

## THE MEANING AND FUNCTION OF PECEL PITIK TRADITIONAL FOOD IN THE CUNGKING AREA, BANYUWANGI REGENCY

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### Abstract

Each country, society, or region has its own distinctive traditional foods, which can differentiate one from another. The typical food of a region or traditional culinary is considered important, apart from being a characteristic of an area it is also one of the tourist attractions. One of the areas that is very thick with culture and tradition is the city of Banyuwangi, the wealth and natural beauty of Banyuwangi are reflected in the culinary arts, wisdom and food culture that the Osing people have. Pecel Pitik is a traditional Osing dish which is a witness to the art of creating Banyuwangi rural food. This is certainly interesting for researchers to study about the meaning and function of this Pecel Pitik makanan. The methods and approaches used in this study are qualitative descriptive, digging up information in the form of oral data and notes from informants until they are presented and can be understood by the reader.

Keywords: Meaning, Function, Traditional Food

### INTRODUCTION

Each country, society, or region has its own distinctive traditional foods, which can differentiate one from another. These peculiarities can be related to the raw materials, taste, cooking methods, colors, shapes, presentations, and how to eat them (Acta Diurna, 2020). Various traditional food and culinary products are widely spread in various regions in the country, such as in Java, Sumatra, Kalimantan, Bali, Sulawesi, Nusa Tenggara, and others. The typical food of a region or traditional culinary is considered important, apart from being a characteristic of an area it is also one of the tourist attractions. In its development, culinary is often associated with the typical cuisine of a region or food that has its own uniqueness and taste (Chusmeru, 2009).

According to the decision of the workshop on the revitalization of the center for the study of traditional food in Yogyakarta in 2003, it has been agreed that the limitation of traditional food is food made from ingredients produced in the local area and processed with cars or technology that is mastered by the local community, the products have appearance, taste and aroma that are very well known and liked and even longed for by the community. It even becomes the identity of the community group of food origin and can be used as a means of uniting the nation and building a sense of love for the homeland. From another aspect, traditional food can be seen as an effort by the community to manage the production of their environment to ensure sustainability in managing their environmental production to ensure the sustainability of their living needs. Traditional

food in a region can be a mirror of the civilization and culture of a region, it will be served and enjoyed by that community as well (Ernayanti, 2023). On the other hand, the introduction and understanding of traditional foods is increasingly a step event because of the unavailability of new documents on traditional foods after 50 years have passed the state document entitled "Mustika Rasa" published during the Soekarno presidency. Therefore, documentation of this traditional food is very important to do (Santoso, 2017)

The habit of making traditional food, as is known to exist in the life of every community. Habits inherited from previous generations can also be called traditions. Tradition is defined as a hereditary habit that is still carried out in the community. A tradition is related to the customs in a community (society) that have been going on for a long time and are related to community activities (Kamus Indonesian, 1995). The pluralistic Indonesian nation has a variety of traditional foods which are at the same time the cultural wealth of the supporting community. How many traditional foods are owned by the Indonesian people such as rendang in the Minangkabau community, pempek in the Palembang community, betutu in the Balinese community, Pecel Pitik in the Banyuwangi community, and others. Traditional food is one of the riches that must be rediscovered as one of the cultural assets through revitalization and transformation processes. Therefore, traditional culinary is not only a culinary science but also a form of local wisdom (Wurianto, 2008). One of the areas that is very thick with culture and tradition is the city of Banyuwangi, the wealth and natural beauty of Banyuwangi are reflected in the culinary arts, wisdom and food culture that the Osing people have. The Osing people in Banyuwangi, especially those who live in the countryside among the expanses of rice fields, shady yards, and lush gardens are the guardians and preservers of ancient culinary heritage (Indriati, 2013)

Traditional societies have a habit of conveying advice indirectly. They sometimes use symbols or figuratives. One of these symbols is food (DawudAchroni, 2017). One of the things is the traditional food that is often used in events and activities of the Banyuwangi people themselves, namely Pecel Pitik. The food that is present in the cultural activities of this traditional community began to develop in the form of serving flavored fibers that are offered or served. Pecel Pitik is a food that has traditional values in the Banyuwangi community. A form of belief is a presentation presented in community activities.

Pecel Pitik is a traditional Osing dish which is a witness to the art of creating Banyuwangi rural food. This is in line with what Mbah Wari conveyed in an interview with the researcher, he said that Pecel Pitik in Cungking village whose ritual is related to the ancestors of Great-Grandfather Cungking has a strong connection with the people of Cungking and its surroundings. The Osing people know the ritual food served which is closely related to the customs of their people, which has been running for a long time. The knowledge of this food serving tradition lasts and is passed down from generation to generation. Everything is summarized in the form of cultural and spiritual understanding of ancient food whose conditions are related to religious values, even in the selection of ingredients in food, processing of food, and skills in processing it (Setiawan, 2016). Not only in the visible form of food, but also in the meaning and function contained in the food. From the meaning of Pecel Pitik, it has a hidden meaning that needs to be known by the wider community, which sometimes in society only sees in general without



There are also those whose intentions are different. One who I am a Food Piitiik Meaning I mean it is something that I'm not going to do it. A Glimpse of the Meaning of Sefunctions in namely:

- a. the Scarlet Witch Hunt Study; meaning food in the context of Meingavu culture in the practical and concrete aspects of the community (V. Iramayantu, 2004). Kepeircayaab is a community whose food is related to the keibiasaan (practice) of its food. In anthropology, eating disorders are a very complex matter because they involve the way of cooking, likes and dislikes, as there are various kepeircayaan (reliigii), taboos and peirseipsii miistiis (superstition) that are related to the category of eating: production, consumption and consumption of food (Fosteir and Andeirson, 1985:3 in V.Iirmayantii, 2004). Meilaluii feinomeina teirseibut, and in the balance of food, it will be intertwined with the categorii-categorii of the other cultures, such as the cateipeirtii kategorii of social interests, religion, peirekonomiian, scientific knowledge, technology, and so on.



Figure 2 Chicken Squirrel

Source; Personal Documentation 2023

- b. Keiyakiinan Reiliigiis; In a sense of the meaning of a very important position in religion as the subject of prayer, the sign of beirbagii and tiidak beirbagii, seirta eileimein from communion (Andeirson, 2005). This is the essence of the ritual that is carried out at the tomb of Danyang Deisa which is carried out in a special way by a special person. The only thing that can be done is to cook the food that is cooked in the middle of the night. When cooking who is assigned as a piidangan from a special event, in the morning of the day teipat the implementation of the activity that is concerned must be bathed by the rhythm of the teirleibiih first with a special intention of wuwung. Furthermore, seibeilum meimulaii beikeirja (cooking) he must recite a special mantra as well. Meiniiliik the way that deimiikiian iinii teirsiirat beibeirapa things, namely 1) the food that is filled is considered sacred because it must be sacred, 2) the event that serves as the background of the food is considered to be sacred, 3) the food that is served is considered sacred, 3) the food that is eaten is also considered sacred/tiinggii/main, that is, the Great-Grandfather of Ciilii is considered to be reciprocal and keiyakiinan by the community, this

shows that the food of the food is considered to be sacred, 3) the meaning of the food is considered sacred/tiinggii/main, that is, the Great-Grandfather of Ciilii is the one who is ridiculed and the keyakiinan by the community, this shows that the food of the food is also considered to be sacred/tiinggii/main, that is, the Great-Grandfather of Ciilii who is ridiculous and keyakiinan by the community, this shows that the food of the food is piitiliikii Seirta niilai reiliigiious in the keihiidupan of society, i.e. iitu iislam kejjawein.



Figure 3 Procession of praying together before the event

Source: Personal Documentation 2023

- c. Equality; From the food that is eaten in a ritual or event that is cultural, there is not a single food that is eaten without being imagined. Once the event is carried out, the food of Peiceil Piitiiik will be eaten in the same way that is done in the same way that is done with keiberkahan, when eating food it is obligatory to use your hands without using the sendok or other eating utensils. Eating beirsama iinii all people sit on the floor, or the ground and then eat beirsama or diedan kroyan. Eating beirsama iinii maintains a unity in a society.



Figure 4 Togetherness of the pecel phitik tradition event

Sumber: Dokumeintasii priibadii 2023

- d.
- e. Reilasii Geindeir; food can be used as a means of power in social contexts. Similar to the food that has been cooked and cooked by the mothers and also

the grandmothers who are seiteisaii mei, bring the event from the ritual that uses the food of the piitiik iinii. The most important thing is that the men who are present in the event are the ones who give it. The keiistiimeiwaaan of the event that is to get the food of Peiceil Piitiik iinii is the sat event teirseibut is an event that is open to the public to eat so that all guests who come can enjoy the tea party. This shows that in the event the guests are in the same position as the male.



Figure 5 The men who started the meal  
Sumbeir: Dokumeintasii priibadii 2023

- f. agrarian culture; Some of the food that is filled for the ritual of the event that is related to the food of Peiceil Piitiik is made with beiras or beirasal from beiras, followed by keilapa, kampong chicken, major vegetables, peanuts. All of the materials are very easy to find in the Cungkiing area where the area is very fertile, it can be tied that the agricultural community is an agrarian society.



Figure 6 Vegetables that are processed  
Sumbeir: Dokumeintasii Priibadii 2023



Figure 7 Processed vegetables  
Sumber: Dokumeintasii Priibadii 2023

- g. Toleiransii; The hiidangan of Peiceil Piiitiiik is said to be a hiidangan that miimiilkii the meaning of reiliigiius in a traditional ritual. However, at this time, teirseibut food can be eaten in a way that is suitable for the purpose of seilameitan in the benefit of tasyakuran by the foreign or wider community. This shows that the tolerance of the people of the country or the area of the food of Peiceil piiitiiik which is initiilalii meimiilkii niilalii reiliigiius in it.

### 3.2 Community Efforts in Maintaining the Preservation of Pecel Phitik Traditional Food in the Cungking Area

- 3.2.1 The efforts made by the peimeiriintah from the Mojopanggung village are to reciprocate beirkomuniikasii with the deisa community as well as the seiseipuh to teitap meileisiikan the tradition that is included in it can be hiidangan peiceil piiitiiik.
- 3.2.2 The social imberration is directed at the young people in the Cungking area so that they can understand how to make the food of Peiceil Piiitiiik according to the customs that have existed since ancient times.
- 3.2.3 To increase the research of Peiceil Piiitiiik to geineirasii miileiniial in an effort to research Peiceil Piiitiiik's traditional food.

## CONCLUSIONS

The traditional Peiceil Piiis a typical food of tribe Banyuwangii, from times. This dish is served, the | in a whole way in the. PePeiceil Piiinii also mecondition yai yai who has manpouse who can to cook Peiceil Pi. This food is meimpunyaii ni, the meaning of the function is that from iitu pethe community, sepeirangkat custom, beto temeiletaritariikan the typical food of the Osiinii to tediileistariikan seA Taste of the Wild Taste of |.

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