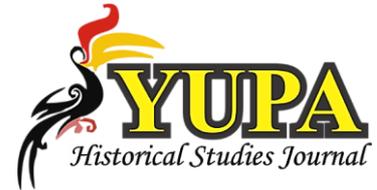


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Introducing Local Wisdom of Banten Traditional Food through Interactive Cooking Game

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Abstract Local Wisdom becomes an icon of an area whose existence must be preserved. Banten province has many local wisdoms that must be maintained. One of them is traditional food, which is now being replaced by modern food. The presence of the Interactive Cooking Game, named "Papasakan Interactive Cooking Game," is expected to be an innovation that increases the knowledge and interest of the younger generation towards traditional Banten food. The research method used is the ADDIE method (analyze, design, development, implementation, evaluation). The respondents of this study included 76 students from the 10th and 11th grades of Senior High School. Various pieces of information about traditional food are obtained through observation and interviews. The results of this research led to the creation of Papasakan: Interactive Cooking Game, an innovative educational game to learn about Banten traditional food. This game includes the history, uniqueness, and the process of making traditional Banten food. Based on the implementation, the younger generation gave a positive response to the presence of this game. In addition, this game is also considered as an interesting media to introduce knowledge about traditional food to the younger generation.

Keywords: Papasakan, Interactive Cooking Game, Traditional Food, Local Wisdom

Abstrak Kearifan lokal menjadi ikon suatu daerah yang keberadaannya harus dilestarikan. Provinsi Banten memiliki banyak kearifan lokal yang perlu dijaga. Salah satunya adalah makanan tradisional. Kehadiran gim memasak interaktif bernama "Papasakan Interactive Cooking Game" diharapkan dapat menjadi inovasi yang meningkatkan pengetahuan serta minat generasi muda terhadap makanan tradisional Banten. Metode penelitian yang digunakan adalah metode ADDIE (Analyze, Design, Development, Implementation, Evaluation). Responden penelitian ini berjumlah 76 siswa kelas X dan XI tingkat Sekolah Menengah Atas. Berbagai informasi mengenai makanan tradisional diperoleh melalui observasi dan wawancara. Hasil penelitian ini menghasilkan Papasakan: Interactive Cooking Game, yaitu gim edukasi inovatif untuk mempelajari makanan tradisional Banten. Gim ini menyajikan sejarah, keunikan, serta proses pembuatan makanan tradisional Banten. Berdasarkan implementasinya, generasi muda memberikan respons positif terhadap kehadiran gim ini. Selain itu, gim ini juga dinilai sebagai media yang menarik untuk memperkenalkan pengetahuan tentang makanan tradisional kepada generasi muda.

Kata kunci : Papasakan, Gim Memasak Interaktif, Makanan Tradisional, Kearifan Lokal



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INTRODUCTION

Local wisdom can be understood as a human effort by using their mind to act and behave towards something, an object, or an event that occurs in a particular space (Hasyem, 2022). Local wisdom encompasses everything that becomes an icon for a region, including food, customs, dances, songs, and regional ceremonies. Banten Province has a variety of abundant local wisdom. One of the local potentials that can be developed is traditional food. According to (Nurjanah, 2023), traditional food is food and drinks, including snacks and mixed or processed ingredients that are traditionally processed, and has long explicitly developed in the region and processed from recipes that have long been known for generations by the local community with local sources and have a taste that is relatively in accordance with the taste of the local people.

In Banten Province, there are various types of traditional food with unique flavors in each region, ranging from appetizers and main courses to desserts. The province located in the westernmost part of Java Island has a myriad of exceptional and super delicious specialties, one of the most popular is sate Bandeng. Besides that, many other dishes are no less popular such as, garem asem, rabeg, laksa, kue jejong, emping, pecak bandeng, ketan bintul, cucur, and many more (Cahya, 2019).

However, the variety of traditional foods has no meaning if they are not appropriately developed (Karyaningsih et al., 2023). In this era, many of the younger generation are unaware of the local wisdom of traditional food found in their area. In fact, the local wisdom needs to be utilized, developed, and preserved from generation to generation. This aligns with (Jadidah et al., 2023) who states they prefer to learn about things considered cooler than learn about the diversity of local wisdom and regional culture. Therefore, there needs to be an innovation to introduce further the local wisdom of Banten province, especially its traditional food.

The people of Banten, especially the younger generation, are familiar with the names of Banten's typical food. Still, not all of them know the history and processing methods of these foods. Based on the questionnaire distributed by researchers at a Senior High School about knowledge of Banten traditional food, 66.4% of respondents answered that they have never cooked Banten's traditional foods. The rise can see this phenomenon of the younger generation who often think that traditional food is not attractive and classy enough among the young generation and the people in Indonesia (Brianto, 2024) To increase their curiosity about the history and way of processing Banten's typical food, an innovation related to digital technology is needed.

The most popular digital development loved by the younger generation today is games. A game is an activity that involves players making decisions to achieve a goal within certain constraints. Educational games are games designed to stimulate thinking power and are one of the ways to train and increase the concentration of its users (Nuhayah et al., 2024). From the

questionnaire distributed by the author about the habit of playing games shows that 98,4% of a Senior High School's students have played games, about 45,2% of the average respondents play games for less than an hour per day and 42,7% play games for a longer time, which is about 1-3 hours per day, even the rest can play games for up to 3-6 hours per day. This long-term use has not been maximized for education and cultural introduction as the questionnaire results show that 97.6% of students play for entertainment every day.

Most of them play online games such as Mobile Legends, Free Fire, PUBG Mobile, etc. Some games incorporate the theme of learning and playing cooking, such as the dinner dush game, which 76.6% of players have experienced. This shows that cooking-themed games are popular among Senior High School students. This can be developed into the latest innovation to introduce the local wisdom of traditional Banten food, making it more recognizable and usable for processing by the younger generation.

Research and development regarding the introduction of traditional food for the younger generation is very minimal. Based on a search on Google Scholar, previous research and development on introducing traditional food with digital technology was conducted by (Brianto, 2024), who developed the traditional food recipe application, and by (Sudirman et al., 2021), who created the traditional food encyclopedia application. Recipe applications and encyclopedias only provide one-way information to their users. Different from games, which are two-way media that involve user interaction. Until now, there has been no research that develops traditional food-based games.

Papasakan: Interactive Cooking Game, as an interactive cooking game that introduces the local wisdom of Banten food through games, is an innovation expected to teach the variety of local wisdom of Banten traditional food to more people, especially the younger generation. This game not only provides information about the history and uniqueness of Banten traditional food, but also becomes an interesting innovation so that the way of processing traditional Banten food can be inherited and preserved by the younger generation.

METHOD

In this research, the method used is Research and Development. The research and development model used in this research is the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) model. In the Analysis stage, the needs for the game that will be developed are analyzed. At the Design stage, the planning and making of the game is carried out. In the Development stage, a trial was carried out on the developed game. At the Implementation stage, the game is distributed to students, and its usefulness will then be assessed. The last stage is Evaluation, consisting of game improvement activities based on the results of criticism and suggestions from the development and implementation stages.

This study involved 42 respondents aged 15–18 years old who were Senior High School students selected through the snowball sampling technique. The data collection techniques used in this study are questionnaires used to obtain data related to students' conditions about game playing habits and students' understanding of traditional Banten food, interviews used to obtain information about the history, uniqueness and processing methods of Banten traditional food, observation, used to obtain information about student responses when using the Papasakan game: Interactive Cooking Game that has been developed, questionnaires used to obtain information about students' responses to the Papasakan: Interactive Cooking Game that has been developed, and documentation used to obtain evidence of the implementation of the study. Meanwhile, the data analysis techniques used are qualitative and quantitative analysis. Qualitative analysis is carried out for data from interview results, interviews and documentation. The data obtained through questionnaires is analyzed quantitatively and processed with descriptive statistics.

RESULT AND DISCUSSION

Perception of the Young Generation towards Banten Traditional Food

The existence of traditional food is a knowledge and skill that must remain in the list. The young generation should be able to preserve the existence of that local potential. From the questionnaire distributed by the author, about 90% of SMAN I Ciruas students know about Banten traditional food, while the rest do not. This shows that there are still many young generations who know about Banten traditional food. Although many of the younger generation know about traditional Banten food, most of the fans or connoisseurs are not from this generation. According to (Aprillia et al., 2024), in the present time where the development of this practical era, people are starting to leave a little bit of traditional knowledge, many people prefer ready-to-eat food by capitalizing on gadgets, and traditional food is slowly starting to decrease in its fans, which is caused by people's interest in fast food.

Knowledge of traditional food affects the desire to try traditional food. Based on the questionnaire distributed by the author, about 89.2% of respondents have been attempting traditional Banten food. The rest admit that they have never tried traditional Banten food. Around 48.5% of the younger generation try traditional food on ordinary days, 35.4% do so at wedding ceremonies, and 16.2% at religious celebrations. However, the younger generation is still reluctant to choose and eat traditional Banten food. According to (Sumanda & Kususanti, 2025), today the younger generation pays attention not only to the taste of food. There are several aspects or additional assessment criteria that will support or reject an existing food or product. So many of them are less interested in trying traditional Banten food. Based on the questionnaire distributed, about 70.8% of the younger generation have encountered traditional food several

times, around 26.9% often encounter traditional food, and the rest have never encountered traditional food. According to (Rosid, 2023), for example, offerings, wedding processions, tahlilan, and the grebeg maulud cannot be separated from traditional food elements. This proves that the younger generation can only find traditional food at certain moments.

Cooking recipes have been obtained from generation to generation from our parents. Still, sometimes not all food recipes can be known due to a lack of knowledge caused by a lack of information about specific food recipes, mainly traditional food recipes that have been forgotten along with the presence of modern food recipes (Abdurahman et al., 2023). Whereas now, it is easy to know traditional food recipes. From the cookies shared, around 66.2% of SMAN 1 Ciruas students have never cooked traditional Banten food, only about 33.8% have ever cooked traditional Banten food. Around 70.8% have family members who can cook traditional Banten food, while the rest, about 29.2%, do not.

Papasakan Game Development

The knowledge of the younger generation towards traditional Banten food is now starting to be replaced with the existence of modern food, because the Development of Papasakan: Interactive Cooking Game is expected to increase the knowledge of the young generation towards traditional food in Banten. The development model used is ADDIE (analyze, design, development, implementation, evaluation).

The initial stage of this research and development is the analysis stage, used to obtain data about the younger generation's knowledge of traditional Banten food. This is aimed at the results of the discussion forum between the author and the respondents (SMAN 1 Ciruas students) as well as a survey on the perception of the younger generation towards traditional food. In the discussion forum and questionnaire, most of the respondents answered that they still do not know much about Banten traditional food; there are some traditional Banten foods that they have just heard of. They know more about modern food. In connection with this, we are innovating a new game-based work with the aim of increasing the interest of the younger generation to know and get to know more about traditional Banten food.



Picture 1. Initial Page



Picture 2. Home Page

Papasakan is taken from the Sundanese language, which means “to play cooking”; this word became the name of the traditional Banten game that we made. There are five landmarks that represent each region in Banten province; the first is the Banten Tower and the great mosque, which is the landmark of Serang city. Second, the big clock of the service that became a landmark of Tangerang city. Third, the Cilegon City monument, which became the landmark of Cilegon City. The fourth, the one-horned rhinoceros, which became the landmark of Pandeglang city. The last one, a traditional Bedouin house that became a landmark of Lebak district. The five landmarks serve as the background when cooking each Banten traditional food, reflecting the regional origin of each dish. However, the background of the first slide and the general explanation of Banten province uses a combined background of all landmarks. There are two mascots, where the male mascot is named Tirta, which is inspired by the name of Sultan Ageng Tirtayasa, and the female mascot is named Ageng, which is inspired by the name Nyi Ageng Serang, representing the two names of Banten heroes. They explain an overview of the province of Banten, its history, uniqueness and how to make each traditional Banten food. All methods for making traditional food in the game are based on the results of the interview and observation. The traditional tools in the picture are as similar as possible to the original.

Papasakan: Interactive Cooking Game as a prototype, made using the Figma application. Figma is a cloud-based design application and prototyping tool for digital projects. Figma was created to help its users collaborate on projects and work as a team simultaneously, anywhere (Staiano, 2023). In this research, five traditional foods represent the five central regions in Banten Province, namely Sate Bandeng from the Serang region, Rabeg from the Cilegon region, Mie Laksa from the Tangerang region, Balok Cake from the Pandeglang region, and Leumang from the Lebak region. These five traditional foods have been designated as intangible cultural heritage of Banten Province by the Ministry of Culture and Education (Kemendikbud, 2025). To make a game, information is needed about the history, the uniqueness, and the process of making the traditional food. Therefore, observations and interviews were carried out at the traditional food manufacturing center. Regarding the results of the interview, observation, and the historical study, the uniqueness and method of creation are as follows.

1. Rabeg

History of Rabeg

Rabeg is a dish of the Sultan of Banten during the reign of Sultan Hasanudin Banten. This traditional food comes from the Middle East, specifically in Rabigh City, Saudi Arabia. Quoted from kemdikbud.id, when Maulana Hasanuddin performed Hajj, the first port city to land on the shores of the Red Sea was Rabigh. He was very amazed by the beauty in the city of Rabigh. When returning to Banten, the memory of the city of Rabigh in Makkah Province made the Sultan crave the mutton he had eaten there. He finally asked the palace cook to cook a meal from mutton.

Because no one knows how to cook mutton like in Rabigh City, the cook guessed the ingredients for himself. When the food was ready, Sultan Maulana Hasanudin tried it and found that he really liked it. Since then, this specialty of mutton has become a mandatory dish to be served in the palace. The name Rabigh is also attached to this specialty of goat meat. As time went by, the mention of rabigh turned into rabeg as it is now.

Rabeg has been the main menu during significant events from the time of the Sultanate of Banten, passed down from generation to generation in the community, especially among the people of Serang and Cilegon. Rabeg is usually served during special events of the Banten community, such as akikah, circumcision, and marriage, especially for the serang and cilegon communities (Kemendikbud, 2025). Rabeg is often found in Banten specialty food shops around Serang or Cilegon.

Rabeg is one of the culinary traditions that has experienced the influence of Arab cuisine in the past. Rabeg is usually served in small portions. The color of the broth is brown. At first glance, it looks like stew but with a waterier sauce (Kemendikbud, 2025). The first stage in cooking rabeg involves mixing the mutton with several spices to create a savory broth that enhances the delicious taste of the rabeg sauce. If cayenne pepper is added, the taste of rabeg sauce becomes more unique, with the spicy, sweet, savory, and sour flavors combining into one, enhancing the enjoyment of rabeg sauce. Unlike gulai, which uses a mixture of rabeg coconut milk, it only uses water, but the savory taste of rabeg sauce is not inferior to gulai sauce.



Picture 3. Rabeg

Rabeg Making Process

Based on the results of observations in the same shop with sate bandeng, the shop not only sells sate bandeng, but also has several other traditional Banten foods, one of which is rabeg. The mother not only revealed the satay bandeng recipe but also several recipes of other banten specialties such as rabeg. According to Mrs. Haji Rahman, the process of processing and making rabeg requires tools and ingredients, namely: (1) Meat and goat bones, (2) Soy sauce, (3) Shallot and garlic, (4) Vinegar, (5) Salam, (6) Ginger, (7) Pot and (8) Rawit Chili (optional). While the way to make it is as follows:

- 1) Goat meat and bones are cut into cubes with a size of approximately 4 cm, then cleaned

- 2) Prepare a pot on the stove, then add the cleaned meat and bones.
- 3) Slice shallots, garlic, and ginger, then put them in a pot filled with the meat and goat bones.
- 4) Unkep until the meat and goat bones produce broth
- 5) If you have taken out the broth, add a little water, salt, soy sauce, and enough vinegar.
- 6) To add a spicy taste, add cayenne pepper (optional)
- 7) Rabeg is ready to be served. Rabeg is even more delicious if served hot with the addition of samin rice.

2. Mie Laksa Tangerang

History of Mie Laksa Tangerang

Laksa is an Indonesian specialty food, and each city has its own unique taste. Laksa entered Indonesia a long time ago and began to develop in Indonesia in 2000, and continues to grow until now (Meilana: 2021). This food, which is famous for its thick yellow sauce, is a cultural blend between Chinese and Malay (Kemendikbud, 2025). Laksa first entered Indonesia because of the Silk Road from Chinese traders who went through Indonesia, then those traders married local residents, and then their successors were born, called the Peranakans. The merchant's wives were introduced to laksa, then there was an improvisation between herbs and spices to perfect the taste of laksa (Piliang & Erni, 2024).

Nowadays, Tangerang laksa is sold on a mobile basis using carts in various housing estates. Still, some sell it along the sidewalk of Jalan M. Yamin, Babakan, Tangerang, next to Tangerang Women's Correctional Institution. Various carts are parked along the sidewalk, making it easy to find the culinary center. However, in 2010, the Tangerang City Government provided facilities to the Tangerang laksa sellers by constructing a cottage building made of bamboo and thatched roofs. It is located not far from Tangerang Women's Prison and is at the end of M Street. Tamin, Babakan, Tangerang. That area was chosen because of its very strategic location and became the beginning of the history of laksa Tangerang (Kemendikbud, 2025).

Laksa Tangerang has a rich flavor of spices, so when enjoyed, it tastes savory, sweet, and slightly spicy. The uniqueness lies not only in the Rice Flour Noodles, which are used as the main ingredient. Rice Flour Noodles have a chewy and slightly textured texture. The word laksa comes from the Sanskrit language, meaning "thousand" or "many," highlighting the richness of spices in laksa tangerang (Piliang & Erni, 2024). Different from laksa-laksa in other regions, the difference lies in the roasted grated coconut and green beans, which make sweetness its signature taste, and noodles made from rice. Different from laksa Tangerang, Laksa, which comes from Bogor, has oncom in it and is eaten with ketupat or vermicelli, and added with toage. While Betawi laksa contains eggs, ketupat, bean sprouts, and basil leaves, it is served using vermicelli (Kemendikbud, 2025).



Picture 4. Mie Laksa

Mie Laksa Tangerang Making Process

Based on the observation results around the Tangerang specialty laksa culinary area located on Jl. Muh Yamin No 113 Rt 002/Rw 004 Babakan District, Tangerang City Banten. The location is the Laksa Culinary Center, where many shops sell Tangerang specialty laksa noodles. Mas Rahmat is one of the sellers of Tangerang's specialty laksa noodles, then invited us to meet Mrs. Dahlia, who is Mas Rahmat's supplier. She told us how to make laksa, a recipe that had been passed down from her mother. According to Mrs. Dahlia, the process of processing and making Tangerang Specialty Laksa Noodles requires tools and materials, namely (1) Steaming and Pot, (2) Laksa Noodles (made from rice that has been ground and then steamed and molded with a tool called jambangan), (3) Coconut milk, (4) Water, (5) Boiled potatoes, (6) Boiled green beans, (7) Turmeric and lengkuas powder and (8) Shallot and garlic, (9) Bay leaves, (10) Red pepper, (11) Salt, (12) Boiled eggs, (13) Grilled chicken. While the way to make it is as follows:

- 1) Boil coconut milk and water with a ratio of 1:1 until boiling
- 2) Puree shallots, garlic, and red chilies
- 3) Put the spices that have been refined, turmeric powder, lengkuas powder, bay leaves and salt into the coconut milk and water stew.
- 4) Stir, then wait for a while, then add boiled potatoes and boiled green beans.
- 5) Prepare the noodles on a plate, add toppings in the form of boiled eggs and grilled chicken, then sprinkle with the laksa sauce earlier.
- 6) Tangerang's signature laksa noodle is ready to be served.

3. Kue Balok Menes

History of Kue Balok Menes

Kue Balok Menes is a typical food made in the Pandeglang area, precisely in the Menes area. Balok Menes has its own history. During the Dutch colonial era, the people of Pandeglang struggled to eat because the rice fields were destroyed and burned by the colonizers. People tried to find alternative food through cassava. At first, cassava was not processed and only steamed as usual. But as time goes by, people try to process cassava to make it more delicious and establish

it as a Pandeglang specialty, namely Balok Menes (Rianti, 2022). Kue balok is a cassava-based cake that is very soft in the mouth, this cake is one of the types of getuk that is created by combining serundeng as a topping when served to eat (Kemendikbud, 2025) The dense texture of the balok cake is a uniqueness that can be a satisfying breakfast alternative to bread (Rianti, 2022).



Picture 5. Kue Balok

Kue Balok Menes Making Process

Based on the results of the observation at the Hj's block cake shop. Djamsinah is located on Jl. Raya Labuan Pandeglang, Montor, District. Pegelaran, Pandeglang Regency, Banten, he is the third generation of the successor of the Hj. Balok Babakan cake shop. Djamsinah This shop sells Menes's signature beam cake and several other Banten specialties. The method of making Menes block cake has been preserved from generation to generation because the taste is unquestionable. According to Mas Nur, the process of processing and making babakan block cake requires tools and materials, namely: (1) Lumpang (a place to pound cassava/roasted coconut made of wood), (2) Alu (a tool for pounding cassava/roasted cococonut sangria made of wood), (3) Pan. At the same time, the ingredients needed include: (1) Boiled cassava, (2) Salt, (3) Granulated sugar, (4) Roasted coconut. The way to make it is: (1) Put the boiled cassava into the lumpang with a bit of salt, dan (2) Digepegkeun (how to say *chop* in the local language) cassava using a pestle until smooth for about 15 minutes. How to make *sarundeng*: (1) Put the coconut sangarai into the lumpang and (2) Salt and sugar taroh, (3) pound until smooth and remove oil. Kue Balok Menes is served on banana leaves with a sprinkle of serundeng on top, this food is suitable to be served with a cup of hot *bandrek* (a drink made from a mixture of several spices).

4. Leumang Malingping

History of Leumang Malingping

Quoted from Kemdikbud.id, leumang is not known precisely when it existed, who made or brought it first, or where the leumang area came from. One thing is for sure, leumang has been known as a typical (traditional) food of the Malay community since ancient times including in Indonesia. In Indonesia itself, leumang is widely spread in several areas including Banten, precisely in Malingping, Lebak. However, there is a composition of the leumang that distinguishes

between leumang in Malingping and leumang in other regions. According to the information, leumang is not included in the offering food or traditional ceremony equipment, but rather a special meal on Eid al-Fitr, Mauludan, iftar, wedding party and circumcision party. Lemang in the Banten area is not much different from leumang in Minangkabau, Sumatra, with a mixture of spices and coconut milk. The difference is that leumang in Malingping includes red beans, commonly known by the Lebak people as *tunggak* beans.



Picture 6. Leumang

Leumang Making Process

Based on the observation results at the Malingping market, we talked to Mak Tini who is one of the leumang sellers at the Malingping market. She has been selling Leumang for about 60 years since she was a child until now. Mak Tini knows the Leumang recipe from her mother, who also sells it at the Malingping market. Mak Tini is made at night and is sold in the morning until the afternoon. According to Mak Tini, the process of processing and making Leumang, the tools and materials needed are: (1) Bamboo, (2) Glutinous rice, (3) Boiled *tunggak* beans (called red beans in the Lebak Community), (4) Young banana leaves, (5) Coconut milk, (6) Shallots, (7) Salt and (8) Water. The way to make it is:

- 1) Washed glutinous rice is mixed with shallots, salt, and boiled *tunggak* beans.
- 2) Place the banana leaf in the bamboo. Position the banana leaf according to the size of the bamboo.
- 3) Add the glutinous rice that has been mixed with the ingredients with a measure of $\frac{3}{4}$ from the size of the bamboo.
- 4) Add coconut milk and water with a ratio of 1:1
- 5) Cover the top of the bamboo with banana leaves
- 6) Burn the bamboo for 3 hours until the outer color turns black. Leumang is served by first removing it from the bamboo and then cutting it into pieces according to taste. Leumang becomes more delicious when served with *opor* sauce and salted eggs.

5. Sate Bandeng

History of Sate Bandeng

This special food originated from the idea of the Sultan of Banten, who wanted to entertain the royal guests without them being bothered by the thorns on the monkfish (Amar, 2012). The royal chef is confused because this fish has many fine spines and is dangerous if processed directly, such as by burning or steaming, for presentation to the Sultan or the sultanate's officials. Finally, the chef took the initiative to crush the meat from the fish and remove the bones and spines of the monkfish. Then, the monkfish meat was mashed and filtered to separate the hard bones and thorns. This smooth meat is then mixed with spices to form a dough before being placed into bamboo and burned until cooked. This new dish turned out to be very popular with the sultan and other dignitaries. Finally, this sate bandeng, which is similar to sate lilit, became one of the mandatory foods of the Banten people at that time and continues to be passed down until now (Kemendikbud, 2025). Although at the beginning of the discovery of this sate bandeng was only served to the nobility, along with the development of the times, sate bandeng can be enjoyed by all circles. Even now, sate bandeng has become a souvenir that must be brought home when visiting Banten. Sate bandeng can be easily found because now many sell it on the streets around Serang. At first, this culinary can only be packaged in the form of a box that can only last for about 2-3 days. But now, sate bandeng can be packaged for a more extended period of time, which is 10 months with foil packaging through the process of using a vacuum machine (Saepudin et al., 2024). Another uniqueness of sate bandeng is that it does not contain thorns. This cannot be separated from the processing and manufacturing process. First, the monkfish meat is removed and separated from the skin, then from the thorns, and mixed with specially prepared spices. After that it is put back into the skin, then the monkfish is burned.



Picture 7. Sate Bandeng

Sate Bandeng Making process

Based on the results of observations and interviews with Mrs. Haji Rahman, who is the successor of the satay bandeng sampurna shop located on Jl. Ahmad Yani No.22, Rt 03/Rw.04, Cipare District, Serang City, Banten. He said that he knew the culinary art of sate bandeng since childhood from his mother, who also sold satay bandeng. Since its inception until

now, able to sell for 40 years, Sate Bandeng Sampurna is still loved by various circles who usually buy for events such as weddings, official meetings, and souvenirs. But most of the bandeng satay connoisseurs are not from the younger generation. The lack of interest from the younger generation in bandeng satay is very worrying, even though its savory and delicious taste, enhanced by the absence of bandeng fish thorns, adds to its uniqueness. According to Mrs. Haji Rahman, the process of processing and making sate bandeng requires tools and materials, namely: (1) Bamboo Pin, (2) Banana peel, (3) Grill. While the ingredients needed include: (1) Bandeng Fish, (2) Shallot, (3) Garlic, (4) Coriander, (5) Coconut Milk, (6) Brown Sugar, (7) Salt and (8) Chili Pepper (optional). The way to make it is as follows:

1. The monkfish is cleaned, then the meat is separated from the bones and skin, and after that it is cleaned again.
2. The monkfish meat is blended, the prepared spices are also blended, and then all the mixed ingredients, along with coconut milk, are stirred.
3. The mixed dough is put into the monkfish skin and then clamped with bamboo clamps.
4. After that, the bandeng satay that has been pinched is burned, or what is commonly called the Banten community, is made
5. The rest of the dough is used to spread the cooked monkfish. This monkfish satay can last for 2 weeks in the refrigerator and 2 days in room temperature. Sate bandeng sampurna can be bought not only in stores but also on social media.

Implementation of Papasakan: Interactive Cooking Game

The implementation of Papasakan: Interactive Cooking Game was carried out at SMAN 1 Ciruas, namely in grade 10 and grade 11, with a total of 76 students involved. This implementation aims to find out the response of the younger generation to this Interactive Cooking Game. In this stage, the respondent tries to use Papasakan : Interactive Cooking Game, then the respondent fills out the response questionnaire that has been provided. Papasakan: Interactive Cooking Game is an innovation to introduce traditional Banten food to the younger generation. After this game was created and implemented for the younger generation, the respondents' responses to the game were obtained. The survey results indicate that about 34.2% of respondents strongly agree, 59.2% agree, and 6.6% disagree, suggesting that Papasakan: Interactive Cooking Game is interesting. This aligns with (Adipat et al., 2021) who state that games are an absorbing learning medium for the younger generation because they entertain users and prevent boredom. This is reinforced by the results of the response survey, which show that 32.9% strongly agree, 61.8% agree, and 5.3% disagree that playing Papasakan: Interactive Cooking Game makes them learn about traditional food in an engaging and non-boring way.

Papasakan, as an educational game, aims to provide the younger generation with new knowledge about traditional Banten food that they did not know before. This is proven by a response survey showing that 39.5% strongly agree, 57.9% agree, and 2.6% disagree that after playing Papasakan: Interactive Cooking Game, they gained knowledge they did not know before. The results of this research are in accordance with the research of (Zapata-Cáceres & Martín-Barroso, 2021), that educational games can increase the motivation of the younger generation in learning one-on-one and make learning more active and interesting, thus increasing the will to learn. Also, the results of research conducted by (Hou et al., 2022) indicate that the use of games can increase interest and create a sense of pleasure. This is in line with the response questionnaire, which shows that this game can also grow curiosity and the feeling of wanting to try the traditional food served. This is demonstrated through the response survey results that around 35.5% strongly agree, 59,2% strongly agree and 5,3% disagree that after playing Papasakan: Interactive Cooking Game makes them want to try traditional Banten food.

One of the main attractions of Papasakan is the game illustrations that are made interesting. The survey shows that around 71.1% agree and 28.9% strongly agree that the presentation of illustrations in this game is interesting and not boring. This design and illustration are enhanced with the precise layout of each icon to align with the reach of the user's hands and eyes. (Liu et al., 2021) mentioned that layout plays a significant role in designing a game. Layout refers to the arrangement of a design element placed in a field to make the design attractive. (Hou et al., 2022) revealed that the younger generation has a tendency/interest in games with criteria that are easy to use and understand by them. The instructions in the Papasakan Game are easy to understand, as the survey results show that around 27.6% strongly agree, 69.7% agree, and 2.6% disagree that the instructions and gameplay are easily comprehensible. In addition, the survey also shows that around 22,4% strongly agree, 69,7% agree and 7,9% disagree that this game can be operated well and easily. A small percentage of respondents (7.9%) who answered disagreed that this game can be operated easily because of the internal factor of their phones that have storage and network limitations. Based on the response results, it can be concluded that Papasakan Game is an effective effort in introducing traditional Banten food to the younger generation.

CONCLUSION

Banten has various kinds of traditional food, with each region in Banten Province having its own special dish. In this research, five types of traditional foods that represent each region in Banten Province are presented: sate bandeng from Serang, kue balok menes from Pandeglang, special laksa noodles from Tangerang, leumang from Lebak, and rabeg from Cilegon. But ironically, the wealth of Banten's traditional food is little known by the younger generation. They

prefer modern food rather than traditional Banten food. Therefore, the presence of Papasakan: Interactive Cooking Game represents a modern innovation in introducing the younger generation to the unique history and preparation of Banten traditional food. The response results indicate that Papasakan: Interactive Cooking Game is considered interesting and can provide knowledge about traditional food to the younger generation. Papasakan: Interactive Cooking Game is an innovation developed by researchers, but it still has various shortcomings. The suggestion is that this game is expected to be used as a learning medium for the younger generation to more broadly and interestingly get to know traditional food, rather than boringly.

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