

Preserving The Cultural Practice of Processions by Packaging Healthy, Nutritious Food to Enhance Pride in Ancestral Culture

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Preserving The Cultural Practice of Processions by Packaging Healthy, Nutritious Food to Enhance Pride in Ancestral Culture

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ABSTRACT

Background: . The Buceng Guyup procession has become an annual event during the village cleansing ceremony, where seventeen buceng are collected from all neighborhood units (RW) in Sanan Wetan Village, showcasing local agricultural products from the area. This procession symbolizes the villagers' gratitude for their numerous blessings.

Research Methods: This research employs qualitative methods, enabling the researcher to directly observe phenomena and provide genuine and relevant insights based on interviews with knowledgeable individuals, such as village elders, community leaders, and religious figures. The Spradley concept is utilized to identify informants and gather first-hand data from the researcher in the field.

Research Result: The noble values contained in Buceng Guyup, such as gratitude, sharing, and togetherness, contribute to the enhancement of happiness and psychological well-being for both individuals and the community. Buceng Guyup often involves preparing nutritious food together, indirectly raising community awareness about the importance of nutritious food for physical and mental health. Nutritious food plays a crucial role in maintaining mental and emotional health, as good nutritional intake can prevent mental health issues such as depression and anxiety and improve cognitive function.

Conclusion: This is undoubtedly related to beliefs, attitudes, and social norms. Promoting nutritious food must consider these factors so that the messages conveyed are effective and can change community eating behaviors toward healthier choices. A sense of pride in ancestral culture is an important part of an individual's cultural identity; it strengthens the sense of belonging, self-identity, and self-esteem of individuals as part of that cultural group. Pride in ancestral culture helps individuals discover and reinforce their identities. We can build a healthier, happier, and stronger community by understanding and leveraging the connections between Buceng Guyup, nutritious food, and pride in ancestral culture.

BACKGROUND

Humans have fundamental needs for clothing, food, and shelter. Among these, food is one of the most essential and intrinsic requirements (Suryana 2005). Individuals must exert considerable effort to satisfy their basic needs and ensure the health and well-being of their families (cf. Domestic Trade Policy Center 2013; DKP 2014). A person's dignity and value are closely linked to fulfilling these basic needs, including

how they are obtained, processed, and adequately satisfied (Saliem and Ariani 2016). Social order and customary norms govern the needs of dignity and value, as they are integral to cultural heritage. Adherence to and respect for customary values and culture are highly regarded within the Javanese community (Self-Concept in Javanese Culture 2016), reflecting a sense of shared ownership and a commitment to preservation. To uphold harmony, all rules and orders are meticulously documented, either in written form or through established conventions. The Javanese prioritize maintaining harmonious relationships, emphasizing the importance of interpersonal harmony (Sartini 2009).

With the universe (Rukesi and Sunoto 2017) and adherence to existing norms (cf. Arimbawa and Santhyasa 2010). These social norms are consistently followed and upheld. This obedience is reflected in daily activities, encompassing lifestyle choices, the organization of living spaces, naming personal identities, menu selections, and eating practices. The sacredness of food can be observed in the arrangement of meals within traditional Javanese communities (Giri 2010) and in spatial organization (Kartono 2005). The local wisdom and nobility of the Javanese people are evident in all aspects of life. The intrinsic connection between eating and food is inseparable. Activities related to eating emphasize the act itself, where the Javanese community engages in various elements: the manner of eating, the utensils used, the organs involved in digestion, and overall eating behavior. The Javanese people highly uphold tradition because it stems from beliefs that are deeply rooted in their hearts. The reflection of human life manifested in creation, whether in objects, activities, or actions, is called culture. Koentjoroningrat argues that culture consists of at least three forms: ideas, activities, and works.

Traditions are handed down from ancestors to their descendants to ensure that the younger generation inherits and continues what has become customary. Similarly, the Buceng Guyup tradition is still practiced today and occurs annually. This activity aims to cultivate hope for enhancing the community's economy and safeguarding the population from disasters. This ritual carries a deep philosophical significance, representing the essence of harmonious relationships among humans, between humans and their God, and the astral realm that coexists with human existence.

From the description above, traditional activities encompass moral values and significant symbols. A practice maintained across generations evolves into a culture that becomes deeply ingrained in society and must be preserved to prevent it from fading in the face of increasing globalization. The concept of "guy up" in Buceng Guyup is closely linked to community psychology; "guy up" embodies values of togetherness, solidarity, and mutual support, which are fundamental to community psychology.

RESEARCH METHODS

This research employs qualitative methods, enabling the researcher to directly observe phenomena and provide genuine and relevant insights based on interviews with knowledgeable individuals, such as village elders, community leaders, and religious figures. The Spradley concept is utilized to identify informants and gather first-hand data from the researcher in the field. Additionally, data collection is carried out through documentary studies involving various documents pertinent to the research. After gathering relevant information regarding the Buceng Guyup procession, the researcher also assisted with the makeup of the PKK mothers accompanying the Buceng Guyup as a form of community service.

RESULTS AND DISCUSSION

The term "Buceng Guyup" was popularized by Indonesia's first President, Ir. Soekarno. The Buceng Guyup artifact can be found at Bung Karno's grave in Blitar City, where an image of a tumpeng (a cone-shaped rice dish) is depicted on the right side of the grave's gate. It is said that Bung Karno drew inspiration from Buceng Guyup when he sought to strengthen the Indonesian nation.

Buceng Guyup features a tumpeng that is paraded around, accompanied by various agricultural products. "polo pendem" refers to underground tubers, such as potatoes, cassava, and peanuts, symbolizing prosperity and land fertility. "Polo kesempar" denotes plants with fruits that grow by creeping or climbing, like long beans, which require another medium to support their growth. This plant holds significant cultural and economic value in Javanese life as a food source. "Polo gumandul" describes plants whose fruits hang or dangle from their trees, such as bananas, jackfruit, and papaya. The profound philosophy behind polo gumandul is that the fruits hanging from the tree represent the blessings and fortune granted by God Almighty.

Additionally, offerings include land animals like chickens, goats, ducks and airborne animals such as fish and birds. Buceng Guyup is a sacred offering consecrated with prayers, often called mantras. The goat used in the ceremony symbolizes an individual's sincerity regarding wealth, as goats symbolize prosperity and abundant blessings. Goat meat emphasizes the importance of sacrifice and serves as a reminder to live life.

The tumpeng carries symbolic meaning, representing the relationship between humans and God. Its towering shape resembles a mountain, symbolizing gratitude and appreciation to God Almighty for all the blessings received. The "ingkung," a whole chicken, symbolizes total submission to God and represents simplicity and wholeness, reminding individuals constantly to be thankful for what they possess. Meanwhile, "jajan pasar" consists of various traditional cakes with diverse shapes, colors, flavors, and ingredients; this variety symbolizes cultural richness and highlights the importance of appreciating differences and being grateful for God's gifts of biodiversity.

The "pisang raja" (king banana) symbolizes hope for a noble life, representing fertility and prosperity. This fruit holds significant value as it is often associated with wise and just leadership. Conversely, "jenang merah" and "jenang putih" serve as symbols to ward off misfortune.

Koentjaraningrat explains that culture, in its initial form, comprises ideas, values, and norms. Another aspect of culture is the habits or practices performed by the community as an expression of gratitude to the Almighty. Culture is inseparable from individual life, so humans are often called cultural beings. A ritual is an action aimed at establishing a connection with another realm, where individuals experience religious aspects through sacred actions, ceremonial elements, ritual tools, and the execution of the ritual itself. The Buceng Guyup ritual is a structured system part of existing customs and traditions.

The Buceng Guyup procession features various attractions showcasing traditional clothing, resembling a Javanese cultural parade. The profound message of Buceng Guyup within Javanese teachings encourages the community always to pay attention to the signs of nature around them. For instance, this is exemplified by holding a selamatan (a traditional feast) with a tumpeng. The term "guyup" represents family unity, inviting neighbors on both sides to come together, hoping their prayers will be answered. During the village cleansing ceremony, Buceng Guyup is utilized for worship, and the selamatan of earth offerings is used to express gratitude to God Almighty. Furthermore, it preserves ancestors' legacy, seeking abundant blessings and establishing a harmonious environment.

Whether ritualistic or ceremonial, ceremonies remind individuals of their existence and connection to the surrounding environment. The Buceng Guyup tradition has been an integral part of the community in Blitar City for a long time. According to Koentjaraningrat, tradition consists of a series of actions governed by the customs prevalent in society related to various events that typically occur within that community. The Buceng Guyup tradition represents a form of cultural heritage, where culture itself is a social legacy belonging to the community that upholds it.

Creation Of Buceng Guyup And The Implementation Of The Procession.

Buceng Guyup is created by all neighborhood units (RW) in the Sanan Wetan sub-district. One of the creators of Buceng Guyup in Sanan Wetan is RW 10. RT 10 in Sanan Wetan, Blitar City, consists of three RTs: RT 01, RT 02, and RT 03. The creation of Buceng Guyup takes place at the home of the head of RT 01, Mr. Sokojo, with the assistance of all residents of RW 10. The head of the Buceng Guyup implementation is the head of RT 02, Mr. Petrus. The creation of Buceng Guyup begins on Thursday. Residents with free time start helping from the morning; they shop for all the necessities for preparing Buceng Guyup, including materials to make the buceng and constructing the gunungan from plywood, among other things. This activity is carried out from morning until night until the gunungan is fully decorated. The residents work together harmoniously and cohesively; they do not hesitate to spend their money to buy food and drinks for those working on the Buceng Guyup, as the funds available are taken from each RT's treasury, which is used to create the Buceng Guyup, leaving no budget for the consumption of the community members involved in making it.

From a philosophical perspective, the Buceng Guyup tradition reflects the cooperation among the residents of Sanan Wetan, where the community enthusiastically engages in this culture. This tradition fosters

harmony, tranquility, and peace, reflecting the unity of the Sanan Wetan community in carrying out the tradition, from the preparation stage to the final process of the ritual.

Before the Buceng Guyup procession takes place, the women who serve as the Buceng's companions are beautified at the home of one of the residents. Lecturers from IIK Bhakti Wiyata do the makeup for free as a form of community service. The women accompanying the Buceng appear beautiful in traditional kebaya, with soft makeup, ready to walk and sway in rhythm to accompany the Buceng they have created.

The Buceng Guyup event, led by the sub-district head, the village head, and all the officials and residents of Sanan Wetan, takes place from 08:00 AM to 02:00 PM. The activity starts from the Sanan Wetan village office, then traverses Ahmad Yani Street, Dr. Soetomo Street, Sultan Agung Street, Diponegoro Street, and Sumatra Street, before concluding at Nias Street, at the ancestral grave of Sanan Wetan, namely the grave of Mbah Imam Sopingi. In the evening, the event will continue with Langen Beksan or Tayup, and the following day, there will be a wayang (puppet) performance that lasts all night. According to the village head of Sanan Wetan, Heri Sukotjo, Buceng Guyup is part of the village cleansing series to preserve culture and express gratitude to God.

The sub-district head of Sanan Wetan, Heru Eko Pramono, stated that cultural traditions like this need to be preserved as they are part of the wealth and local wisdom of Sanan Wetan. Reportedly, this routine agenda can attract tourists to visit. To achieve this, creativity and more appealing presentations are required. The key to success lies in the togetherness and solidarity of the community, as well as the harmonious synergy between the village officials and the residents of Sanan Wetan.

Essentially, the Buceng Guyup ceremony is an event to express gratitude and is aimed at seeking safety and protection from natural difficulties or obstacles. This aligns with the positive psychology perspective, as this tradition contains positive values such as gratitude, sharing, and togetherness, which can enhance the happiness and psychological well-being of individuals and the community. From an anthropological perspective, this ritual is an expression of the religious beliefs of the Javanese people, who are known to have faith in supernatural matters. This supernatural aspect is then connected to cosmology. Buceng Guyup is a dogmatic understanding integrated into daily customs. The Javanese community believes in the existence of danyang, which they consider to be their ancestors or progenitors, and they believe that these danyang will always protect and watch over their village. Therefore, Buceng Guyup is used to express gratitude and respect to them.

Mutually beneficial relationships and cooperation will create balance within the community, resulting in a peaceful, safe, and orderly society. Conversely, if harmful relationships occur, chaos may arise in diseases, disasters, plagues, pest attacks, etc. Therefore, the salvation ceremony for the Javanese community serves as a visualization of cosmic hopes.

Definition Of Behavior

There are various opinions regarding behavior. Behavior can be defined as a series of actions or reactions of an individual towards something, which then becomes a habit due to the values they believe in. Essentially, human behavior encompasses observable and unobservable actions or activities that arise from the interaction of humans with their environment, manifested in the form of knowledge, attitudes, and actions. More rationally, behavior can be understood as the response of an organism or individual to external stimuli. Two types of responses can be formed: passive responses and active responses. Passive responses are internal responses that occur within the individual and cannot be directly observed by others, while active responses are behaviors that can be directly observed (Adventus et al., 2019).

Several expert opinions on behavior are as follows: According to Notoatmodjo (2017), behavior from a biological perspective is the activities or actions the organism performs. Human behavior is complex, including speaking, dressing, walking, perception, emotions, thoughts, and motivation. Meanwhile, according to Skinner in Notoatmodjo (2014), behavior is defined as the response or reaction of an individual to stimuli from the outside. This process occurs when stimuli affect the organism, which reacts, making Skinner's theory known as "SOR" or Stimulus-Organism-Response.

Definition Of Culture

We often hear the term culture. This term originates from the Sanskrit word "buddayah," which is the plural form of "buddhi" (mind or intellect) and is interpreted as matters related to human intellect and reasoning. In English, culture is known as "culture," which comes from the Latin word "colere," meaning to cultivate or work, and can also be interpreted as farming or tilling the land. The term "culture" is sometimes translated as "Kultur" in Indonesian (Muhaimin, 2001; Aslan & Yunaldi, 2018). According to the Indonesian Dictionary, culture is defined as thoughts, customs, things that have developed, and habits that are difficult to change. People often consider culture and tradition synonyms in everyday life, where tradition is defined as visible habits (Indonesian Dictionary, 2005). Jerald G and Rober state that culture consists of shared mental programs influencing individual responses to their environment. This definition indicates that culture is reflected in daily behavior but is controlled by mental programs embedded within us. Thus, culture is not just visible behavior but is also something profound and internalized within each individual (Indonesian Dictionary, 2005).

Definition Of Cultural Behavior

According to experts, here are the definitions of cultural behavior or customs: Soekanto Argues that customs have a strong influence and bond within society. This bond is supported by and depends on the existing habits in the community. Raden Soepomo: According to him, customs are customary or synonymous with unwritten laws. This law functions as a convention within the state's legal system and becomes a regulation applicable to daily life in urban and rural areas. Harjito Notopuro: He states that customary law is an unwritten law. Society considers customs as guidelines for life that support justice and welfare. Jalaludin Tunsam: He explains that the term customs comes from the Arabic word 'adah,' which means habit or way. According to Jalaludin, customs contain cultural values, habits, norms, and laws in a region, with written and unwritten sanctions for those who violate customary law. Koen Cakraningrat: According to Koentjaraningrat, customs are an evolutionary form of culture or a depiction of behavior. Customs are norms or rules that are unwritten but binding, and violations will incur sanctions. Thus, cultural behavior can be defined as activities carried out by indigenous communities that are passed down from generation to generation. Customs are cultural behaviors established by the community and inherited from generation to generation, becoming characteristics of a region, such as the Buceng Guyup tradition in Sanan Wetan Sub-district, Blitar City.

Healthy And Nutritious Eating

Regarding healthy and nutritious food, healthy food is hygienic and nutritious. Food is considered hygienic if it does not contain disease-causing germs or toxins that can endanger health. The food ingredients to be consumed should contain a complete nutritional composition consisting of carbohydrates, fats, proteins, vitamins, minerals, and water. In Indonesia, this composition is known as "4 sehat 5 sempurna" (Hanifa, N. and Luthfeni, 2006). The substances contained in food are called nutrients, which are elements that benefit human health. Each type of food has different nutritional content, so the nutritional substances in one food vary from another. This difference can be seen in the types and amounts of nutrients present. Each nutrient has a specific function and cannot stand alone in building the body and carrying out metabolic processes.

Buceng Guyup, held by the community as an expression of gratitude to God Almighty, meets the criteria for nutritional adequacy as it aligns with the principles of a balanced diet. A balanced diet is consuming food rich in nutritional content, including staple foods, animal protein, plant-based protein, vegetables, and fruits (Depkes RI, 2014). A balanced menu consists of various types of food that fulfill nutritional needs according to the General Guidelines for Balanced Nutrition (PUGS).

Building substances come from plant-based materials such as legumes, tempeh, and tofu, as well as animal sources like eggs, fish, chicken, meat, milk, and processed products like cheese. These building substances are essential for the development of individual intelligence quality. Sources of regulatory substances include all vegetables and fruits rich in vitamins and minerals, which support the performance of body organs (Depkes RI, 2014).

Carbohydrate intake refers to the carbohydrates obtained from daily food and beverages. The layers of the tumpeng consist of several parts:

Portion of staple foods: The base layer of the tumpeng consists of staple foods, which include corn, rice, cassava, sweet potatoes, and other tubers commonly consumed by the Indonesian community. The recommended portion is 3-4 servings daily, with one serving of rice, ideally around 100 grams, equivalent to one medium-sized sweet potato (135 grams) or one piece of cassava (120 grams). The Balanced Nutrition Tumpeng encourages variety in staple food choices each day, not limited to rice alone.

Portion of fruits and vegetables: On the top layer are portions of fruits and vegetables. Consuming 3-4 servings of vegetables in one meal and 2-3 servings of fruits is recommended—fruits in a Day. For example, breakfast could consist of rice with side dishes and a bowl of spinach soup, lunch with rice and tamarind vegetable soup (a sour vegetable soup), and dinner with rice and capcay (stir-fried mixed vegetables). A variety of vegetables and fruits is also recommended throughout the day.

A portion of Protein Sources: Above the vegetables and fruits, there is a portion for protein sources, which can be from animal sources (fish, chicken, meat, eggs, milk, seafood) or plant sources (legumes, tempeh, tofu). Consuming 2-4 servings of protein sources each day is recommended. For instance, three servings could be divided into one piece of fish in the morning, one egg at lunch, and one glass of milk in the evening.

Portion of Salt, Sugar, and Oil: At the top of the Indonesian Nutrition Tumpeng food pyramid, there are images of sugar, salt, and oil, indicating that the consumption of these three should be limited. The recommended amounts are a maximum of 4 tablespoons of sugar, one teaspoon of salt, and five tablespoons of oil per day.

Nutritious food is very important for mental health, and good nutritional intake can influence a person's emotional well-being. Nutritional deficiencies can lead to issues such as depression, anxiety, and decreased cognitive function.

Enhancing Pride in Ancestral Culture

In Indonesia, it is important to note that customary law was first recognized as part of national law by the youth in 1928 during the Youth Congress. After Indonesia gained independence in 1948, Soepomo officially replaced the term "adatrecht," used by the Dutch scholar Vollenhoven, with customary law. Throughout the journey of Indonesia's constitutional law, from the Old Order and New Order to the Reform Order and constitutional amendments, the government has consistently provided a positive response to the enforcement of legal certainty from the perspective of customary law. This is reflected in TAP IX/MPR/2001 regarding Agrarian Reform and Natural Resource Management, which emphasizes the importance of recognition, respect, and protection of the rights of customary law communities.

The value of love for culture, especially local wisdom such as the Buceng Guyup tradition, requires support from the government and the community to remain sustainable. Efforts to preserve culture are outlined in the 1945 Constitution, Article 32 (1) and (2), which states that the state must advance Indonesian national culture amid world civilization by ensuring the community's freedom to maintain and develop it.

This effort aims to make Indonesia a cultured nation and must be instilled in the community, especially the younger generation, as the nation's successors. The encounter of Indonesian culture with the cultures of other nations, known as modern culture, presents a significant challenge.

Hardjosoemantri states that the attitude of togetherness is based on the belief that collective problem-solving is better than individual solutions. Complex issues must be approached with inter- and multidisciplinary methods and cross-sectoral collaboration, especially in multi-complex development. The attitude of togetherness in the context of "learning to live together," one of the pillars of education proposed by UNESCO, encompasses communal living habits, mutual respect, openness, and acceptance within a pluralistic society with diverse races, ethnicities, religions, and cultures. This concept emphasizes several key aspects: (1) respect, (2) kindness, (3) justice, and (4) responsibility.

A sense of pride is closely related to achievement, success, self-esteem, self-confidence, and productivity (Tracy & Robbins, 2007). When the community can master traditional activities, they will feel a sense of pride. This pride positively impacts cultural preservation, as the community will strive harder to

preserve its adopted culture (Pekrun, Elliot, & Maier, 2000). The community's success in learning to preserve its culture is closely linked to self-esteem (self-worth) [Zeigler-Hill, 2003]. Positive emotions such as enjoyment and pride that arise when learning about culture play a crucial role in enhancing the community's self-esteem. As previously explained, the more the community learns about traditional culture, the greater the likelihood of positive emotions such as enjoyment and pride emerging. The more the community feels happy and proud while learning about traditional culture, the more their self-esteem will increase, which will support preserving their traditional culture.

CONCLUSIONS

Implementing the Buceng Guyup tradition in the Sanan Wetan Sub-district serves as a means of gratitude to God, as the Sanan Wetan area is relatively safe, peaceful, and harmonious among residents and the entire government apparatus. Additionally, Buceng Guyup is a tradition continuously nurtured and maintained by the local government to ensure that the culture and traditions embodying local wisdom within the community do not fade away. Furthermore, the Buceng Guyup tradition fosters a spirit of mutual cooperation among residents, strengthening community members' social ties. This tradition creates a sense of belonging and a positive collective identity.

The noble values contained in Buceng Guyup, such as gratitude, sharing, and togetherness, contribute to the enhancement of happiness and psychological well-being for both individuals and the community. Buceng Guyup often involves preparing nutritious food together, indirectly raising community awareness about the importance of nutritious food for physical and mental health. Nutritious food plays a crucial role in maintaining mental and emotional health, as good nutritional intake can prevent mental health issues such as depression and anxiety and improve cognitive function.

This is undoubtedly related to beliefs, attitudes, and social norms. Promoting nutritious food must consider these factors so that the messages conveyed are effective and can change community eating behaviors toward healthier choices. A sense of pride in ancestral culture is an important part of an individual's cultural identity; it strengthens the sense of belonging, self-identity, and self-esteem of individuals as part of that cultural group. Pride in ancestral culture helps individuals discover and reinforce their identities. We can build a healthier, happier, and stronger community by understanding and leveraging the connections between Buceng Guyup, nutritious food, and pride in ancestral culture.

RECOMMENDATION

For the future, buceng guyup can be used as one of the economic icons of the city of blitar, with more attractive packaging, to increase the desire of young generations to preserve the tradition.

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