



Protection Geographical Indication of Cimpa Tuang Food: Measuring Cultural and Economic Value in Sukalaju Village

Dedek Harianto^{1*}, Ade Tamaria Sitanggang², Nadila Septiani Ritonga³, Rosaria Sianipar³, Parlaungan Gabriel Siahaan⁴, Reh Bungana Beru Perangin Angin⁵

¹ Mahasiswa Universitas Negeri Medan, Indonesia

² Mahasiswa Universitas Negeri Medan, Indonesia

³ Mahasiswa Universitas Negeri Medan, Indonesia

⁴ Dosen, Universitas Negeri Medan, Indonesia

⁵ Dosen, Universitas Negeri Medan, Indonesia

*Corresponding: kangzats@gmail.com

Receive: 17/05/2023

Accepted: 17/06/2023

Published: 01/10/2023

Abstract

Geographical Indication (GI) for cimpa food in the context of measuring the value of cultural and economic identity of a particular region. Cimpa food, as a culinary product with deep cultural roots, has a central role in a region's cultural identity, reflecting local history, traditions and culinary richness. However, challenges such as social, economic, and environmental changes have threatened the sustainability of cimpa food production and the integrity of its cultural identity. This research involved field research methods, surveys, historical analysis, and interviews with producers, local stakeholders. We focused our attention on one specific geographical area where cimpa food is produced. In addition, we measured the economic impact of cimpa food production and marketing, assessed the effectiveness of GI protection, and identified challenges and opportunities faced by producers. Our findings reveal that GI protection is an important measure to protect cimpa food from counterfeiting and unfair competition, while appropriate marketing strategies can expand the market for these products. This research not only provides practical benefits for local producers in developing their businesses, but also makes a theoretical contribution to the understanding of the relationship between food, culture, economics, and legal protection in the context of food products with specific geographical origins.

Keywords: Geographical Indication, Cimpa, Protection

Abstrak

Indikasi Geografis (IG) untuk makanan cimpa dalam konteks mengukur nilai identitas budaya dan ekonomi wilayah tertentu. Makanan cimpa, sebagai produk kuliner dengan akar budaya yang dalam, memiliki peran sentral dalam identitas budaya suatu wilayah, mencerminkan sejarah, tradisi, dan kekayaan kuliner lokal. Namun, tantangan seperti perubahan sosial, ekonomi, dan lingkungan telah mengancam keberlanjutan produksi makanan cimpa dan integritas identitas budayanya. Penelitian ini melibatkan metode penelitian lapangan, survei, analisis sejarah, dan wawancara dengan produsen, pemangku kepentingan lokal. Kami memfokuskan perhatian pada satu wilayah geografis tertentu di mana makanan cimpa dihasilkan. Selain itu, kami juga mengukur dampak ekonomi produksi dan pemasaran makanan cimpa, menilai efektivitas perlindungan IG, dan mengidentifikasi tantangan dan peluang yang dihadapi oleh produsen. Temuan kami mengungkapkan bahwa perlindungan IG adalah langkah penting untuk melindungi makanan cimpa dari pemalsuan dan persaingan yang tidak fair, sementara strategi pemasaran yang tepat dapat memperluas pasar bagi produk ini. Penelitian ini tidak hanya memberikan manfaat praktis bagi produsen lokal dalam mengembangkan bisnis mereka, tetapi juga memberikan kontribusi teoritis terhadap pemahaman tentang hubungan antara makanan, budaya, ekonomi, dan perlindungan hukum dalam konteks produk makanan dengan asal-usul geografis tertentu.

Kata Kunci: Indikasi Geografis, Cimpa, Pelindungan

Introduction

As quoted by dgip.go.id Geographical indication is part of intellectual property rights (HAKI) which includes trademarks, copyrights, product designs, patents, geographical indications, integrated circuit layout designs, trade secrets, and plant varieties. Based on an excerpt from business-law.binus.ac.id, Teaching means instructions or symbols and Geography comes from the word Geography which means the science of the earth. Geographical indications can be understood as an indication or sign that shows a region, characteristic or location on the earth's surface. Geographical Indications according to Article 1 Point 6 of Law Number 20 of 2016 concerning Trademarks and Geographical Indications have the content: "A mark indicating the region of origin of goods and/or products due to geographical environmental factors, including natural factors, human factors or a combination of both factors, which guarantees the reputation, quality and certain characteristics of the goods and products produced. Quoted from dgip.go.id Geographical indication is one type of intellectual property protection. The protection of geographical indications is different from the protection of other intellectual property rights, in that the property is general in nature and identifies a region as its trademark. Geographical indication is a mark indicating the region of origin of a product, which determines the quality, characteristics, and reputation of the product.

Cimpa is a traditional snack or cake from the Karo tribe in North Sumatra, Indonesia, cimpa is an important food in Karo culture and is served at various traditional events such as weddings, Annual Work festivals, Merdang Merdem, and funerals Nanatimisela(2017).

The protection of geographical indications is to protect producers and consumers from any misuse of the reputation of a geographical indication, protect the preservation of nature, protect the preservation of culture and knowledge, traditional knowledge of the community to produce products, strengthen the coordination of goods and build community

organizations, and increase income and business products of community welfare (Isnani 2019). If the Regional Government can protect their livelihood sources, it will certainly guarantee the lives of people who make these livelihoods. This will have an impact on the welfare of people whose livelihoods depend on natural products and crafts. Therefore, local governments must protect the natural and cultural resources in their regions. Quoted from dgip.go.id With the protection of geographical indications, it is hoped that the community can improve the marketing of goods or products in their area. Communities in the Sukajulu village area of Kabanjahe sub-district can benefit from GI for community economic development and local intellectuals.

Excerpts from dgip.go.id from legal awareness of Geographical Indications are not only addressed to the Central or Regional Government but the public must also understand Geographical Indications. To implement the protection of Geographical Indications, of course, one must understand Law Number 20 Year 2016 on Trademarks and Geographical Indications. The role of the Central and Local Governments is needed to provide assistance to the community (Lukito 2018). Socialize the urgency, benefits, and challenges of Geographical Indications at home and abroad through training/workshops, seminars, coaching, providing legal protection, and promoting Geographical Indication products or product development.

Research Methods

According to Priyono (2016: 1) The research method is a way of doing something by using the mind carefully to achieve goals. Sugiyono (2010: 15), explains that: Qualitative research methods are research methods based on positivist philosophy, used to consider the current state of the subject. The method we use in this research is a descriptive qualitative method with a descriptive approach. Descriptive is a problem statement intended to guide research to explore or portray the social situation to be studied in terms of depth, breadth and depth. Qualitative research focuses on one social

phenomenon, namely elections about the emotions and perceptions of research participants. In this study the author wants to know the protection of geographical indications of cimpa tuang food (measuring cultural and economic values in Sukajulu village).

Result and Discussion

Cimpa tuang is a typical karo food that is cooked by pouring it into a round pan. Cimpa tuang is a typical karo food that is always served in karo traditional events such as the process of worship, mengket house and other traditional events, but the most mandatory cimpa tuang is served in the karo tribe's 7 monthly event. The taste of cimpa tuang is sweet and savory and

there is a distinctive aroma from the cimpa tuang that is characteristic. Cimpa tuang must be round because the round shape of cimpa tuang means that the Karo tribe must always be united in advancing the tribe and the country. Cimpa tuang is not a staple food but without cimpa tuang then an event does not become complete. Cimpa tuang is freely traded in the market because cimpa tuang is a favorite of the community to make it a souvenir from the land of Karo. As for the making of cimpa tuang ingredients such as glutinous rice, sago, brown sugar, beef fat, and grated coconut, all the ingredients used are natural ingredients without artificial colors or sweeteners that make the cimpa tuang last for a long time, namely 2-3 days.

No	Responden	Jawaban
1	Pilot Sitepu	Based on the results of the interview, cimpa tuang is a typical karo food that is used as an important food in karo traditional events. The food quality of cimpa tuang lasts 2-3 days because it is cooked by roasting and does not use water. Cimpa tuang is still cultivated in the Karo traditional community, especially the most mandatory event is the 7th monthly event. Cimpa tuang was promoted during road construction about 30 years ago by the Karo district government. Cimpa tuang is not a staple food, but cimpa tuang is freely traded in the market. Cimpa tuang has not been protected by law or copyright. Making cimpa tuang uses ingredients such as glutinous rice, sago, eggs, coconut, and brown sugar mixed into one dough, after which the dough is baked on a teplon that has been smeared with cow's milk fat. This type of cimpa is usually provided as provisions or souvenirs from Karo. The making is also easier and the presentation is not as complicated as cimpa unung-unung.
2.	Jason tarigan	Cimpa tuang is a typical karo food that is very popular with children because it tastes delicious and savory. Cimpa tuang has a sweet and savory taste and delicious aroma. Cimpa tuang is still cultivated because it can be made into lunch or a typical Karo souvenir. The karo village government is preserving this cimpa tuang to young people today, because many young people today do not know the traditional specialties of their respective tribes. Cimpa tuang can be consumed during family events and cimpa tuang can also be traded in the free market. There is no legal protection or copyright of the cimpa tuang. The making of cimpa tuang includes all ingredients such as flour or glutinous rice flour, eggs, coconut and brown sugar mixed into one dough and then fried on a pan that has been smeared with beef fat.
3.	Umami Hayati Br Sitepu	Cimpa tuang adalah kue cemilan tradisional masyarakat karo yang memiliki rasa lezat dan unik. Cimpa tuang ini memiliki rasa yang unik dan tentunya terbuat dari bahan alami tanpa pemanis atau pewarna buatan. Cimpa tuang masih dibudidayakan di adat karo karena makanan

		<p>simple juga bisa dijadikan oleh-oleh khas karo. Cimpa tuang menjadi identitas kahas karo karena makanan ini selalu disajikan dalam acara adat karo seperti pernikahan, kerja tahunan, merdang merdeng atau kematian. Pemerintah desa pernah mensosialisasikan cimpa tuang ini kepada para masyarakat sekitar. Makanan cimpa tuang ini belum dilindungi oleh hukum ataupun hak cipta. Pembuatan cimpa tuang pertama-tama semua bahan seperti beras ketan, sagu, telur, kelapa, dan gula merah dicampur menjadi satu adonan, lalu digoreng diatas panci yang sudah dilapisi oleh lemak sapi.</p>
4.	Ema Elviana Br Ginting	<p>Cimpa tuang is a traditional snack cake of the Karo people that has a delicious and unique taste. Cimpa tuang has a unique flavor and is certainly made from natural ingredients without artificial sweeteners or dyes. Cimpa tuang is still cultivated in karo customs because simple food can also be used as a typical karo souvenir. Cimpa tuang has become a karo identity because this food is always served in karo traditional events such as weddings, annual work, merdang merdeng or death. The village government has socialized cimpa tuang to the local community. This cimpa tuang food has not been protected by law or copyright. To make cimpa tuang, all ingredients such as glutinous rice, sago, eggs, coconut, and brown sugar are first mixed into one dough, then fried on a pan that has been coated with beef fat.</p>
5.	Nopiyanti	<p>Cimpa tuang is the most favorite food for children, which is often called the pancake of the Karo tribe because the shape and method of making it is very similar to pancakes in general. Cimpa tuang tastes sweet and usually lasts only 2-3 days. The community still cultivates cimpa tuang tersbeut. Cimpa is also an attestation that the meeting is a gathering of Karo people. In Karo custom, cimpa symbolizes togetherness and unity among Karo people. The village government once introduced the cimpa to the community, and the community supported to advance the cimpa. Cimpa is not a staple food, but is only served in traditional events. There is no legal protection for the cimpa tuang. Cimpa tuang is made from glutinous rice flour, grated coconut, sugar, and cooking oil. The batter is melted and left for an hour before frying. Cimpa tuang is fried by pouring a ladle of well-mixed batter into a heated wok greased with beef fat.</p>
6.	Rona Br Sinuhaji	<p>This cimpa tuang is poured with each circle, so that the rounded thinking of the position, still continues in the karo custom. The quality of cimpa tuang lasts only 2-3 days because it is cooked by roasting and does not use water. Cimpa tuang is usually cultivated in traditional Karo events, namely the 7th monthly event must be mandatory. The identity of cimpa tuang is to be united in order to advance the tribe and the country. Cimpa tuang was once introduced at the Wak Manual Abri event during road construction. Cimpa tuang is freely traded in the market. It is not yet protected by law or copyright. Cimpa tuang ingredients include wheat flour, brown sugar, grated coconut, and cooking oil. The mixture is mixed until it becomes liquid and left for an hour before frying. Poured into a heated wok and greased with cooking oil.</p>
7.	Tena Vianti Br Bangun	<p>Cimpa tuang is a typical karo food that is an important food in traditional events, especially the most mandatory at the 7th monthly event. This cimpa</p>

		<p>has a delicious taste and savory fiber lasts only 2-3 days. There are still Karo people who cultivate the cimpa tuang food. This cimpa has a sweet and savory taste, this distinctive taste makes this cimpa an identity of the Karo community. Cimpa tuang is not freely traded and is not a staple food. This cimpa food has not been protected by law or copyright. In making cimpa tuang all ingredients such as glutinous rice, sago, eggs, coconut, brown sugar are mixed into one dough after which the dough is fried on a pan that has been smeared by beef fat.</p>
8.	Bebas Tarigan	<p>Cimpa tuang is the most favorite food for children, often referred to as Karo tribal pancakes. Cimpa itself has a sweet and savory taste that characterizes this food without leaving the philosophy contained in its manufacture. It is usually cultivated in the Karo traditional 7-month event. Cimpa tuang is a typical identity of the Karo tribe because this food is always served in traditional Karo events such as weddings, annual work, or merdang merdeng, and death. The village government introduces this cimpa tuang food to young people today, because many young people today do not recognize the typical food of their own tribe. Cimpa tuang can be consumed during family gatherings and can be traded in the market. There is no legal protection for the cimpa tuang. In making cimpa tuang all ingredients such as glutinous rice, sago, eggs, coconut, and brown sugar are mixed into one dough. After that, the dough is baked on a pan that has been smeared with beef fat. This type of cimpa is usually provided as a souvenir or souvenir, the making is easier and the presentation is not as complicated as cimpa unung-unung.</p>

Discussion

Based on research we conducted in Suka Julu Village, Barusjahe District, Karo Regency, Cimpa is one of the important foods for the Karo people. Cimpa must be present in every traditional event of the Karo tribe. Cimpa should be present at traditional weddings, work years or merdang merdang and death events. If a cimpa is not present at one of these traditional events then the traditional event is considered incomplete and imperfect. One of them is cimpa tuang which the author researched.

Cimpa tuang is cimpa that can be sold freely, and also cimpa tuang is made from ingredients such as flour or glutinous rice flour, eggs, coconut and brown sugar mixed into one dough and then fried on a pan that has been smeared with beef fat. Cimpa tuang is indeed sold freely, but in traditional Karo events, one of which is at the traditional seven-monthly cimpa tuang event, this cimpa tuang must be present, this cimpa tuang also lasts 1-3 days, the author also learned how to make this cimpa tuang, it turns out that making it is rather difficult because in the process of roasting this cimpa tuang must be flat, if it is not flat then the cimpa tuang is not finished.

Cimpa tuang can also be consumed like gathering with family and can also be traded. None yet, protected by law/copyright. With the great potential of the cimpa economic development sector, the Regional Government can pay attention to and support the development of cimpa as an effort to improve the economy.

Conclusion

Geographical protection aims to protect the distinctiveness of a product from counterfeiting or improper utilization, as well as providing opportunities and protection to the community of typical product producing areas to get the maximum benefit from these typical products. Meanwhile, a trademark is a sign with which a particular item is immortalized, where it is also necessary to immortalize the origin of the goods or guarantee the quality of the goods in comparison with similar goods made or served by other persons or corporate bodies. A geographical indication is a mark indicating the region of a good or product which is influenced by geographical environmental factors including

natural factors, human factors or a combination of both factors, to give the resulting good or product a certain reputation, quality and characteristics. A geographical indication of a good or product indicates to consumers that the product is produced in a certain place or has characteristics that come from the place of production. Because geographical indication is one component of intellectual property rights (IPR) that is important in trade activities, especially providing protection for trade commodities that are closely related to the name of the region or place of origin of the product goods. Cimpa is one of the most important foods for the Karo people. Likewise, the Karo tribe has its own food. In developing learning models to encourage students' critical thinking skills in schools.

Reference

- Dr. Priyono, M. (2016). *Metode Penelitian Kuantitatif*. Sidoarjo: Zifatama Publishing.
- INDIKASI GEOGRAFIS. Diakses pada 10 oktober 2023 dari <https://www.dgip.go.id/menu-utama/indikasi-geografis/pengenalan>
- Indonesia, Republik. 2016. "Undang-Undang RI Nomor 20 Tahun 2016 Tentang Merek Dan Indikasi Geografis." *Jdih Bpk Ri (I)*: 1–51. <https://peraturan.bpk.go.id/Home/Details/37595/uu-no-20-tahun-2016>.
- Isnani, I I. 2019. "Identifikasi Dan Pemanfaatan Indikasi Geografis Dan Indikasi Asal Melalui Program Pembinaan Pada Masyarakat." *Jurnal Pengabdian Hukum Indonesia* 2(1): 39–45.
- K.I. KOMUNAL. (2022). Diakses pada 10 oktober 2023 dari <https://dgip.go.id/artikel/detail-artikel/djki-tingkatkan-kesadaran-masyarakat-akan-indikasi-geografis-melalui-igis-2022?kategori=ki-komunal>
- KEKAYAAN INTELEKTUAL. Diakses pada 10 oktober 2023 dari <https://www.dgip.go.id/tentang-djki/kekayaan-intelektual>
- Lukito, Imam. 2018. "Peran Pemerintah Daerah Dalam Mendorong Potensi Indikasi Geografis

(Studi Pada Provinsi Kepulauan Riau)." *Jurnal Ilmiah Kebijakan Hukum* 12(3): 313.

Nanatimisela. 2017. Cimpa - Karo - Sumatera Utara. Diakses pada 17 oktober 2023 dari <https://budaya-indonesia.org/Cimpa-1>

PEMAHAMAN INDIKASI GEOGRAFIS DAN PENGARUHNYA TERHADAP MEREK. (20218). Diakses pada 10 oktober 2023 dari <https://business-law.binus.ac.id/2018/04/30/pemahaman-indikasi-geografis-dan-pengaruhnya-terhadap-merek/>

Sugiyono. 2010. Metode Penelitian Pendidikan Pendekatan Kuantitatif, kualitatif, dan R&D. Bandung: Alfabeta