

Pecel Pithik: Tradition, Culture, and Its Impact on The Socioeconomic Welfare of Osingese People in Banyuwangi

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Abstract

This study aimed to explore and describe the existence of *pecel pithik* in the tradition of Osingese tribe of Banyuwangi and its impact on the social economic welfare of the very community. Qualitative approach method was used to achieve the purpose of this research. Data were collected through observation, in-depth interviews, note taking, and recording. Data analysis method operative in the study was descriptive qualitative method with thematic content analysis. This study has evinced that *pecel pithik* is a cultural asset of Osingese society, which is rooted in fundamental traditional agrarian values with *selamatan*, originally presented in rice fields in the form of *tumpeng* before harvest in the hope of good harvest and blessing. This was done to improve the society's welfare and elevate their degree. Today, *pecel pithik* presented at rituals

(*selamatan*) such as *barong ider bumi* and *tumpeng sewu (bersih desa)*. *Pecel Pithik* has now been a potential of socioeconomic capital for regional progress as a resource of economic development to improve societies' welfare.

[Penelitian ini bertujuan menggali dan mendeskripsikan fenomena keberadaan menu *pecel pithik* dalam tradisi suku Using dan dampaknya terhadap kesejahteraan sosial ekonomi masyarakat Using Banyuwangi. Metode pendekatan kualitatif digunakan untuk mencapai tujuan penelitian ini. Data dikumpulkan melalui observasi partisipasi, wawancara mendalam, pencatatan, dan perekaman. Metode analisis data yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif dengan *thematic content analysis*. Penelitian ini menghasilkan temuan bahwa *pecel pithik* merupakan aset budaya Using yang berakar pada nilai-nilai dasar agraris tradisional dengan *slamatan* yang pada awalnya disajikan di sawah dalam bentuk tumpeng menjelang panen dengan harapan hasil panennya baik dan berkah, sehingga dapat meningkatkan kesejahteraan masyarakat dan meninggikan derajat; Kini *pecel pithik* disajikan pada acara ritual-ritual (*slamatan*) diantaranya *barong ider bumi* dan *tumpeng sewu (bersih desa)*. Khasanah budaya *pecel pithik* ini kini merupakan potensi modal sosial ekonomi bagi kemajuan daerah sebagai sumberdaya pembangunan ekonomi untuk meningkatkan kesejahteraan masyarakat.]

Keywords: *pecel pithik*; Osingese; tradition; culture; Banyuwangi

Introduction

The people of Banyuwangi have unique terms for traditional food and snack. The uniqueness lies in the names of traditional food and snacks, which are related to the traditions of Banyuwangi society. The traditional food and snacks of the community are associated with all traditions, *inter alia* the tradition of moving into a new house, marriage, the seven-month tradition (*Tingkeban*), birthday, *selapanan bayi*, *mudun lemah*, death, the tradition of Prophet's Mawlid, tradition

of *Suro* month, *Bersih Desa*, and *Kebo-keboan*. One of the foods that is always present in all Osingese societies is *pecel pithik*¹.

Pecel pithik is a typical food of Osingese community of Banyuwangi, derived from the ancestors' recipes and including fancy foods in its era². *Pecel pithik* is one of the traditional foods made of chicken and specially cooked with a distinctive spices. In addition to its sacred nature, this food is also a very unique because it is served with a mixture of grated coconut, peanut spice, and spicy seasoning so as to produce a very distinctive flavor. In addition, it requires the meat of young chicken., so it has a more tender texture of meat.³ (Anonymous, 2015). *Pecel pithik* is part of Indonesian local wisdom that needs to be preserved. This needs to be done given the threat of claims from other countries as what had happened to *rendang* from West Sumatra claimed by the Malaysian government⁴.

A preliminary observation was conducted by the researchers on two informants as part of Osingese community living in Licin sub-district as one of the homes to Osingese society in Banyuwangi district. Based on the interviews with informants, it was found out that *pecel pithik* had already been preserved in every cultural activity, but there has been no standardization in health aspects. *Pecel pithik* in the tradition of Osingese community is prepared with recipes and procedures passed from generation to generation, including its preparation of ingredients, processing, and presentation. The informants also stated that there was no specific dose in preparing the

¹A. Kusumaningtyas, B.Wibisono, Kusnadi, "Penggunaan istilah makanan dan jajanan tradisional pada masyarakat di kabupaten banyuwangi sebuah kajian etnolinguistik," *Jurnal Publika Budaya* 1, no. 1 (2013): 1-9

² D. Soetopo, , "Hegemoni Kepala Desa dalam Tradisi Selamatan Kampung dan Ider Bumi di Rejosari Kecamatan Glagah Kabupaten Banyuwangi," *Khasanah Pendidikan* 10, no. 1 (2016)

³Anonim, "Pecel Pitik Makanan Tradisional," *Negeriku Indonesiaku Bhineka Tunggal Ika* (2015), <http://www.negerikuindonesia.com/2015/09/pecel-pitik-makanan-tradisional-dari.html>.

⁴ E. Y. Kristanti, "Perang Kuliner Ala Malaysia Ini Daftar 100 Makanan yang Diklaim Malaysia," *Viva*, 27 September 2009, <http://nasional.news.viva.co.id/news/read/92497-ini-100-daftar-makanan-yang-diklaim-malaysia,2009>.

ingredients, and was only adapted to the simple equipment owned by the cook.

The society is a unique, making a huge number of scholars interested in researching and writing about Osingese community, particularly related to their language, art, oral literature, anthropology, and other aspects. Cultural and religious activities in Osingese society have varying patterns of movement and space, established in an activity called *selamatan*.

The biggest activities of *selamatan* which has always been done by Osingese people every year are *Selong Barong Ider Bumi*, *Selang Tumpeng Sewu*, and *Selamatan Rebowekasan*⁵. There are similarities in the process in each *selamatan* in that each tradition involves eating together with the typical menu of Banyuwangi, *pecel pithik*.

The study on *pecel pithik* in particular still has not existed. It is commonly included in the discussion in several studies, which reveal the problem of cultural *selamatan* in Osingese community. The result of the study corroborated that *selamatan* activity is *selamatan ider bumi* and *selamatan tumpeng sewu*, while for other *selamatan*s, related to life cycle (pregnancy, birth, circumcision, marriage, and death) the tradition is not done routinely.⁶ In each of these rituals people always include *pecel pithik* served.

Ider Bumi consists of four stages, including preparing tumpeng pecel pithik in *pawon* (kitchen), gathering in *barong* house, procession, and eating together. As for *Tumpeng Sewu*, this is followed by the public on Monday or Friday in the first week of Hajj month. It aims to protect the village from a catastrophe called *Pagebuk*, and as a manifestation of gratitude.⁷ After they perform the ritual of sunning mattress with the same motif, which is red and black, at around 09.00 am, people, especially women, start preparing *tumpeng pecel pithik*. The preparation is done before maghrib and then followed by putting

⁵ T. K.H.M. Nur, N. S. Antariksa, "Pelestarian Pola Permukiman Masyarakat Osing di Desa Kemiren Kabupaten Banyuwangi," *Jurnal Tata Kelola dan Daerah*. 2, no 1 (2010): 59-73

⁶ Nur, "Pelestarian Pola Permukiman Masyarakat Osing di Desa Kemiren Kabupaten Banyuwangi," 59-73

⁷ Nur, "Pelestarian Pola Permukiman Masyarakat Osing di Desa Kemiren Kabupaten Banyuwangi,"

oncor ajug-ajug (torch sitting) on the edge of the village road. After completing *maghrib* prayer, the community gathered on the main roadside to run the process of *selamatan*⁸.

Pecel pithik can be said as the traditional menu mandatory for the community in various activities related to traditional ceremonies and traditions. The menu is actually quite simple because the ingredients only include chicken, coconut, and some special spices. However, the food safety aspects of the menu also need to be taken into account. Chicken's meat is one of the livestock products that are often consumed by the community because of high protein nutrition at an affordable price. However, poor chicken meat processing can increase microbial growth. Contamination of chicken meat by microbes can occur before and after the animals are cut. Microbial pollution occurs at any juncture between farming process and serving the menu on dinner table. The sources of contamination include 1) chicken (skin, nails, and innards), 2) workers/ humans who contaminate chicken products through clothes, hair, nose, mouth, hands, fingers, nails, and footwear, 3) cutting tool/cutting board, knife), 4) building (floor), and 5) environment (air, water, soil). Chicken meat contaminated with microbes which exceeds the health threshold will become slimy, mildew, shrunken, putrid, and untasty, leading to health problems when consumed⁹. Microbes that can contaminate chicken meat include *Salmonella sp.*, *E. Coli*, *Coliform*, *Staphylococcus sp.*, and *Pseudomonas*^{10 11}.

⁸ Nur, "Pelestarian Pola Permukiman Masyarakat Osing di Desa Kemiren Kabupaten Banyuwangi," 59-73

⁹ T.F. Djaafar, S. Rahayu, "Cemaran Mikroba pada Produk Pertanian, Penyakit yang ditimbulkan dan Pencegahannya," *Jurnal Penelitian dan Pengembangan Pertanian* 26, no 2, (2007): 67-75

¹⁰ E. Gustiani, "Pengendalian Cemaran Mikroba Pada Bahan Pangan Asal Ternak (Daging dan Susu) Mulai dari Peternakan Sampal Dihidangkan," *Jurnal Litbang Pertanian* 28, no. 3, (2009): 96-100

¹¹ Andriani, "Escherichia coli 0157 H:7 sebagai Penyebab Penyakit Zoonosis," In *Prosiding Lokakarya Nasional Penyakit Zoonosis*, (Pusat Penelitian dan Pengembangan Peternakan Bogor, 2005)

So far, there has never been any study on quality standard concerned with safety of Banyuwangi traditional food. *Pecel pithik* of Banyuwangi, as one part of the nation's culture, needs to be well understood and put under in-depth study.

Backgrounded by the above discussion, the present study deemed investigation germane to anthropological and health aspect of *Pecel Pithik* important. Thus, the specific novelty of this study, which differed from previous studies, was that the previous studies related to *pecel pithik* were more concerned with Osingese tradition and culture involving the same menu, *pecel pithik*. By contrast, the present research emphasized on its socioeconomic impact.

Therefore, the present research was expected to shed a new perspective on the study of public health anthropology, especially the study of *pecel pithik* as the traditional culinary of Osingese society. To be specific, the research focus was scrutinized from the aspect of health. It was also expected to be a reference for anthropologists and nutritionists in the future studies related to the quality of other traditional foods in Indonesia.

From a theoretical point of view, the results of this study lent themselves to serving as a reference for future studies related to the societal traditions and socio-cultural aspects of Osingese society. From a practical point of view, the results were expected to be a reference for culinary practitioners, health practitioners, academics, culturalists, and pertinent agencies as a strategic cornerstones in designing food and nutrition programs as means for community empowerment. The outcome of the research was expected to enrich the current body of knowledge concerned with Health Anthropology. Based on the abovementioned elaboration, the present study delved into the following research questions: *how is the existence of pecel pithik in the tradition and culture of Osingese community?* and *what are its socioeconomic impacts on society's welfare?*

Methods

The method used to achieve the purpose of this study was a qualitative approach. This method was chosen because the researchers aimed to study how health standardization on *pecel pithik* in tribal tradition of Osingese community of Banyuwangi, from the perspective

and experience of the informants. The researchers, deploying phenomenological spectacles, sought to understand the meaning of events and their relation to people in certain situations¹².

The research site was Kemiren village and several other areas in Banyuwangi district. Kemiren village was chosen as the research site because of the existence of Osingese culture, particularly related to the extended existence of *pecel pithik*.

The data were obtained from three sources. The primary data were collected from direct participatory observation and interviews from Osingese community leaders and citizens. Second, the secondary data were obtained from the humanists and academics who delved into Osingese cultures.

Data collection methods, qualitative in nature, which was independent compared to the other observation and data analysis technique, were in-depth interview, participatory observation, documentation, and internet research¹³. Data collection techniques operative in the study included in-depth interview, observation, and documentation (note taking and recording). The interview was also performed by including open-ended questions, which were aimed to provide more opportunity to the informants to impart as much information as possible. Therefore, the researcher could gain in-depth information regarding the tradition of *pecel pithik*.

Observation is a planned procedure aimed at investigating and recording the number and extent of certain activity related to an issue under investigation. The researchers acted as observers, meaning that the researchers became a member of the group under investigation. As a result, the researchers were required to stay at the research site in order to observe the preparation of ingredients and processing *pecel pithik* by Osingese community¹⁴.

Data recording was carried out to record details obtained from the site, in that all data and information gathered were put into detailed

¹² L.J. Moleong, *Metodologi Penelitian Kualitatif Edisi Revisi* (Bandung: PT. Remaja Rosdakarya, 2010).

¹³ B. Bungin, *Metode Penelitian* (Jakarta: IKAPI, 2010)

¹⁴ S. Notoatmodjo, *Metodologi Penelitian Kesehatan* (Jakarta: Rineka Cipta, 2010)

recording on the same day. The collected data through participatory observation, field note, and recording were transcribed into written data. The recording was performed to capture the communication and interview to overcome the researchers' limit in capturing the communication in the observation and interview.

The data collected were probed and then classified, subsequently followed by interpretation in the form of descriptive-qualitative analysis. With this analysis model, in-depth discussion and analysis on the data obtained were carried out.

There were two techniques used to test the validity of data, including (1) triangulation, i.e. comparing two data from different informants, followed by drawing conclusion concerned with whether the two data were different or supported one another; (2) verification, which was field investigation delving into whether the data obtained were representative of the existing field reality. To obtain the confidence level of the research result, the present study was consummated with dissemination and discussing the research results with the experts in relevant disciplines with similar research concerns as an effort to analyze the deficiencies (negative case) of the research.

Results and Discussion

Kemiren Village as Cultural Tourism Village

Formerly, Kemiren village, when first discovered, was still a forest and there were many trees of candlenut and durian (durian), so from that time the area was called "Kemiren". Historically, the people of Kemiren village came from those who alienated from the Majapahit kingdom after the kingdom had collapsed around 1478 B.C. In addition to the eastern tip of the island of Java, Majapahit people also fled to Mount Bromo (*Tengger* tribe) in Probolinggo district and the island of Bali. This alienated group then established Blambangan kingdom in Banyuwangi with Hindu-Buddhist culture as a part of Majapahit. Then the people of Blambangan were in charge for two hundred years before their kingdom fell into the hands of the Islamic Mataram kingdom in 1743 B.C.

Kemiren village was established in Dutch colonial era in the 1830s. Initially, this village was just a line of green paddies and forests belonging to the residents of Cungking village who supposedly became

the forerunner of Osingese community of Banyuwangi. Up until now, Cungking village, located about 5 km east of Kemiren, still exists. However, Cungking village has become an urban village. At that time, Cungking people chose to hide in the fields to avoid the Dutch army. Residents were reluctant to return to their home village in Cungking. So, the forest was cleared for settlement. This forest was overgrown with pecan trees and durian. So, from this village called Kemiren. The first village was headed by a chief named Walik. Unfortunately, no clear source points out who Walik was. It was said that he was one of the descendants of noble family.

The total population of Kemiren village was 2,491 people consisting of 1,230 males and 1,261 females, spread over 894 heads of households. Kemiren village has been established as a village that is used as a cultural heritage to preserve *Osingeneseness*. The village is unique not only for its language but also for the uniqueness of the societal tradition that consider *buyut cili* as a sacred site where every Monday and Friday night the residents perform a celebration and always do prayer by bringing *pecel pithik* or commonly known as the roasted chicken *urap-urap* to *Mbah Buyut Cili* site who is believed to be one of the ancestors. In addition, for immigrants who stay overnight in this village are also recommended to pilgrimage to *Mbah Buyut Cili* as they can ask for permission for his safety and succeed their affairs during their stay in Kemiren village. Moreover, *Mbah Buyut Cili* is believed to grant the request of the pilgrim community, provided that the request is decent. One way to do so is to ask various flowers in the tomb to the guardian of the tomb, then the flowers are mixed with drinking water. They have to read *basmallah* and *shalawat* 3 times.

Kemiren is one of the villages announced as a tourism-center village, located strategically in a region by which travellers pass to Ijen crater. This village has an area of 117,052 m², overarching up to 3 km on both sides and limited by two rivers, Gulung river and Sobo river flowing from the west to the east. There is a 5-meter wide asphalt road in the center which connects this village with Banyuwangi on the east side and Taman Suruh swimming pool as well as Kalibendo plantation in the west.

The boundaries of the village are as follows. To the North is Jambesari village; to the South is Olehsari village; to the West is Tamansuruh village; and to the East is Banjarsari village. The village is located at an altitude of 144 m above sea level, which is categorized as the low topography with rainfall intensity of 2,000 mm/year so it has an average air temperature ranging from 22° C to 26° C. The village is quite nice and interesting, on the basis of its temperature and sightseeing sites. During the day, especially on holidays, the road that divides Kemiren village is quite crowded by public and private vehicles that go to Tamansuruh pool, Kalibendo plantation or to the tourism site, Osingese village.

Economic Structure of Osingese Society

The Osingese ethnic group was the first ethnic group to inhabit the area located on the eastern tip of Java island, so they were often said to be indigenous people of the area now called Banyuwangi. Thus, the terminology of *Osing* came from *sing* was often also pronounced *using*, *osing*, or *sing*-meaning 'no,' which was then interpreted as people who did “not” take part to evacuate regardless of Puputan war. As a corollary, they remained in Blambangan region, making them known as *wong/lare Using (wong Blambangan or wong Banyuwangen)*¹⁵.

When seen from their hometown's topography, generally the home to Osingese community was located on the slopes of the volcano, resulting in the ubiquity of farmers and planters. Various types of agricultural products were prevalent, consisting of rice, corn, cassava, sweet potato, potato, tomato, onion, beans, eggplant, cucumber, and so on. In addition, there were also plantation products, including coconut, coffee, cloves, *randu*, mango, durian, banana, rambutan, papaya, avocado, orange, and star fruit. There were also people who breed and trade, so that Osingese community had diverse ways of earning money. Even from industrial products, there were many woven, placemate, carvings, and other handicrafts.

Basically as farmers and ranchers, the people of Osingese community had the rudimentary and even conservative skills. Therefore,

¹⁵ Darusuprpta, “Babad Blambangan” (Unpublished Dissertation, Universitas Gadjah Mada, 1984)

they needed training and the introduction to appropriate small-scale technology to improve their productivity.

Osingese tribe was a tribe that had various mixtures of cultures, diverse arts, coupled with the culture of the so much friendly people, well maintained mutual cooperation, voluntary work, hospitality, and even paying a visit to each other as well as donation. This diversity makes Banyuwangi area, especially Kemiren village, serve as a tourist destination that still maintains Osingese cultural values by local government.

Culture and Religion in Perspective of Bayuwangi Wong Using

Osingese culture was a culture rooted in fundamental traditional agrarian values with *selamatan* as the projection of the values of harmony¹⁶, which at the same time formed the expression of the harmonious relationship of microcosmic and macrocosmic world. Also, it reflected the characteristics of Javanese culture in general¹⁷.

Based on such a prototype, the study has justified that Osingese culture was rooted in agrarian values that were actualized in the form of *selamatan*, projected to consistently maintain the harmony of both among humans and between humans with nature. Thus, the community could always work hand-in-hand to improve the welfare of their lives and maintain the natural sustainability.

Therefore, cultural activities in Kemiren village were not only related to community groups and livelihood activities, but there were also activities related to life cycle and safety. Activities associated with the life cycle included the *selamatan* of pregnancy, birth, circumcision, marriage, and death. The patterns of movement and space used in life cycle *selamatan* were as follows:

- 1) *Selamatan* pregnancy consisted of three stages, *inter alia*, *Nyelameti Telu*, *Tingkeban*, and *Nyelameti Procot*. The space

¹⁶ H.S.P. Saputra, *Memuja Mantra Sabuk Mangir dan Jaran Goyang Masyarakat Suku Using Banyuwangi* (Yogyakarta: LkiS, 2007)

¹⁷ A. Haryono, A. Sofyan, Samudji, "The Tradition of Melayokaken in Using Society: The Causal Factors and Its Impacts," *Humaniora* 29, no. 1 (2017): 37-45

used was micro space, i.e. inside the house. *Selamatan* of giving birth consisted of four stages, involving *Sepasar*, *Selapan*, *Nyukit Lemah* and *Mudun Lemah*. The spaces required were home and yard.

- 2) Circumcision in Osingese community referred to as *ngoloni*, because before the circumcision, the boy had to be embraced. Approaching circumcision, the boy paraded around the village first. The main road of Kemiren village was the main place in the procession. After the procession, the next process was carried out inside the house and on the yard.
- 3) Osingese community in Kemiren village knew several forms of marriage, which included *melayokaken*, *ngeboni*, and *angkat-angkatan*.

“*melayokaken* has another term, which is ‘*colong*’ in Javanese, which means ‘steal’ in Indonesian language. It is because the man carries the woman away without being known by woman’s parents. *Melayokaken* generally occurs as the man does not get the approval from the woman’s family.”¹⁸

Melayokaken, usually known as ‘*colong*’ in Javanese language, meant *stealing* in Indonesian language. This was because the man took the lady with him without her parents’ consent. *Melayokaken* generally happened because the man’s family did not gain the approval of the lady’s parents. The couple were in love, yet when they imparted their desire to her parents, they did not get positive response or approval¹⁶. In fact, the man’s parents no longer disputed their relationship, which was declared to go for marriage.

'Ngeboni' (going home) had a character similar to the tradition of 'melayokaken'. This tradition also reflected the courage of an Osingese youth. To behave or realize his wishes if his desire to propose his admired girl did

¹⁸ A. Haryono, “Communicative Competence in Mlayokaken Tradition of Banyuwangi ‘Using’ Community,” *The International Journal of Social Sciences and Humanities Invention* 5, no 8 (2018): 4923-4930, doi:10.18535/ijsshi/v5i8.03

*not get the consent of her parents, the young man with the help of the 'team' the consent of his step to 'ngeloboni' (get into) the girl's parents*¹⁹.

At the time of this *negeloboni*, the young man usually already knew her parents' response to their relationship. In order to make her parents take his determination into account, the young man directly met the girl's parents and proposed her as his wife. However, the girl's parents did not necessarily accept the proposal of the young man as they still required him to come along with his parents or messengers.

The marriage ceremony in Osingese society took place 2 times, which was marriage ceremony and *surup* ceremony. At the wedding ceremony held at the bride's house and public spaces housed in the yard. The second ceremony is a *surup* ceremony where there were several series of activities, such as the parade around the village with a route along the village main road, *bangkat war*, *surup*, and *punjen tublek* which took place inside the house and in the yard of the house.

The majority of people in Kemiren village were moslem. Religious activities they performed were quite numerous, yet there were some which they held on regular basis, be it in private or in feast, such as *Suroan*, *Isra' Mi'raj*, *Nuzulul Quran*, *Mauludan*, *Ied Fitri*, and *Ied Adha*

Those religious activities involved the entire moslems in Kemiran, requiring comprehensive space, a mosque. *Selamatan* related to religion and held as the norms in the village were as follows:

- *Selamatan barong ider* which is held annually on the 2nd day of Shawwal or the second day during Eid. *Selamatan Barong ider bumi* aims to make Kemiren village community protected from disaster and is followed by everyone, without exception. The process of *Ider Bumi* consists of four stages, *inter alia*, preparing *tumpeng pecel pithik* in kitchen, gathering in barong house, procession, and eating together.
- *Selamatan Tumpeng Sewu* is also known as *Selamatan Bersih Desa*. *Selamatan Tumpeng Sewu* is held on Monday or Friday in

¹⁹ Haryono, "Communicative Competence in Mlayokaken Tradition of Banyuwangi 'Using' Community," 4923-4930

the first week of Hajj. The community holds *Bersih Desa* by eating with one thousand rice cones (*tumpeng sewu*) with *pecel pithik*. The *Tumpeng Sewu* was followed by everyone in Kemiren village. This undertaking began early in the morning at around 09.00, initiated by sunning the mattress with the same motif, which was red and black. Afterward, everyone, especially the women, began preparing *tumpeng pecel pithik*. *Tumpeng* preparation was done before *maghrib* and they put *oncor ajug-ajug* (torch sitting) on the main roadside of the village. After performing the maghrib prayer, Kemiren villagers gathered at the main roadside to run the process of *selamatan*.

***Pecel Pithik* as Tradition, Culture, and Socioeconomic Asset of Osingese Society**

Pecel pithik was derived from the philosophy of '*Kang diucel-ucel saben dinane ingkang gadah sing apik/ngucel-ngecel barang supaya ketitik*'. This meant that what was done by citizens would lead to something decent. The following is an in-depth interview with one Kemiren customary leader who also had a structural position as a village secretary.

Seen from the philosophy of its presentation in the form of conical 'high cone', *tumpeng* possessed the philosophy of elevating humans' degree. So, *tumpeng pecel pithik* was expected to escalate Osingese people's degree and what they did could produce something decent. This was confirmed by the results of in-depth interviews with elders of Kemiren village, as follows:

“there is distinctive meaning associated with *tumpeng pecel pithik*. So, *tumpeng* is made conical, meaning that it is expected that human's degree be escalated. On the other hand, *pecel pithik* in Osingese language results from the philosophy *kang di ucel-ucel sabendino dadio barang sing apik*. So, we hope our ideals and anything we do on daily basis result in the utmost result, the crux of which is begging. So, in this regard every ritual requires *pecel pithik*, be it constructing a house and dealing with after-harvest stuffs. In each of these, we hold *selamatan* using *pecel pithik*, *tumpeng*, and *sego golong*”

Pecel pithik was originally used for *selamatan* event in the fields before both planting and harvesting, but now *pecel pithik* is

presented at other events. As a corollary, so *pecel pithik* was widely known by the public. This was disclosed by an elderly woman in the village of Kemiren below, stating the information below.

“*sakjane yo kanggo sawah kedigu iko, tapi saiki nganu iku paen-paen nggawe pecel pithik, saktemene yo mung pas nganu sawah iku.*”
(actually it was only devoted to rice field, but nowadays every single ritual involves *pecel pithik*. So yes, that is true. It was only used for the fields)

The data indicated that now *pecel pithik* has been presented in various activities related to the celebration of ritual/*selamatan* involving general public. It even created a special attraction for people outside Osingese community. This was revealed by one of the informants in the following quotation.

“yes, so every ritual here includes *pecel pithik*, including the customary ritual belonging to the district’s ritual. This ritual came in two kinds, *barong ider bumi* and *tumpeng sewu* ritual. However, during *barong ider* ritual, fewer *pecel pithiks* are served, unlike *tumpeng sewu* or marriage-related rituals, where everyone in Kemiren village cooks *pecel pithik*. There is also *selamatan mitoni* (*selamatan* on the 7th month), which also includes *pecel pithik*. There is also the so-called *ngeloni*, specifically devoted to a boy who will be circumcised. This ritual also calls forth *pecel pithik*. Also, before farmers begin working on their fields, they also hold *selamatan* with *pecel pithik*, the ritual of which is commonly known as *nyingkal*. Even when the paddy seed is about to grow, the field is blessed with *selamatan* with *pecel pithik*. That is why *pecel pithik* was only used for ritual purposes.

The phenomenon above showed that now *pecel pithik*, in addition to the purpose of safety and high degree of Osingese community, has been the most important aspect to improve the welfare of Osingese people through creative industries that can serve as a place to enrich tourist attraction. *Pecel pithik* is now the main menu that is often served in religious activities and ceremonies involving national and international tourists in Kemiren village so as to improve the socio-economic welfare of the community.

Since 2011, the government of Banyuwangi has created many carnivals and festivals, such as "Banyuwangi Ethno Carnival",

"Banyuwangi Beach Jazz Festival", "*Gandrung Sewu Parade*", and other programs. Economically, such activities were idealized to support regional economic growth through tourism activities, for domestic and international tourists, by exhibiting traditional values with new styles and looks²⁰.

The Osingese society in Banyuwangi were also known to be very strong in appreciating their cultural products, even compared with other ethnic groups in Banyuwangi area. This cultural wealth served as a potential social capital for regional progress as a resource of economic development. This was of course synergistic with the regulation of the Minister of Home Affairs, Culture, and Tourism number 42/2009 or number 40/2009, concerned with the guidelines for cultural preservation stipulating that the government's policy in preserving the nation's culture was aimed at fulfilling human rights, the promotion of civilization, communion and unity, and the welfare of the Indonesian nation, so it was necessary to preserve the nation's culture²¹.

Based on these statements, the study came to the abstraction portraying that *pecel pithik* was a symbol used for the success of society in carrying out activities both at present and in the future.

Conclusion

Based on the above discussion, the discussion can be concluded as follows:

1. Osingese culture is rooted in fundamental traditional agrarian values with *selamatan* as a projection of the harmonious value which at the same time forms the expression of the harmonious relationship among humans and between humans and nature to improve humans' welfare itself.
2. *Pecel pithik* is a cultural asset that has long been the tradition of Banyuwangi traditional community that is originally presented in the

²⁰ I. Setiawan, A. Talapessy, A. Subaharianto, "Exertion of Cultures and Hegemonic Power in Banyuwangi: The Midst of Postmodern Trends," *KARSA* 25, no.1 (2017): 147-178.

²¹ N. Anoegrajekti, S. Macaryus, T. Maslikatin, "Seni Tradisi dan Ritual Using Berbasis Industri Kreatif". *Prosiding Daya Literasi dan Industri Kreatif Digitalitas Bahasa, Sastra, Budaya, dan Pembelajarannya* (Yogyakarta: Ombak Press, 2015):1097

- fields before the harvest in the hope of good harvest and blessing, so as to improve the welfare of the community
3. The presentation of *tumpeng* has the philosophy to elevate humans' degree, so with *tumpeng pecel pithik* is expected that the citizens of Osingese community also obtain a high degree.
 4. Now *pecel pithik* is presented at rituals (*selamatan*) such as Barong Ider Bumi and *Tumpeng Sewu (bersih desa)*. *Pecel pithik* culture has now become a potential of socio-economic capital for regional progress as a resource of economic development to improve the welfare of society.

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