation of the texture, color, and taste of the product. After the *randang* is cooked, the food is served using *samba* plates which are traditional serving equipment of the Minangkabau people. The use of *samba* plates not only serves as a serving container, but also reflects cultural values in the presentation of traditional food, as explained by Jannah et al. (2015) and Aisyah et al. (2017) that the presentation of traditional Minangkabau food always pays attention to aesthetic values, customs, and togetherness in people's lives.

Overall, the results of the study show that the equipment used in the processing of *randang lokan* in Nagari Muaro Sakai Inderapura is still dominated by traditional equipment combined with some modern equipment, such as coconut grating machines. The use of *lado* stones, *balango*, wood stoves, and *samba* plates is maintained because it is considered to be able to produce better quality *randang* while maintaining the authenticity of the processing process. These conditions show that people not only maintain traditional recipes, but also maintain cooking techniques and equipment as part of the culinary cultural heritage that is passed down from one generation to the next. These findings strengthen the opinion of Faridah et al. (2024) that the sustainability of traditional culinary is greatly influenced by the ability of the community to maintain local techniques, equipment, and knowledge that are the identity of a region.

#### **d. *Randang Lokan* Processing Process in Nagari Muaro Sakai Inderapura**

Based on the results of observations, interviews, and documentation, it is known that the process of processing *randang lokan* in Nagari Muaro Sakai Inderapura is still carried out traditionally and has relatively the same stages for all informants. The stages start from cleaning the *lokan* until it is free from mud and sand, opening the shell, washing the *lokan* meat again, then boiling it for approximately 20 minutes before cooking it with coconut milk and spices. The initial stage aims to produce clean raw materials and reduce the fishy

aroma coming from the lokan. According to Efendi and Syarif (2022), the cleaning and boiling process is a very important initial stage in the processing of randang lokan because it will affect the quality of taste, aroma, and cleanliness of the final product. The same thing was also stated by Fitri and Gusnita (2022) that good handling of raw materials from the beginning is one of the main factors in producing quality randang.

After the lokan is finished boiling, the next stage is the making of coconut milk. Based on the results of the study, it is known that people use old coconuts that are grated and then squeezed twice to produce quite thick coconut milk. The coconut milk is then put into the balango and cooked over medium heat until it begins to release oil. Prastika and Gusnita (2022) explained that the use of fresh coconut milk produces better rendang quality than instant coconut milk because it has a higher natural fat content so that it is able to form a more savory taste. In addition, Faridah and Holinesti (2021) stated that coconut milk acts as a heat conduction medium as well as shaping the texture and distinctive color of rendang during the cooking process.

The next stage is to blend all the spices using lado. Based on the results of the interviews, all informants still maintain the traditional method because it is believed to be able to produce a stronger spice aroma than using a blender. After the coconut milk begins to release oil, fine spices are put into the balango then turmeric leaves, lime leaves, bay leaves, and lemongrass are added. According to Rahmah et al. (2025), the spice refining process using cobek or lado stone is able to maintain the aroma character of spices because essential oils are not easily evaporated during the refining process. This opinion is supported by Faridah et al. (2024) who explain that traditional processing techniques are one of the factors that form the uniqueness of rendang taste as a Minangkabau culinary heritage.

The spices that have been cooked with coconut milk are then stirred continuously until they release oil and change color to be more intense. Based on the results of the research, all informants stated that this stage requires precision because if the coconut milk is not stirred evenly, the spices will easily burn and affect the taste of randang. Akbar and Gusnita (2020) explained that the cooking method is one of the factors that determine the quality of rendang, especially in terms of color, aroma, texture, and taste. Meanwhile, Ramadhanti and Gusnita (2020) stated that the right cooking process will produce rendang with better quality and be able to maintain product quality during storage.

After the spices are cooked and the coconut milk begins to thicken, the boiled lokan is put into the balango. Next, the cooking process is carried out over low heat while continuing to stir so that the spices penetrate evenly into the lokan meat. Based on the observation results, the cooking process lasted quite a long time until the coconut milk dries out and the oil comes out perfectly. According to Faridah and Holinesti (2021), the cooking process for a long time causes gradual evaporation of water so that coconut milk oil separates naturally and coats the surface of the ingredients. This process produces a stronger flavor and is one of the reasons why rendang has a relatively long shelf life. The same thing is also explained by Faridah et al. (2024) who stated that the slow cooking technique is the main characteristic in traditional rendang processing.

The next stage is the addition of ferns that have been cleaned and cut into pieces. Based on the results of the study, all informants included ferns when the coconut milk sauce began to shrink so that the texture of the fern remained good and not too soft. The use of ferns in randang lokan is one of the typical characteristics of the Nagari Muaro Sakai Inderapura people that distinguishes it from randang lokan from other areas. According to Ranah Pesisir et al. (2021), the variation in the use of complementary materials in randang is a form of community adaptation to the potential of natural resources in each region. Meanwhile, Gusnita et al. (2023) explained that the diversity of rendang recipes is a cultural wealth that still maintains the basic principles of traditional rendang processing.

The results of the study also showed that some informants added leman leaves and roasted coconut towards the end of the cooking process. Lemman palm leaves are used to produce a more fragrant aroma while reducing the fishy aroma in the lokan, while roasted coconut functions to strengthen the savory taste and produce a more blackish-brown rendang color. According to Rianti and Gusnita (2021), the addition of certain ingredients in the final stage of cooking is a form of local innovation that develops in society without eliminating the basic identity of rendang. This opinion is strengthened by Gusnita and Mariana (2020) who state that each family generally has a typical recipe that is passed down from generation to generation, so there is little variation in the use of complementary ingredients.

The cooking process continues until all the coconut milk dries and the seasoning turns blackish-brown. Based on the results of observations, people use a small fire during the cooking process so that the coconut oil comes out slowly and the spices do not burn easily. According to Ryan Rusdi Wijayanto (2018), the use of a wood stove produces a more stable heat distribution than other heat sources so it is very suitable for use in the cooking process that takes a long time. In addition, Akbar and Gusnita (2020) explained that temperature stability during cooking will affect the level of doneness and the quality of the texture of the rendang produced.

After the rendang is fully cooked, the food is served using samba plates as a traditional serving container. Based on the results of interviews, rendang lokan is generally served at various traditional events, feasts, holidays, and family banquets as one of the special dishes of the community. According to Jannah et al. (2015), traditional Minangkabau food has high cultural value because it not only functions as a food source, but also as a symbol of respect for guests and part of the implementation of customs. This opinion is also supported by Aisyah et al. (2017) who explain that rendang is one of the culinary that has social and cultural significance in the lives of the Minangkabau people.

Based on the overall results of the study, it can be concluded that the rendang lokan processing process in Nagari Muaro Sakai Inderapura still maintains traditional processing techniques that have been inherited from generation to generation. Starting from the selection of raw materials, the use of fresh coconut milk, the refinement of spices using ladostones, cooking using balango on a wooden stove, to the cooking process with low heat for several hours is still carried out by the community. The difference found only lies in the addition of leman and roasted coconut leaves by some informants as a characteristic of family recipes. The results of this study are in line with Faridah et al. (2024) who stated that the sustainability of rendang as a world culinary heritage is greatly influenced by the ability of the community to maintain recipes, processing techniques, the use of spices, and the accompanying cultural values. Thus, rendang lokan in Nagari Muaro Sakai Inderapura not only has value as a traditional food product, but is also part of the cultural identity of the community that needs to be preserved and documented as a regional culinary richness.

## CONCLUSION

Based on the results of the research that has been carried out, it can be concluded that the processing process of Randang Lokan in Nagari Muaro Sakai Inderapura still maintains traditional processing techniques that have been inherited from generation to generation by the local community. All informants generally apply the same processing stages, starting from cleaning and boiling lokan, preparing coconut milk from fresh coconut, smoothing spices using lado stones, cooking coconut milk to remove oil, adding spices and lokan, adding ferns, then cooking continuously until all the spices are absorbed and produce a dry and blackish-brown Randang Lokan. The similarity of these stages shows that the community still maintains the authenticity of processing techniques as part of the traditional culinary heritage that has become the identity of Nagari Muaro Sakai Inderapura.

However, the results of the study also show that there is a slight variation in the processing process, namely in the use of additives. Some informants added leman and roasted coconut leaves, while others did not use these two ingredients. This difference is due to the variation of family recipes that are inherited from generation to generation and do not change the main stages or basic characteristics of Randang Lokan. The addition of tapak leman leaves aims to provide a more fragrant aroma, while roasted coconut functions to strengthen the savory taste, produce a more intense color, and help obtain a drier texture of Randang Lokan so that it has a longer shelf life.

Overall, the processing process of Randang Lokan in Nagari Muaro Sakai Inderapura reflects the combination of the use of local ingredients, the use of traditional spices, and cooking techniques that are still maintained by the community today. The slow cooking process with fresh coconut milk, continuous stirring, and the use of a wooden stove and traditional cauldron are important factors in producing Randang Lokan which has a savory, spicy taste, distinctive aroma of spices, dry texture, and blackish-brown color. Therefore, the processing process of Randang Lokan not only reflects the skills of the community in processing local food, but also is part of the preservation of the culinary cultural heritage of Nagari Muaro Sakai Inderapura which is still preserved today.

## REFERENCES

- Ramadhanti, F., & Gusnita, W. (2020). Pengaruh penyimpanan daging terhadap kualitas rendang. *Jurnal pendidikan tata boga dan teknologi*, 1(3), 118-124.
- Faridah, A., & Holinesti, R. (2021, August). Evaluation of nutritional content of beef rendang using wet and dry seasonings. In *IOP Conference Series: Earth and Environmental Science* (Vol. 810, No. 1, p. 012055). IOP Publishing.
- Faridah, A., Utami, R. G., Parmanoan, D., Rahmatunisa, R., Adrian, A., Rosel, R. F., & Huda, N. (2024). The Global Research Landscape of Rendang: A Bibliometric Insight into Culinary Heritage and Innovation. *Pharmacognosy Journal*, 16(6), 1320.
- Holinesti, R., Faridah, A., Rahimul Insan, R., Mustika, S., & Tasrif, N. (2024, December). Spent Hen Meatballs Rendang's Chemical Characteristics. In *IOP Conference Series: Earth and Environmental Science* (Vol. 1426, No. 1, p. 012021). IOP Publishing.
- Akbar, A., & Gusnita, W. (2020). Kualitas rendang daging dengan metode pengolahan yang berbeda. *Jurnal Pendidikan Tata Boga dan Teknologi*, 1(2), 111-117.
- Gusnita, W., & Mariana, I. (2020). Standarisasi Resep Rendang Daging Di Lubuk Alung Kabupaten Padang Pariaman. *Jurnal Pendidikan Tata Boga dan Teknologi*, 1(2), 84-92.
- Prastika, S. O., & Gusnita, W. (2022). Quality Beef Rendang With The Use Of Fresh Coconut Milk And Instant Coconut Milk. *Jurnal Pendidikan Tata Boga Dan Teknologi*, 3(2), 199-203.
- Rianti, A., & Gusnita, W. (2021). Standardization Of Rendang Meat Recipes In Nagari Tiku Utara, Tanjung Mutiara District, Agam Regency. *Jurnal Pendidikan Tata Boga dan Teknologi*, 2(2), 145-154.
- Ramadani, D., & Holinesti, R. (2022). The Quality Of Rendang Lokan Is Produced From The Use Of Wet And Dry Spices. *Jurnal Pendidikan Tata Boga Dan Teknologi*, 3(3), 284-288.
- Gusnita, W., Kasmita, K., Holinesti, R., & Insani, R. R. (2023). Standardization of Eel Rendang Recipe in Tanjung Baru. *TEKNOBUGA: Jurnal Teknologi Busana dan Boga*, 11(2), 154-163.
- Maysya, R. N., Elida, E., Gusnita, W., & Zulfikar, D. (2024). Difference In The Quality Of Storage Power And Randang Lokan Hedonic Test. *Jurnal Pendidikan Tata Boga dan Teknologi*, 5(3), 484-488.

- Anatasia, L. (2023). KAJIAN EKOLOGI KERANG LOKAN DAN STRATEGI PELESTARIANNYA SEBAGAI SUMBER BELAJAR IPA PADA MATERI KEANEKARAGAMAN MAKHLUK HIDUP DI SUNGAI AGAM DESA AIR RAMI KABUPATEN MUKOMUKO.
- Doi, |, Poltak, H., & Rianto Widjaja, R. (2024). Pendekatan Metode Studi Kasus dalam Riset Kualitatif. *Local Engineering*, 2(1), 31–34. <https://doi.org/10.59810/LEJLACE.V2I1.89>
- Efendi, D. A., & Syarif, W. (2022). Standardization Of The Recipe For Rendang Lokan (Geliona erosa) In Lengayang District, Pesisir Selatan Regency. *Jurnal Pendidikan Tata Boga Dan Teknologi*, 3(2), 145–153. <https://doi.org/10.24036/JPTBT.V3I2.164>
- Emeraldha Theodorus, 1418011073. (2018). PENGARUH PEMBERIAN EKSTRAK ETANOL RIMPANG LENGKUAS (*Alpinia galanga*) TERHADAP GAMBARAN HISTOPATOLOGI OTAK MENCIT JANTAN (*Mus musculus* L) YANG DIINDUKSI Monosodium glutamate (MSG). <https://digilib.unila.ac.id>
- Fitri, A. R., & Gusnita, W. (2022). Standardization of Rendang Lokan Recipes in Nagari Sasak, Sasak Ranah Pesisir Sub District, West Pasaman Regency. *Jurnal Pendidikan Tata Boga Dan Teknologi*, 3(3), 394–404. <https://doi.org/10.24036/jptbt.v3i3.480>
- Harahap, A. S., Luta, D. A., Sri, D., & Sitepu, M. B. (2022). KARAKTERISTIK AGRONOMI BEBERAPA VARIETAS BAWANG MERAH (*Allium ascalonicum* L.) DATARAN RENDAH. PROSEDING, 287–296. <https://www.journal.uniba.ac.id/index.php/PSD/article/view/372>
- Huda, M. N., & Elida, E. (2021). Standardization Of The Recipe For Randang Daging As Traditional Food In Nagari Tapakis. *Jurnal Pendidikan Tata Boga Dan Teknologi*, 2(2), 155–161. <https://doi.org/10.24036/JPTBT.V2I2.140>
- Jannah, A. M. (Annisa), Baidar, B. (Baidar), & Elida, E. (Elida). (2015). Makanan Adat pada Acara Mananti Marapulai di Kelurahan Campago Guguak Bulek Kecamatan Mandiangan Koto Selayan Kota Bukittinggi. *Journal of Home Economics and Tourism*, 10(3), 72075. <https://www.neliti.com/publications/72075/>
- Makanan, A., Dalam, K., Adat, U., Masyarakat, K., Pariaman, P., Aisyah, S., Adab, F., Humaniora, D., Imam, U., & Padang, B. (2017). TRADISI KULINER MASYARAKAT MINANGKABAU: Aneka Makanan Khas Dalam Upacara Adat dan Keagamaan Masyarakat Padang Pariaman. *Majalah Ilmiah Tabuah: Ta'limat, Budaya, Agama Dan Humaniora*, 21(2), 29–47. <https://doi.org/10.37108/TABUAH.V2I12.65>
- Morfologi, K., Putih, B., Allium, (, Lokal, V., Satria, D., Hanggawana, T., Aizzatin, N. N., & Martitik, D. A. (2025). Karakterisasi Morfologi Bawang Putih (*Allium sativum* L.) Varietas Lokal di Satria Tani Hanggawana. *RADIKULA: Jurnal Ilmu Pertanian*, 4(1), 33–40. <https://doi.org/10.70609/RADIKULA.V4I1.6090>
- Nabilah Maysya, R., Gusnita, W., Zulfikar, D., & Padang, U. N. (2024). Difference In The Quality Of Storage Power And Randang Lokan Hedonic Test. *Jurnal Pendidikan Tata Boga Dan Teknologi*, 5(3), 484–488. <https://doi.org/10.24036/JPTBT.V5I3.16885>
- Nindi, Z. (2021). DAKAK-DAKAK :MAKANAN ADAT PADA UPACARA BARALEK MASYARAKAT NAGARI TABEK KECAMATAN PARIANGAN.
- Pengabdian, J., Bidang, M., Kesehatan, I., Kedokteran, D., David, A., Arifin, R., Arum, M. S., Jannah, M., Qodriyah, L., & Meilina, L. (2025). EDUKASI PENYIMPANAN PANGAN UNTUK RUMAH TANGGA: MENINGKATKAN DAYA TAHAN SIMPAN BAHAN MAKANAN DAN NILAI GIZI DI DESA KEMUNINGLOR. *Jurnal Pengabdian Kepada Masyarakat Bidang Ilmu Kesehatan Dan Kedokteran*, 1(2), 2025. <https://doi.org/10.5281/ZENODO.15861750>
- Pengaruh Proses Pemasakan Pada Cabai Besar (*Capsicum Anunum* L) Terhadap Kadar Vitamin C Dan Provitamin A (B-Karoten) - UMS ETD-db. (n.d.). Retrieved April 16, 2026, from <https://eprints.ums.ac.id/31764/>

- Rahmah, L., Prodi, R. J., Kuliner, S., Kuliner, A., Patiseri, D., & Internasional, O. (2025). The Penggunaan Cobek dan Ulek dalam Tradisi Pembuatan Sambal di Indonesia. *Jurnal Seni Kuliner*, 1(1), 22–30. <https://jurnal.ottimmo.ac.id/index.php/jsk/article/view/5>
- Ranah, K., Kabupaten, P., Selatan, P., Rahmadhani, Y., & Elida, D. (2021). Inventory Of Seafood Based Randang Recipes In Kecamatan Ranah Pesisir Kabupaten Pesisir Selatan. *Jurnal Pendidikan Tata Boga Dan Teknologi*, 2(1), 59–63. <https://doi.org/10.24036/JPTBT.V2I1.142>
- Rezi, E. (2019). Karakterisasi Proses Pengolahan dan Mutu Berbagai Jenis Rendang (Belut, Lokan, Telur, Itik Afkir dan Ayam Afkir).
- RYAN RUSDI WIJAYANTO, 1115021067. (2018). PENGARUH MASSA DAN SUDUT KEMIRINGAN BAHAN BAKAR TERHADAP UNJUK KERJA TUNGKU PEMBAKARAN TRADISIONAL.