



Cannabis Seeds as a Culinary Ingredient: A Sociological Study of the Acehnese Community

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Abstract

The purpose of this study was to examine marijuana seeds as a flavoring in food among the Acehnese people in the sociological review of Talcott Person. Marijuana based on the Aceh government policy in Aceh Qanun Number 8 of 2018 concerning Drug Abuse Prevention Facilities is a type of intoxicating item and is prohibited for consumption. However, from a cultural perspective, the Acehnese people use marijuana seeds as a flavoring and medicine. Regarding the research method, the author uses qualitative descriptive, while the approach is sociological. The author's primary sources were obtained from the results of observations, interviews and documentation. Secondary data were obtained from related books and journals. The results of the study obtained by the author are the phenomenon of the Acehnese people who use marijuana seeds as a flavoring that is still being implemented today and from sociological studies it has met the standards of Talcott Person's functional theory which is based on actions or cases carried out for a specific purpose. The use of marijuana seeds in cooking aims to make food more delicious and in meat broth cooking makes the meat soft and easy to chew.

Keywords: *Cannabi, Culinary, Sociology*

Introduction

Consuming food is a practice that has existed throughout human history (Utomo, sari, n.d. 2022), with various flavors that stimulate human appetite, such as cannabis seeds which are used as a cooking spice, especially in Aceh. Cannabis is a plant consisting of dried seeds, flowers, leaves and stems of cannabis sativa. Cannabis is widely used not only as a prohibited narcotic, but also has many uses for marijuana in other ways as an analgesic (pain reliever) in war situations, textile materials, ropes, brown oil, cooking, and so on. The idea that cannabis consumption arouses appetite is widespread and accepted according to conventional wisdom. From the perspective of international policy, there are several countries in the world that have legalized marijuana, such as Canada, Uruguay and several states in the European Union that have legalized the consumption of marijuana for recreational purposes and others. In fact, plants play a vital role in global food security as they provide a large portion of human caloric intake (Riyaz, 2023) and even human medicine.

The same thing was also conveyed by Denise C. Vidot in her article that the use of marijuana has been documented to increase appetite (C. Vidot, 2016). Now marijuana is not included in the list of drugs that are considered illegal or dangerous. The recommendations made by the World Health Organization (WHO) have been approved by the United Nations and certified for medical purposes. The Commission on Narcotic Drugs (CND), which consists of 53 countries, will decide, this is reported by the New York Times, where 27 European countries and the United States agree, while 25 other countries including China, Pakistan, and Russia oppose (Sorongan, 2024).

Basically, the cannabis plant has many benefits for human daily life, one of which is for food flavoring, medicine and others. However, the use of marijuana is prohibited in Indonesia, this is as stated in the Narcotics Law. According to the general provisions of law number 35 of 2009 concerning narcotics, narcotics are substances or drugs derived from plants or non-plants, both synthetic and semi-synthetic, which can cause a decrease or impairment of consciousness, loss of taste, or reduce to the point of eliminating pain, and can cause dependence. Narcotics are classified into several groups. So, Cannabis is a type of Narcotics class I. This type of marijuana is very helpful in medical practice and food to achieve these goals. However, if abused, such as being used not in accordance with medical indications or standard of care, the user will be very harmful.

The ability to use marijuana-type narcotics is also regulated in Law Number 35 of 2009, meaning that the use of marijuana based on the law can be used if it is for the purpose of scientific development. The development of science in question is education, the importance of training, research and honing a skill oriented to government institutions with the aim of maintaining security and conducting supervision and investigation. This can be exemplified as a skill to train narcotics tracking dogs played by the police, customs and narcotics agencies, namely the National Narcotic Agency and other agencies (Ayunda, 2021).

Regarding marijuana, it is still a concern regarding the ability to use it, including in terms of food. In anthropological studies, eating activities are very complex because they involve processing (how to cook), taste, and various beliefs (religion) (Prasetiyo, 2020). Cannabis in Indonesia which is used as one of the spices for food blending is a familiar thing, especially dishes from the island of Sumatra, namely Aceh, Medan and Padang (Compare, 2024). In the past, marijuana was only used by a few communities in different countries, but now it has become more widespread. However, in the modern era, marijuana has become a problem for people all over the world. Cannabis has the potential to take away common sense, damage physical and mental, and even threaten the future of humans (Hakim, 2004). In the Aceh region, local residents said that the use of marijuana is carried out starting from cooking, to mixing it with coffee or as an herbal medicine. In the case of coffee drinks mixed with cannabis to enhance the taste of coffee for consumption (Al Sifa, 2024).

The book *Tajul Muluk* by Aceh scholar Tengku Cik Kutarang, Sheikh Abbas bin Muhamamad al-'Asyi (Aceh) on the order of the Sultan. Which was *tahshin* by a scholar who graduated from Cairo. Namely Shaykh Ismail bin Abdul Muthallib al-Asyi, is historical proof that cannabis has been part of Acehnese society for hundreds of years. The book of *Tajul Muluk* provides religious foundations, including marijuana for medical purposes used by the people of Aceh. It has been mentioned that marijuana is used to treat diabetes and diabetes by boiling. The roots of the cannabis plant and then drinking the water and the people of Aceh also use cannabis plants for flavoring dishes and increasing appetite (Ayunda, 2021).

Departing from history based on the book *Tajul Muluk* that cannabis is used as medicine, in the culture of the Acehnese people cannabis is usually also processed as a spice in food, such as *belangong* sauce (goat or beef curry). In fact, some people use processed cannabis seasoning in Aceh noodles. Even though marijuana has a negative effect, the people of Aceh still consume

marijuana as a food flavoring. According to the Acehnese people, since ancient times, some people have consumed marijuana as a vegetable or food flavoring such as vegetable cimeng and for them there are no side effects (Helviza, 2016).

Cannabis is an intoxicating plant and is not good for consumption. However, in Aceh, marijuana is used as food or medicine. It should be noted that marijuana or cannabis functions as a herbal medicine made from the leaves, flowers, and shoots of the *Cannabis sativa* plant (Ramadan, 2023). This is due to the fact that cannabis has become part of the culture of medicine and the daily food of the Acehnese people (Zaman, 2006). The cuisine of major events in Aceh in some circles makes cannabis as a flavoring. So that it can be underlined that the use of cannabis cannot be separated from some groups of Acehnese people. Thus further research is needed on cannabis as a food flavoring in a sociological review.

Research on cannabis has been extensively researched, but the author will take some previous research as a reference in enriching the author's research. The previous research as intended by the author consists of several variables. The first variable the author took from previous research on the sociology of law consisting of a study written by Saffa Kirana Masloman on Legal Sociology Review of Drug Abuse In Legislative Members (DPRD Gorontalo District Case Study) (Masloman, 2020). Then a study written by Dian Cahya Sari entitled A Review of Legal Sociology on the Consumption of Alcoholic Beverages by Adolescents in Makassar City (Sari, 2015). A study written by Fatmah Taufik Hidayat with the title Muhakkamah Traditional Method in Islamic Views (A Sociological Survey of Law) (Hidayat, 2016). Then a study written by Indra Prayoga Hermanto, Arinto Nurcahyono entitled A Review of Legal Sociology Against Recidivists for the Crime of Motorcycle Theft in Banggai Regency (Nurcahyono, 2022). Then a review of legal sociology discussed by Putu Edgar Tanaya, A Review of Legal Sociology on Corporate Social Responsiveness (CSR) as Business Ethics and Social Ethics (Tanaya, 2016). Furthermore, the author also took several articles that discussed cannabis consumption, including a study researched by Wahyu Widodo on a Comparative Study of Working Memory Ability in Cannabis Addicts and Non-Cannabis Addicts (Widodo, 2014). Abdurrahman's research on Islamic Legal Views on Cannabis Dodol Consumption (Case Study in Darul Imarah Aceh Besar District) (Abdurrahman, 2020). Ilham's research also discussed cannabis entitled Cannabis Leaf Extract (*Cannabis Sativa* Linn) as an Anesthetic Agent for Koi Fish (*Cyprinus carpio* Koi). Agus Nuryadi also discussed marijuana consumption with an article entitled. The Use of Cannabis as a Drug from the

Perspective of Indonesian Criminal Law and Islamic Criminal Law (Nuryadi, 2020). Departing from previous research that discussed the sociology of law and cannabis consumption. The author makes previous research as one of the references to expand the horizon of research content. From some of the studies above it can be seen that there has been no recent research that discusses the topic of legal sociology review of cannabis seeds as a food flavoring in Aceh. So the author is very interested in dissecting. The phenomenon of Acehese people using cannabis seeds as a flavoring cuisine, which was analyzed using Talcot Person's sociological theory.

Research on Sociological Review of Cannabis as a Flavoring in Food Among Acehese People The author carefully uses a qualitative descriptive research method. In this case the author describes the community phenomenon regarding cannabis as a food spice, using a sociology approach. The author looks at it from the point of view of functional theory, namely the theory developed by Talcott Person. The data obtained is based on primary data sourced from interviews, observations and documentation. Meanwhile, secondary data is obtained from books, journals and articles relevant to the author's research title.

The occurrence of different views among the community and government regarding the use of marijuana in Aceh both in terms of legal implications, ethics, and health, this is what makes the issue interesting to study further. There are two questions to be answered in this article, first, why do Acehese people use marijuana seeds as a flavoring? Second, how is Talcott Person's sociological study of the culture of the Acehese people who use marijuana seeds as a flavoring in cooking? Thus, this article aims to examine and explain the basis and causes of the use of marijuana seeds in Acehese cooking as well as explain the sociological study developed by Talcott Person on the culture of the Acehese people who use marijuana seeds in cooking.

A few authors have researched and reviewed the issue of marijuana from various sides. But no study has been found that focuses on the specifications of marijuana seeds or seeds alone. By linking the cultural relationship of the Acehese people in the sociological study of Talcot Person. So in the author's opinion this is one of the novelties in the author's research. A number of previous researchers have studied marijuana from the perspective of its legal status in Indonesia. Such as the study conducted by Leonie Lokollo and friends (Lokollo et al, 2022). Syamsul Malik dan et all (Malik et al, 2020), Mir'atul Firdausi et all (Firdausi et al, 2022), Rani Dewi Kurniawati and Fahmi Ihwani Fadilah (Kurniawati & Fadilah, 2019). Other authors examine cannabis from the

perspective of its medicinal needs, such as the study conducted by Thomas R. Arkell et al (R. Arkell, et al, 2023), Davide Fortin, Jamie Corroon et al (Corroon et al, 2019), Wayne Hall et al (Hall et al, 2019), and Article Yuval Zolotov (Zolotov et al, 2021). A sociological study of marijuana in cooking was conducted by Nabila Maudiniah Fitri (Fitri dkk, 2023). Michele Baggio (Alberto Chong, n.d.) and article Robert F.X. Klein (F.X. Klein, 2017)

In the article written by Leoni, he discusses the Narcotics Law Formulation Policy used by the Community for Health Materials (Lokollo et al, 2022), while Syamsul Malik discussed the same thing about medical legislation regarding marijuana (Malik et al, 2020). As for Thomas R. Arkell et al (R. Arkell et al, 2023) dissecting prescription drugs containing marijuana has become an antidote for internal diseases for some patients to improve their health quality, but you still need to be careful in consuming this drug because at times it can be detrimental. While the article written by Nabila aims to socialize marijuana as a complementary ingredient in food, Robert's article produces an overview and review of food product analysis containing marijuana extract, as reported in scientific literature until 2016.

Based on previous studies as mentioned above, it can be underlined that marijuana has been widely studied both in terms of law or legality and from the medical needs perspective. So far, there has been no article that examines the marijuana seeds in the culture of Acehese society as a food flavoring by looking at it from the perspective of Talcott Person's theory.

Article about Cannabis Seeds as a Culinary Ingredient: A Sociological Study of the Acehese Community uses a qualitative descriptive research method, in this case the author describes the phenomenon of society regarding marijuana used as a food seasoning, using a sociological approach. The author sees it from a functional theory perspective, namely the theory developed by Talcot Person. The data obtained is based on primary data sourced from interviews with 3 people including the Beulangong soup cook and the community who enjoy Beulangong soup. While secondary data is obtained from Talcott Person's sociology book and several related journals that are relevant to the author's title.

Talcot Person's Sociological Concept

Experts generally agree that social science lies between natural science and cultural science. However, in more detail, where exactly it lies is a matter of debate, whether it is closer to natural science or cultural science. Structuralists, including anthropologists, view social science as being closer to cultural science.

They argue that the key to understanding society is to understand the values that exist in that society. This opinion is criticized by positivists, including sociologists, who state that values are essentially a product of social interaction in society (Miftahuddin, 2020).

A sociological perspective can be very helpful in understanding how Islamic law works in contemporary society. In general, about the sociological approach, it can be interpreted as an approach in the study of social sciences with the aim of knowing and explaining an event that is a social phenomenon. Legal sociology according to Soejono Soekanto is a knowledge in which analytically and empirically analyzes a reciprocal relationship between law and other social factors (Ali, 2015). R. Otte Salman stated that the Sociology of Law is a science that discusses the reciprocal relationship between law and other social factors empirically and analytically (Marinsah, 2018).

In sociology there are several theories, one of which is functional theory. This theory is based on the idea that everyone in society has their own (specific) goal in maintaining social order. This method emphasizes the linkages between parts of society, communities and how to work together to maintain social harmony.

Talcott Parsons A prominent figure in the theory of structural functionalism. Known as the initiator of functional structures, Parsons published the book *Structure of Social Action* in 1937. His work focuses on the problems of systems of action and social systems. The framework of the goal tool created by Parsons consists of three components. First, social action will be directed to a goal or already have it. Second, social action can occur because some elements are there, while others are used as a tool to achieve goals. Third, in general, social action is carried out based on the choice of tools and objectives (Meta, 2020). Departing from the framework of the tools made by the person, it can be understood that all actions made by humans can be known as the most fundamental form of social reality.

A Sociological Review of Cannabis Seeds as a Flavoring for Acehese Culinary

Marijuana based on Narcotics Law Number 35 of 2009 is a type of class I narcotics, meaning that marijuana is a natural narcotic (Law of the Republic of Indonesia Number 35 of Narcotics, 2009). The Indonesian government strictly prohibits everything related to narcotics (Sinani, 2017), this is also followed up by the Aceh Government through the Aceh government policy in Qanun Aceh

Number 8 of 2018 concerning Narcotics Abuse Prevention Facilities. The existence of Qanun in Aceh aims to implement Islamic law in a *Kafai* in Aceh. In terms of narcotics The Aceh government conducts various forms of socialization to the people of Aceh regarding the dangers of narcotics abuse. In social life, the use of marijuana-type narcotics is not only as a medicine but also as a food flavoring implemented by some Acehese people.

Acehnese cuisine is famous for its use of marijuana as a typical Acehese food ingredient. Of course, this food ingredient is familiar to the public (Mustaine, 2024). As we know, marijuana is a plant that is not good for consumption, because it is intoxicating. However, in Aceh, the plant is used as a food ingredient or medicine. This is because marijuana has become a tradition of medicine and food ingredients for the daily lives of the Acehese people (Fitria dkk, 2023). Cannabis has been used as a cooking spice since the time of Acehese ancestors. The use of marijuana as a seasoning in cooking has survived to this day. However, unlike before, its use is more closed. Since this plant belongs to the category of prohibited drugs, the government prohibits the use of this type of plant in any form.

Please note that not all parts of the cannabis plant can be used in food. The only thing that can be used for cooking seasoning is the seeds. Cannabis seeds can make meat tender, which will certainly make the dish more delicious. Soup foods are believed to be natural food preservatives, even with a mixture of cannabis seeds. So, there is no need for tools such as refrigerators or refrigerators to keep food fresh.

Aceh with all its rich natural resources and various flavors in the culinary field, cannabis is often used as a flavoring in dishes with raw materials (goat, deer, buffalo, even chicken and duck), such as curry *Beula Ngong Gravy*, *Dalica Gravy* and so on. The use of marijuana seeds in several Acehese dishes certainly has its own function and purpose, so that in certain areas, the Acehese people still use marijuana seeds as a flavor enhancer.

Based on the results of the research, the purpose of the marijuana seeds that are affixed to the *gravy* is to make meat in *gravy* soft. No matter how tough the cooked meat is, if it has been mixed with cannabis seeds, the meat in question will be perfectly tender. So, in this case, the people of Aceh make cannabis seeds as one of the mainstay spices in soup concoction. Marijuana, on the other hand, has magical powers that can cause a person to eat more and more because there is its own pleasure for devours to add rice many times (MTA interview, 2024).

The magical power caused by cannabis seeds is very much noticed by the people of Aceh who play the role of cooks *belangong soup*. In general, these cooks are men. As found among the people of Aceh, each village has its own cook who plays an important role in mixing and serving *belangeng sauce* on major cooking occasions, such as weddings, the Prophet's birthday and other festive parties (SBN interview, 2022). However, if the use of seeds is excessive, it will make a person fall asleep. When consuming something, humans should be more selective (Baihaki, 2017). Thus, it can be understood that this cook, in his attention to the side effects contained in marijuana, is of course very attentive and careful in measuring spices based on certain limits, in other words, within reasonable limits, never more, it can cause harm after a big meal is carried out.

There is a certain amount of use of cannabis seeds in a dish, because the purpose of cannabis seeds is to make beef, duck and others, tender and achieve perfect ripeness. As stated by one of the Acehese people that cooking duck curry sauce he uses enough cannabis seeds, namely cooking one curry/duck curry using a quarter of an ounce of crushed cannabis seeds (CN Interview, 2024). Followed by an interview with one of the people of Aceh Besar that he said that to this day the seeds are still used with the aim of making the sauce taste perfect on the tongue, their typical language is "fattening the gravy" and grinding the meat. In "*Belangeng soup*" not using garlic, as it is known that onion gives a savory taste, instead they simply use cannabis seeds. Of course, the amount of cannabis seeds added to it relatively adjusts the amount of meat and sauce that is cooked. So that the concoction of spices "*Belangeng soup*" This refers to each cook, different people have different doses, so this is the secret of the seasoning blender. But in fact, if it is associated between goat meat and beef, the amount of cannabis seed seasoning is less widely used in beef. This is because beef is tougher than goat (DD Interview, 2024) .

Based on the results of interviews with the author conducted with several Acehese people from 3 districts, namely Banda Aceh, Bireuen and Aceh Besar, the results were obtained that the use of cannabis seeds is still used by some Acehese people to this day. This is concocted by certain seasoners who are trusted by the people of Aceh. As the mainstay seasoners "*Kuah Beula Ngong*" beef, goat, buffalo, chicken and duck are categorized as tough meat in texture. So that people in certain areas make cannabis seeds as one of the mainstay spices that soften and tender meat in certain dishes. The use of cannabis in cooking is only used specifically for "*Kuah Beula Ngong*". With a dose that is not excessive. Because cooks or seasoners are very concerned about the use of these seeds which have side effects. So, the seasoner is very careful in measuring it. In

this case, it tends to be underlined that the use of the seeds is for primary purposes.

The phenomenon of Acehese society is reviewed in terms of sociology of Islamic law, where the purpose is trying to photograph Islamic community groups that have a social and cultural system that is built on their own system of values, beliefs, history, and morality. So, the author sees the phenomenon of Acehese people regarding cannabis seeds being used as a flavoring for cooking, this is a hereditary activity, so it has become a public secret among the people of Aceh.

There are no pros and cons among the Acehese people regarding this. The author analyzes this phenomenon based on the sociological approach with functional theory. Is to look at or research the phenomenon of society in terms of its function and purpose, identify the context of the behavior that is the object of research. The behavior of the Acehese people referred to here is a cooking culture, cannabis seeds that are added to cooking are objects in functional theory which are based on the idea that everyone in society has its own (specific) goal in maintaining social order. This method emphasizes the linkages between parts of society, communities and how to work together to maintain social harmony.

Based on the results of the interview that has been explained previously, the purpose of adding cannabis seeds in cooking is to make meat tender, and not tough. Acehese cuisine that uses cannabis seeds is "*Belangoeng soup*", is a soup that is cooked during major events such as walimah and the prophet's birthday, the goal is of course to maintain community harmony. The people of Aceh after attending a big event when the soup they eat is delicious, savory, and tender meat. They will feel happy and happy, because there is a sense of satisfaction after eating the soup. It will even become a hot topic during the waiting between fellow people, that the soup at the event is very tasty and others.

Thus, the cultural activities of the Acehese people that make cannabis seeds in cuisine are in line with the social approach in functional theory. On the other hand, everyone admits that marijuana abuse can result in losses, meaning there are certain side effects. But some Acehese people in growing cannabis seeds in cooking are not done excessively, because their goal is tender meat. This certainly does not have any negative effects that arise after eating *Belangeng sauce*. In fact, to this day, some Acehese people still cook soup using cannabis seeds. According to the author, sociologically using functional theory, the cooking activity using cannabis seeds as a flavoring has fulfilled the

functional theory, namely achieving its own goals. In other words, the phenomenon of Acehese people using marijuana seeds as a flavoring has met the functional theory standards of Talcott Person, this functional theory is a theory based on actions or things done because of a certain purpose. The use of marijuana seeds in cooking aims to make the food tastier and in meat broth dishes makes the meat soft and easy to chew. The use of cannabis seeds as a flavor enhancer has certain limitations, so please use cannabis seeds in cooking but still pay attention to certain measurements as determined by the culinary expert.

Based on the findings and research that the author has conducted in Aceh regarding marijuana seeds as a flavor enhancer, certain implications are obtained from various aspects of law, ethics, and health. In the legal aspect, marijuana is not allowed to be consumed, this refers to the Narcotics Law Number 35 of 2009 which is a type of class I narcotic, the government prohibits the public from consuming marijuana for any reason. Marijuana which is also part of medical activities certainly cannot be denied that at times the public uses marijuana as a medicine, as well as looking at the sociological study of the Acehese community which includes its ethics regarding the use of marijuana seeds. Therefore, the author really hopes that this research can be a solution for the government and the community. In consuming marijuana seeds specifically as a flavor enhancer which can only be prepared by certified chefs. The author also suggests that there be socialization and special training from the Aceh government to continue. To be able to carry out the Acehese culture which uses marijuana seeds. as a flavor enhancer but still pay attention to certain limitations, so that unwanted things do not happen.

Conclusion

Cannabis in Aceh is one of the culture in Acehese cuisine in particular *Belangong gravy*. The use of cannabis seeds in Aceh is still consumed as one of the spices of choice to make delicious dishes, but due to government policy, this use is carried out secretly. The book *Tajul Muluk* by Aceh scholar Tengku Cik Kutarang, Sheikh Abbas bin Muhamamad al-'Asyi (Aceh) on the order of the Sultan, which was tahshin by a scholar who graduated from Cairo, namely Shaykh Ismail bin Abdul Muthallib al-Asyi, is historical proof that cannabis has been part of Acehese society for hundreds of years. The book of *Tajul Muluk* provides religious foundations related to medical marijuana used by the people of Aceh, which has stated that marijuana is used to treat diabetes and diabetes

by boiling the roots of the cannabis plant and then drinking the water. People of Aceh also use cannabis plants for flavoring dishes and increasing appetite. To this day, some Acehnese people still cook soup using cannabis seeds. According to the author, sociologically using functional theory, cooking activities using cannabis seeds as flavorings have fulfilled the functional theory, namely achieving its own goals. So, it tends that this is good and can be done sustainably. By paying attention to the measures so that there are no side effects as prevailing today.

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