

# PRESERVING THE CULTURAL PRACTICE OF PROCESSIONS BY PACKAGING HEALTHY, NUTRITIOUS FOOD TO ENHANCE PRIDE IN ANCESTRAL CULTURE

*by Perpustakaan IIK Bhakti Wiyata*

---

**Submission date:** 13-Mar-2025 02:02PM (UTC+0700)

**Submission ID:** 2501105104

**File name:** Artikel\_Jurnal\_Gizi\_Prima\_Buceng\_Guyub.docx (48.15K)

**Word count:** 4537

**Character count:** 25504

## PRESERVING THE CULTURAL PRACTICE OF PROCESSIONS BY PACKAGING HEALTHY, NUTRITIOUS FOOD TO ENHANCE PRIDE IN ANCESTRAL CULTURE

Nurul Hidayah<sup>1\*</sup>, Septia Purwandari<sup>2</sup>, Arshy Prodyanatasari<sup>3</sup>, Rizky Aulia Fitriana<sup>4</sup>, Indira Mustika Tandiono<sup>5</sup>, Mifta Rafa Sakina<sup>6</sup>, Ana Nur Filia<sup>7</sup>

<sup>1,2,4,5,6</sup> Psychology Department, <sup>3</sup> Faculty of Health, Institut Ilmu Kesehatan Bhakti Wiyata Kediri  
<sup>3</sup> Physiotherapy Department, Faculty of Health, Institut Ilmu Kesehatan Bhakti Wiyata Kediri  
<sup>7</sup> Nutrition Department, <sup>10</sup> Faculty of Health, Institut Ilmu Kesehatan Bhakti Wiyata Kediri  
Jl. KH Wachid Hasyim No. 65, Kediri, West Java  
Telp./Fax. (0354) 77329<sup>9</sup>  
<sup>1</sup>Email: [nurulhidayah@iik.ac.id](mailto:nurulhidayah@iik.ac.id)

### Article Info

#### Article history:

Received Jan 12<sup>th</sup>, 202x  
Revised Feb 20<sup>th</sup>, 202x  
Accepted Mar 26<sup>th</sup>, 202x

#### Keyword:

*buceng guyup procession, nutritious healthy food, pride in tradition.*

### ABSTRACT (10 PT)

*Traditional ceremonies are an integral aspect of Indonesian culture, particularly among the Javanese, who believe these rituals contribute to both physical and spiritual well-being. These ceremonies, passed down from ancestors, continue to be widely observed in various regions throughout Indonesia. 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 the numerous blessings they have received. By preserving local culture for future generations, the Buceng Guyup procession is closely linked to traditional, healthy, and nutritious food, which is typically prepared using natural ingredients and handed down through generations. This tradition allows the community to learn about their history, cultural values, religious beliefs, and social principles that form part of their ancestral legacy. The community's pride is reflected in their active involvement in all activities associated with the Buceng Guyup procession.*

### BACKGROUND

Humans have fundamental needs for clothing, food, and shelter in their lives. 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 the fulfillment of these basic needs, including the methods by which they are obtained, processed, and adequately satisfied (Saliem and Ariani 2016). Social order and customary norms govern the needs associated with 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 people place a high priority on maintaining harmonious relationships with one another, emphasizing the importance of interpersonal harmony (Sartini 2009).

with the universe (Rukesi and Sunoto 2017), 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, the naming of personal identities, as well as 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 a creation, whether in the form of objects or activities or actions, is called culture. Koentjoroningrat argues that a 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. In the same vein, the Buceng Guyup tradition is still actively practiced today and occurs annually. The aim of this activity is to cultivate hope for the enhancement of the community's economy and to safeguard the population from disasters. This ritual carries a deep philosophical significance, representing the essence of harmonious relationships among humans, between humans and their God, as well as with the astral realm that coexists with human existence.

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

#### **METHODE**

This research employs qualitative methods, as they enable 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 data collected firsthand by the researcher in the field. Additionally, data collection is carried out through documentary studies, which involve various types of documents pertinent to the research. After gathering relevant information regarding the Buceng Guyup procession, the researcher also engaged in the process by assisting with the makeup of the PKK mothers accompanying the Buceng Guyup, as a form of community service.

#### **RESULT 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. The term "polo pendem" refers to tubers that grow underground, 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 deep 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, and ducks, as well as airborne animals such as fish and birds. Buceng Guyup is a sacred offering that is consecrated with prayers, often referred to as mantras. The goat used in the ceremony symbolizes an individual's sincerity regarding wealth, as goats are seen as symbols of prosperity and abundant blessings. Goat meat emphasizes the importance of sacrifice and serves as a reminder for living 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 to always 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, which is why humans are often referred to as 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 carried out as part of existing customs and traditions.

The Buceng Guyup procession features various attractions showcasing traditional clothing, resembling a Javanese cultural parade. The deep message of Buceng Guyup within Javanese teachings encourages the community to always pay attention to the signs of nature around them. For instance, this is exemplified by holding a *selamatan* (a traditional feast) with a *tumpang*. The term "guyup" represents family unity, inviting neighbors on both sides to come together in prayer, with the hope that their prayers will be answered. Buceng Guyup is utilized for prayer and the *selamatan* of earth offerings during the village cleansing ceremony as an expression of gratitude to God Almighty. Furthermore, it serves to preserve the legacy of ancestors, seeking abundant blessings and the establishment of a harmonious environment.

The purpose of ceremonies, whether ritualistic or ceremonial, is to remind individuals of their existence and their 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.**

The creation of Buceng Guyup is carried out 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 personal 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 companions of the Buceng are beautified at the home of one of the residents. The makeup is done for free as a form of community service by lecturers from IIK Bhakti Wiyata. 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, aimed at preserving culture and expressing 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, 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 as a means 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 the form of diseases, disasters, plagues, pest attacks, and so on. Therefore, the selamatan 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. There are two types of responses that 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 performed by the organism. Human behavior can be considered a very complex activity, 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 then 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. In everyday life, people often consider culture and tradition as synonyms, where tradition is defined as visible habits (Indonesian Dictionary, 2005). Jerald G and Rober state that culture consists of shared mental programs that influence 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 very deep 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: He argues that customs have a strong influence and bond within society. This bond supports and depends on the existing habits in the community. Raden Soepomo: According to him, customs are customary laws or synonymous with unwritten laws. This law functions as a convention within the legal system of the state and becomes regulations applicable in daily life in both urban and rural areas. Harjito Notopuro: He states that customary law is 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 are ideas that 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, it can be said that 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 provide benefits for 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 the consumption of 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).

Sources of building substances come from plant-based materials such as legumes, tempeh, and tofu, as well as from 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 that are rich in vitamins and minerals, which function to support the performance of body organs (Depkes RI, 2014).

Carbohydrate intake refers to the amount of carbohydrates obtained from daily food and beverages.

The layers of the tumpeng consist of several parts:

1. **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 per day, 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.
2. **Portion of fruits and vegetables:** On the top layer, there are portions of fruits and vegetables. It is recommended to consume 3-4 servings of vegetables in one meal and 2-3 servings of fruits. Fruits in a Day. For example, breakfast could consist of rice with side dishes and a bowl of spinach soup, lunch with rice and sayur asem (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.

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). It is recommended to consume 2-4 servings of protein sources each day. For instance, if choosing 3 servings, it 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, 1 teaspoon of salt, and 5 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 the context of 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 the term

customary law. Throughout the journey of Indonesia's constitutional law, from the Old Order, 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 both 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 in the midst of world civilization by ensuring the freedom of the community 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, especially in multi-complex development, must be approached with inter- and multidisciplinary methods as well as cross-sectoral collaboration. The attitude of togetherness in the context of "learning to live together," which is one of the pillars of education proposed by UNESCO, encompasses habits of communal living, 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 is able to master traditional activities, they will feel a sense of pride. This pride positively impacts cultural preservation, as the community will strive harder to succeed in preserving their adopted culture (Pekrun, Elliot, & Maier, 2000). The success of the community 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 in turn will support the preservation of their traditional culture.

#### CONCLUSIONS

The implementation of the Buceng Guyup tradition in 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 that is continuously nurtured and maintained by the local government to ensure that the culture and traditions, which embody local wisdom within the community, do not fade away. Furthermore, the Buceng Guyup tradition fosters a spirit of mutual cooperation among local residents, as it strengthens social ties among community members. 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 as a whole. Buceng Guyup often involves nutritious food prepared together, which indirectly raises 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, as well as improve cognitive function.

This is certainly related to beliefs, attitudes, and social norms. Promoting nutritious food must take these factors into account so that the messages conveyed are effective and can change community eating behaviors towards 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. By understanding and leveraging the connections between Buceng Guyup, nutritious food, and pride in ancestral culture, we can build a healthier, happier, and stronger community.

#### RECOMMENDATION

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

**REFERENCES**

- Amborowati, A. 2013. Aspects of Social Values in the Village Cleansing Tradition: Muhammadiyah University of Surakarta.
- Herusatoto, B. 1984. Javanese Symbolism. Ombak: Yogyakarta.
- Koentjaraningrat, 1984. Javanese Culture. Jakarta, Balai Pustaka.
- Zulkarnain, Agustar, A. and Febriansah, R. 2008. Local Wisdom in the Utilization and Preservation of Coastal Resources. Journal of People's Agribusiness, 1 vol 1: 69 - 84.

# PRESERVING THE CULTURAL PRACTICE OF PROCESSIONS BY PACKAGING HEALTHY, NUTRITIOUS FOOD TO ENHANCE PRIDE IN ANCESTRAL CULTURE

## ORIGINALITY REPORT

5%

SIMILARITY INDEX

4%

INTERNET SOURCES

3%

PUBLICATIONS

%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="https://endless-journal.com">endless-journal.com</a> Internet Source	1%
2	Wa Yuri Yani, Helmalia Putri, Fitria Fitria, Seila Selpiani. "Understanding of Interculturalism and Inclusiveness in the Living Environment of UMRAH Student", SHS Web of Conferences, 2024 Publication	1%
3	<a href="http://www.iiste.org">www.iiste.org</a> Internet Source	1%
4	<a href="https://pubmed.ncbi.nlm.nih.gov/">pmc.ncbi.nlm.nih.gov</a> Internet Source	<1%
5	Arshy Prodyanatasari, Krisnita Dwi Jayanti, Mely Purnadianti, Mardiana Prasetyani Putri, Jerhi Wahyu Fernanda. "COMMUNITY-BASED ECO-ENZYMES PRODUCTION: A STEP TOWARD A CLEAN AND SUSTAINABLE ENVIRONMENT", Darmabakti Cendekia: Journal of Community Service and Engagements, 2024 Publication	<1%
6	<a href="http://www.gms-eoc.org">www.gms-eoc.org</a> Internet Source	<1%
7	<a href="http://ukinstitute.org">ukinstitute.org</a> Internet Source	<1%

8	warstek.com Internet Source	<1 %
9	ejournal.uin-suska.ac.id Internet Source	<1 %
10	pdfcoffee.com Internet Source	<1 %
11	Arshy Prodyanatasari, Lauretha Devi Fajar Vantie. "From Bullying to Cyberbullying: Educational Impacts and Prevention Strategies in Indonesia", EDUTREND: Journal of Emerging Issues and Trends in Education, 2024 Publication	<1 %
12	Hariato II, Teguh Satria Amin, Zulfetri Zulfetri. "Community's Role In Developing Local Culture And Wisdom In The Digital Media Era", ANTHOR: Education and Learning Journal, 2022 Publication	<1 %
13	Jamie Davidson, David Henley. "The Revival of Tradition in Indonesian Politics - The Deployment of Adat from Colonialism to Indigenism", Routledge, 2019 Publication	<1 %

Exclude quotes  On

Exclude matches  Off

Exclude bibliography  On