



## *The Symbolic Meaning of Food in the Manggulan Nyambung Tuwuh Manten Tradition in Betak Village*

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### ABSTRACT

This research explains the symbolic meaning of the existence of food in the Manggulan Nyambung Tuwuh Manten Tradition. The method used is qualitative as an approach and symbolic interaction theory as an analytical tool to describe human interactions with the meaning of symbols on an object. The data used is primary data through observation, in-depth interviews and documentation. Data is supported by secondary data from literature studies. The data obtained was then analyzed through three stages, namely data reduction, data presentation and drawing conclusions. The research location is Betak Village, Kalidawir District, Tulungagung Regency. The results of this research are the types and meanings of food, namely ambengan, keleman, gedang setangkep, buceng strong, sega golong, kembang setaman, jenang abang, jenang sengkala and sego punar. The meaning of the existence of food is as an expression of gratitude and providing safety for the event owner. The Betak Village community in carrying out the Manggulan Tradition has experienced changes so that the sacredness of this tradition is increasingly reduced due to the influence of modernization. To maintain this cultural heritage, the people of Betak Village actively involve their children and grandchildren in upholding the Manggulan Tradition, while adapting to the demands of modernity to ensure the continuity of this tradition.

### A. INTRODUCTION

In its most basic form, humans are cultural creatures. As a result, humans and their culture cannot be separated (Mahdayeni et al., 2019). Because human pleasure is fundamentally based on what is right, good, and just, God designed humans with a cultural awareness so that they can bring happiness to the world. The foundation of human happiness is doing justice, justice and truth. This is due to the strength of character inherent in humans. So God created humans with cultural awareness so they could bring happiness to the world. Culture impacts this particular character strength. In line with research conducted by Peterson and Seligman (2004), the Javanese concept of happiness consists of five specific virtues: gratitude, compassion, citizenship, justice, and integrity (Dewi, 2021).

Humans, as beings created by God, possess a cultural awareness that enables them to enhance and refine many aspects of existence via collaborative thought, drawing on their knowledge of the surrounding environment. This concept stems from the inherent presence of culture in human beings. In addition, society have the ability to generate novel innovations in accordance with the demands of its own community by virtue of its cultural acumen (Yuhawita, 2016). Consequently, if this cultural heritage is transmitted from one generation to another, it indicates that people have embraced culture due to the transformative impact it has on their lives. They. This occurs because the resultant culture establishes social connections with others in one's life, thereby generating pleasure. Because, humans as one of the creatures created by God with a sense of culture,

have the power to grow and perfect anything in life (Yuhawita, 2016).

Humans are social creatures who need social interaction. Both interactions are carried out individually or in groups. The relationship between individuals is referred to as a symbol creature. Through social interaction that continues to be repeated in the midst of society, it will produce a culture (Wiranti, 2019). A culture emerges when people develop patterns of behavior that they continue to do over a long period of time. According to Taylor, defines culture as human acquired knowledge, beliefs, art, morality, laws, conventions, and other talents and habits carried out by members of society (Mahdayeni et al., 2019). There are many different cultures present in society; This is due to differences in needs and environment.

Human memory stores every activity that has ever happened in a community. There are rituals, customs, and symbols that are ingrained in society and are an integral part of their daily activities. This ritual goes through a series of phases (Partokusumo, 1995). As a result, it is not easy to get rid of traditions, culture and symbols, because these aspects are innate and characterize the community itself (Rumahuru, 2018). In human existence, incidents, events or phenomena that are seen indirectly will be repeated in the next generation<sup>1</sup>. Therefore, cultural values and traditions have a significant impact on individuals' perspectives regarding pleasure and well-being in their lives.

The Indonesian nation consists of thousands of islands. The number of these islands resulted in the development of a diverse cultural landscape in each region. There are many different tribes, ethnicities and beliefs, each of which has its own set of customs and cultural symbols. The formation of cultural symbols ultimately results in their adoption as part of regional identity (Prasanti & Sjafirah, 2017). This includes the Javanese people whose culture, customs and symbols are still attached to this day. Because different regions will have different cultures depending on the needs of each region.

In addition, people still follow local customs strictly and uphold high moral standards. While the world has entered the era of globalization, the values of beliefs, traditions and culture have not changed and are still firmly entrenched (Jufri, 2017). However, the Javanese people still accept traditions and culture if they are still in accordance with values and norms. As is the case with Manggulan Nyambung Tuwuh Manten in a series of traditional Javanese wedding ceremonies. This tradition is often found in the Tulungagung Regency area. One of them is in Betak Village, Kalidawir Subdistrict, which is an abangan Javanese community and is still classified as having Kejawan Islam. Kejawan Islam is a mixture of the Islamic religion and the original culture of the Javanese people. Religious shari'a and Islamic religious values in their implementation are packaged in Javanese culture (Munna & Ayundasari, 2021).

The Manggulan Nyambung Tuwuh Manten Tradition is the tradition of continuing one's life in order

to continue to exist, to continue one's lineage. The implementation of these customs is a positive thing to preserve culture in order to maintain ethnic identity. Until recently, many people believed that traditional rituals could definitively reveal fundamental facts about human traditions and customs. Therefore, why is the authenticity of this ancient ritual still maintained today (Dzofir, 2017).

Apart from that, in this tradition there are also several rituals and food served. Each of these foods from the way they are made, the shape, the ingredients and their use have a meaning, so that their existence becomes a sacredness. There is a lot of food that occurs in these traditional ceremonies but there are still at least those who do not understand the meaning of its existence, so that many people are still careless about its use.

Blumer's symbolic interaction theory is the one chosen as the most applicable in this study. Humans, according to this view, can create symbolic meanings from scratch or interpret the meanings and symbols that already exist in an object or give it symbols (Hendro, 2020). This meaning arises when other people perform actions that are given to others. Embedded cultural values are generated through the relationships that are intertwined, and the meanings obtained from society over culture and traditions are generated from society. These processes are interdependent on one another, which will produce a kind of collective knowledge about the important role of culture and tradition in society (Sandi et al., 2022).

In addition to Blumer's work, George Mead's theory of symbolic interaction proposes that interactions between individuals can influence people's thought processes by using verbal signals and the meanings of verbal communication. Herbert Mead presented the idea that thought is a social phenomenon in his explanations. Thoughts don't just happen because individuals talk to each other; rather, they emerge from and advance within the context of social processes (Rafael, 2015). Through symbolic contact with Manggulan Nyambung Tuwuh Manten Tradition, to see the meanings contained in its implementation, so that there is food as a symbol (Shufya, 2022).

In this research, what we want to examine is to reveal the symbolic meanings implicit in the types of food and objects that are sacred in the Manggulan Nyambung Tuwuh Manten Tradition and the values that exist in the Manggulan Nyambung Tuwuh Manten Tradition. This tradition not only aims to control and enforce social interactions, but also gives religious meaning to symbols, because symbols are real representations of the rituals being carried out. Trust is built and fostered in society through the use of rituals and symbols, which serve to regulate social interactions and foster social networks. Therefore, social interactions that exist in society are regulated by principles or rules that bind us to live side by side (Oita, 2019). In addition, it is important to look for the significance of this problem in order to foster understanding among society and future generations. Therefore, the title of this study is "The Symbolic Meaning of Food in the Manggulan Nyambung Tuwuh Tradition in Betak Village".

<sup>1</sup> Kartono Kamajaya Partokusumo, *Kebudayaan Jawa Perpaduannya Dengan Islam*, Yogyakarta: Ikapi DIY, 1995, h. 192

## B. METHOD

The research method used in this research is descriptive qualitative. The research attempts to explain the symbolic meaning attached to the food served in the Manggulan Nyambung Tuwuh Manten Tradition using symbolic interaction theory. The data sources for this research are categorized into two different groups: primary data and secondary data. Primary data collection was carried out by means of observation, in-depth interviews and documentation. For the purpose of selecting informants, a purposive sampling approach was used. In particular, determining sample size considers many criteria that may provide as much information as possible. The informant chosen was an elder or traditional figure in Betak Village, Kalidawir District and people who had carried out the Manggulan Nyambung Tuwuh Manten Tradition. To refine research data and ensure comprehensive information, secondary data was obtained through literature evaluation from books, e-books and related reports. Therefore, secondary data will be obtained from articles obtained from scientific publications and other reading materials that are relevant to this research. This research was conducted in Betak Village, Kalidawir District, Tulungagung Regency, where it was found that they often carry out Manggulan Nyambung Tuwuh Manten. The research findings obtained are then analyzed using three stages, namely data reduction by defining relevant sources, presenting the data and reviewing it, and writing down the results that have been concluded first.

## C. RESULTS AND DISCUSSION

The selamatan in the tradition of nyambung The selamatan in the tradition of Manggulan Nyambung Tuwuh Manten in Betak Village is better known as manggulan. This tradition aims to give alms to the people around. In addition, in order to be given safety, the need is exaggerated and spoken for people who have needs. Selamatan for Javanese people has a meaning as an anticipation of unwanted things (Awalin, 2018).

The existence of this tradition cannot be separated from its history. The term "Manggulan" comes from the word "manggolo" which refers to a man who is not married and is still single. The meaning of the phrase eventually changed to Nalendra, which refers to a married man who is the head of the family. One of the meanings of the term "Manggulan" is a set of rituals performed by people who want to get married with the aim of avoiding catastrophe during the wedding ceremony until it is finished. Safety is given by asking God to pray for smooth marriage.

When Joko Tarup followed in the footsteps of Dewi Nawang Wulan, it is believed that the Manggulan tradition first existed. Therefore, when someone at home has a wedding ceremony beforehand, a tarup is installed. What is meant by "tarup" is a roof supported by wooden poles made of bamboo and attached to the overhang of a building made of bamboo. However, due to the development of modernization, the existence of tarup has changed. Tarup is now made of iron and uses a large cloth as decoration and cover.

Generally, in the Manggulan Tradition in Betak Village, Kalidawir District, Tulungagung Regency, during the Manggulan ceremony, a tahlil is read and prayers are sent to the ancestors so that the event can take place, then it is continued with offering certain foods such as savory rice and chicken ingkung. This information shows that the tradition of Manggulan Nyambung Tuwuh Manten as a result of acculturation from Islam and the previous religion was Hinduism. Acculturation was then continued by the wali songo when spreading Islam in Java. While spreading Islam, the wali songo did not leave the culture that had been practiced in Java.

In Geertz's view, cultural phenomena are through meanings and symbols. A pattern of meaning passed down through history manifests itself in symbolic form through the way people communicate through cultural symbols (Dimiyati et al., 2019). Geertz focuses on the values contained in culture that guide people's actions. So that cultural ideas in this context can become a guideline for assessing and understanding signs or events that are known and encountered by the community (Rifa'i, 2018). Gertz examines culture through religious analysis, unlike Duekheim, who sees through its sacredness.

Gertz considers religion and culture complementary; religion cannot be fulfilled without culture, and culture cannot find deep meaning without religion (Riady, 2021). Geertz considers religion as a fact that can be learned, because religion is considered by Geertz as part of the cultural system (Riady, 2021). Culture in society is not only about things that are interpreted, but also about finding and understanding the meanings contained in symbols.

Geertz identifies abangan, santri and priyayi in Javanese culture. The three incarnations each display characteristics related to religious practice, social organization, and political ideology (Subair, 2015). Moreover, all three have different meanings related to the values of everyday life. Clifford Geertz sees the Abangan community as a society that renews its religious behavior based on a blend of Islam from local traditions (Amrozi, 2021). Meanwhile, santri are considered to place more emphasis on religious behavior based on Islamic teachings (Amrozi, 2021). Whereas for the priyayi, their religion is rooted in Islamic teachings, but in some rituals there is still an emphasis attached to elements outside of Islam (Amrozi, 2021).

The Manggulan Nyambung Tuwuh Manten Tradition which still exists today when the abangan people still practice it. This is due to the persistence of the abangan community in renewing their religious practices based on Islam in harmony with local traditions. This is different from the santri, where the practice of salvation is not fully accepted except by eliminating the visible elements of circumvention such as the mention of gods and spirits. For santri, salvation is a prayer reading with the leader or kyai followed by a small meal to ask for God's protection (Mubarak, 2018).

## 1. Condition of Betak Village, Kalidawir District, Tulungagung Regency

Tulungagung Regency is one of the regencies in East Java Province. Administratively, this district is divided into 19 sub-districts, 257 villages and 14 sub-districts. Tulungagung Regency covers an area of 1,055.65 square kilometers (105,565 Ha). Geographically, Tulungagung Regency is located between 111°43' - 112°07' East Longitude and 7°51' - 8°18' South Latitude. It is bordered by Kediri in the north, Blitar in the east, Trenggalek and Ponorogo in the west, and the Indian Ocean in the south. Betak Village is part of the village of Tulungagung Regency.<sup>2</sup> This village which is located in Kalidawir sub-district was chosen as the research location. This village is bordered by Junjung village and Wates village in the south, Tanjung village and Tunggangri village in the east, Jabon village and Pagersari village in the south, and west of the state forest.

The majority of the Betak Village community come from the Javanese ethnic group, but some are from Sumatra, Kalimantan and West Java. The majority of the population of this village are mostly abangan Muslims and the rest are Islamic students. The large number of Abangan Muslims means that the Betak Village still carries out the traditional culture passed down by their ancestors. Therefore, people still perform traditional rituals such as slametans, holding offerings at traditional ceremonies. Therefore, the religion adopted by the residents of Betak Village is classified as syncretism. Syncretism is a mixture of religion and culture in which a person is Muslim, but is still influenced by Hinduism and Buddhism (Satiri, 2021).

## 2. Implementation of the Manggulan Nyambung Tuwuh Mantu Tradition in Betak Village, Kalidawir District, Tulungagung Regency

Manggulan in the tradition of Nyambung Tuwuh Manten is held one day before the celebration is carried out, starting from morning until midnight. The purpose of this Manggulan Nyambung Tuwuh Manten is so that the Most Merciful God gives safety to those who have needs and so that what they want to do can be carried out smoothly.

Before the Manggulan event is held, there are several series of events, which start from morning to evening. The series of events, of course, each village has its own way. The series of Manggulan events in Betak Village, Kalidawir District, Tulungagung Regency began with the installation of tarup or what the villagers usually call it 'terop'. Installing the tarup is usually carried out in the morning or afternoon, either two days before the celebration or one day before the celebration. When

installing the tarup, the Batak people simultaneously make jenang which is carried out by their neighbors or known as 'ngudek jenang'

Followed by pager-pager performed by traditional elders. Pager-pager or commonly known as the prince, namely the procession of fortifying or refusing to take custody of asking for greetings from Allah so that those who have an event and a place for the event to be used are guarded (paged) away from the evil plans if invisible creatures are ordered to harm those who are having a wedding intention.

After the sun sets or after sunset, a manggulan event is held. The Manggulan or slametan to Nyambung Tuwuh Manten is carried out by bringing in relatives and neighbors. Village elders will pray either by speaking Arabic or in ancient Javanese addressed to deceased ancestors. After praying, there is food served which is placed in a bucket or what is known as an ambengan.

It was found that the serving of ambengan in Betak Village had changed and the type of food used. This is because the people of Betak Village have experienced changes influenced by modernization.

This is reinforced by research on Mbah Bibit as a local village elder who said,

"Now residents don't want the hassle of storing their food, sis. Previously, it was placed in a large basin and prepared by the party people after the event was over. Now it has been placed in small baskets which just need to be distributed. What's more, the chickens used now do not include village chickens or chickens that are raised by themselves. Residents prefer to buy broiler chickens. Yes, because people nowadays don't want complicated things, they want instant things." (Mbah Bibit, 2022).

Based on the information obtained, there has been a change in the way food is served in the Nyambung Tuwuh Manten tradition. This is because the people of Betak Village have experienced changes influenced by modernization in the form of consumerism. Firstly, the presentation, which used to be made by the kenduri themselves and distributed directly in large bowls and filled with free-range chicken and savory rice, has undergone changes. Currently, the people who mix it are not done by women in the kitchen or rewang. So the people who are celebrating this kenduri just have to accept it without needing to mix it. Because people think they want to be practical and fast.

The second change that occurred was that the chicken used to be free-range chicken, but now there is a mixture of broiler chicken and free-range chicken. This reduces the sacred value of Manggulan Nyambung Tuwuh Manten. Nowadays, people do not fully follow existing traditions established by their elders.

Its existence is none other than due to the influence of modernization on the culture of the Betak village, namely the pattern of community thinking that is increasingly advanced and open to culture in the region. Modernization brings people into various sides of the new realities of life. On the other hand, modern life has led to the erasure of past facts, along with the knowledge and experience on which they are based<sup>3</sup>

<sup>3</sup> Yasraf Amar Piliang, *Sebuah Dunia yang Dilipat: Realitas Kebudayaan Menjelang Milenium Ketiga dan Matinya Posmodernisme*, Bandung: Mizan, 1998, h. 29

<sup>2</sup> Jatim BPK Kabupaten Tulungagung, <https://jatim.bpk.go.id/kabupaten-tulungagung/#:~:text=Secara%20geografis%2C%20wilayah%20Kabupaten%20Tulungagung,Sebelah%20Timur%20%3A%20Kabupaten%20Blitar, diakses pada pukul 11.49 WIB, tanggal 28 November 2022>



Modern society is synonymous with information society through the media, resulting in the disappearance of the boundaries between the world of today's children and adults in the past. This is because children were previously given restrictions that the world of children and the world of adults is taboo and has many taboos. However, the development of this technology has resulted in the disappearance of taboos, prohibitions and taboos (Piliang, 1998). The Betak Village community carries out a tradition in accordance with the demands of modernity so that there is a shift in meaning. Currently, the implementation still involves parents using traditional methods, making the younger generation reluctant to take part in the implementation.

One indication of the influence of modernization on Indonesian culture which is currently only maintained, guarded, and believed by parents, is the fact that some traditions can only be carried out by the parents of the individual.

Almost all of the younger generation make no effort to preserve this culture, especially practical behavior that makes the sense of kinship and mutual cooperation in the implementation of the Manggulan Nyambung Tuwuh Manten less meaningful. Actually, by doing things that are still traditional, this will create a sense of togetherness and familiarity to get to know each other. However, seeing this hardening makes customs as social values a little difficult to materialize because along with the progress of civilization, culture will definitely experience a process of transformation (Widaty, 2020). So that the younger generation must always participate in traditional ceremonies held by the local community so that there is an understanding and can help preserve the local culture as the saying "Wong jowo ojo sampe ilang jawane" means that people of Javanese descent should not ignore or leave the Javanese culture where they come from.

As a result of modernization it also has an impact on the consumerism of the Betak village community, the results of the field findings that previously used native free-range chicken in serving chicken, but now there has been a change in mixing it with cut chicken. Until now, one of the consequences of society falling into a consumerist cultural life situation is becoming apathetic towards all aspects and all values. Amidst the emptiness of life and the soul's void of spiritual, moral and human meaning, the passions engendered by the conditions of existence have enveloped the life of consumer society amid life surrounded by objects, signs and false meanings between the emptiness of life and the emptiness of existence itself.<sup>4</sup>

The emergence of modernization in the midst of the Manggulan Nyambung Tuwuh Manten culture, a sense of solidarity and unity seems to be losing the social reality that develops amid the progress of information that leads to social ends. The social end process, according to Alan Touraine, that this situation is the result of modernization which has reached its extreme. Today's social life lacks the cohesion it used to have (Muryanti, 2020). At this point, it is nothing more than a steady stream of change in which people and groups no longer behave according to the standards and expectations prevailing in society.<sup>5</sup>

However, there have been modifications to the implementation, this is due to adjustments to circumstances, developments, and for practical reasons, however, the intent and purpose of these modifications have not changed and are still the same.

### 3. The Meaning of Types of Food in the Manggulan Nyambung Tuwuh Manten Tradition in Betak Village, Kalidawir District, Tulungagung Regency

Food is a cultural identity. Therefore, the presence of food cannot be separated from every custom. Food serves as a symbolic representation of cultural markers throughout society. Sometimes the food served in everyday conditions is profane, but when it is served during certain ceremonies or rituals the food changes its nature to become sacred. In this case, the meaning of something sacred and profane is related to the existence of something that is considered sacred or respected because of the sense of "fear" that is embedded in the human belief system (Khairani, 2021).

Therefore, food in the Manggulan Nyambung Tuwuh Manten Tradition is sacred and contains a certain meaning. There are 8 types of food served in the manggulan procession, each of which of course still has other types as well as its own meaning and philosophy. These foods have basically been determined by the elders so that people who have this need must follow them.

According to Kristeva and Barthes, the act of creating meaning in food can be broken down into two distinct categories: 1) interests, more specifically meanings which are managed and regulated by institutions and develop into coherent ideological frameworks in a society. 2) Deconstruction of ideological meaning is the basis of significance, namely meaning that is more creative and subversive.

Javanese people continue to practice Manggulan Nyambung Tuwuh Manten n, a kind of symbolism that has a deep foundation, as a cultural tradition. These symbols are expressions or manifestations of respect and understanding of "unreachable truths", and therefore the Javanese Muslim community feels as if they are "closer" to God when using these symbols. They get the impression that God is always present and active within them (Samsinar & Rusnali, 2017), making them feel as if God is "one" with them. The ritual symbol is seen as a manifestation of the purpose that he as a human being is an essential component of God. This understanding is the essence of the ritual (Indrahti et al., 2018).

Interpersonal interaction gives rise to cognitive processes related to a particular subject. The cause is solely due to changes in social relations in society, where Javanese people are faced with feelings of inadequacy, helplessness and exposure to current information. Excessive collective fear among society has led to the development of various intellectual theories (Priyono & Pinasti, 2022). The myth that emerged became a guide, guaranteeing peace in the present by protecting humans from external magical forces. This modern social thinking has resulted in changes to the application of the Manggulan Nyambung Tuwuh Manten Tradition.

<sup>4</sup> Ibid, h. 41

<sup>5</sup> Ibid, h. 72

In this case, the existence of the Manggulan Nyambung Tuwuh Manten for the people of Betak Village is interpreted as something sacred. Meanwhile, the majority of residents consider this tradition to be nothing sacred, as it is merely to fulfill their obligations in society (Priyono & Pinasti, 2022). The evolution of modernity brings dynamic changes that impact interpersonal relationships, thereby encouraging contemplation regarding societal behavior. The implementation of the Manggulan Nyambung Tuwuh Manten Tradition has resulted in modernity among the people, bringing a more logical approach to their behavior. As a result, this affects the customs and rituals they follow (Priyono & Pinasti, 2022). The human mind has undergone a process of development, developing from the primordial stage to contemporary civilization. In addition, the increasing influence of Islam on the structure of society encouraged the modification of traditional customs. As time went by, the ceremonial ceremony, which was originally a Javanese ritual in the tradition of Manggulan Nyambung Tuwuh Manten, gradually changed to a more Islamic practice with the reading of tahlil prayers from local elders.

In the Manggulan Nyambung Tuwuh Manten Tradition, because of the beliefs behind this tradition, the symbol of food appears as a means of communication between Javanese traditions and the Islamic religion. What signs are implied and how they are interpreted. This means that social activities include interactions with other people, while actions carried out by individuals who are related to each other are exclusively directed at inanimate objects or materials (Fitriana, 2020). therefore, the existence of food becomes a symbol that people believe contains meaning and significance.

Traditional symbols were found, including food served in the Manggulan Nyambung Tuwuh Manten Tradition. This is done as a realization of an individual's thoughts, desires and emotions to draw closer to God. The symbolic representation of food serves as a form of Javanese respect and dedication to their deceased ancestors or family members, as well as a request for protection from all dangers caused by spiritual intervention. These objects are used as a medium to realize the goals of the organizers of the Manggulan Nyambung Tuwuh Manten Tradition (Khairani, 2021). In Endraswara's view, reaching out to one another through charity is basically an abstract type of cultural accumulation (Indrahti et al., 2018). The meaning of the types of food is:

#### **a. Ambengan**

Initially, ambengan in celebration was interpreted as "sekul suci wulan sari" or lodho savory rice, meaning that the ambengan served was intended for the Prophet Muhammad SAW. The meaning of this offering is a hope that has a desire to be kept away from danger and get blessings from God. Ambengan itself is a food served in the form of a bucket of savory rice topped with side dishes such as peanuts, serundeng, grilled lodho free-range chicken, fried chili sauce.

The savory rice on ambengan has the meaning of honoring the family of the prophet Muhammad and his companions. The existence of this savory is also to honor saints, scholars, and religious leaders. This is because it has spread the religion of Islam to the island of Java. Besides that, it is an expression of

gratitude to God Almighty for giving sustenance to his creatures. Savory rice is made from rice mixed with coconut milk with spices added to make it tasty.

Apart from savory rice, in ambengan there is also sego woro or plain rice. The existence of eating sego woro or plain rice is to find out about the beginning of human existence. Humans are descendants of the Prophet Adam and Mother Hawa. By using this ambengan, it is hoped that humans will be able to find out who created it and understand that humans are the descendants of the Prophet Adam and mother Hawa. So that later humans can pray to God and His Messenger. Apart from savory rice, in ambengan there is also sego woro or plain rice. The existence of eating sego woro or plain rice is to find out about the beginning of human existence. Humans are descendants of the Prophet Adam and Mother Hawa. By using this ambengan, it is hoped that humans will be able to find out who created it and understand that humans are the descendants of the Prophet Adam and Mother Hawa. So that later humans can pray to God and His Messenger.

Apart from the two types of rice, ambengan also contains chicken ingkung which is served whole. This chicken dish is certainly not just any dish. There are certain criteria in the Manggulan Nyambung Tuwuh Manten Tradition that is used, namely not broiler chicken but using real free-range chicken. In choosing this chicken, of course there is hope that is raised, namely that the owner of the event is expected to be able to choose what is good and what is not good to do after the wedding. This is because the meaning of chicken ingkung itself is to protect, taken from the words ingkung in ancient Javanese and manekung which means to offer prayers. It is hoped that humans will always remember God by offering prayers and that humans living in this world will always have feelings of gratitude for what they have obtained.

*Fourth*, fried chili sauce. This fourth type of food is to find out the feelings of colleagues who come and people who have it. You can see that the fried chili sauce itself uses different colors of spices which taste salty, sweet and spicy. The existence of this fried chili sauce describes what people feel in life, some people experience happiness, sadness and also trouble. That's why humans are expected to be able to live in harmony, even though they consist of different colors. So we are expected to always be grateful for the colors of life

*Fifth*, serundeng is used as a complement to other types of food, meaning that it is an obligation given by Allah to mankind to carry out His commands so that God gives His gifts, with the aim of ensuring that what has developed into the main principle of human existence continues to do good in this world and in the afterlife. Because humans are the pinnacle of God's creation, they have the capacity for knowledge and thought. Humans have an obligation to carry out Allah's commands, such as the command to pray, pray to Allah, stay away from all prohibitions, and the command to protect the entire world.

*Sixth*, fried peanuts have a meaning that describes how many people's thoughts and prayers are always requests, and sometimes there are no

problems in having a wish. The description shows that nuts are a means of asking God so that what happens to that person always goes smoothly and that his wishes are achieved.

#### **b. Gedang Setangkep**

The gedang setangkep used in Manggulan Nyambung Tuwuh Manten uses real plantains. Gedang stangkep or banana setangkep, meaning its existence, is used to honor Fatimah's side. Because Siti Fatimah is a role model for women and as mother of the earth. Gedang setangkep exists for no other reason than to greet or pray for the bride. Plantain is used because it means giving hope for a sweet and blessed relationship.

In addition, gedang setangkep also has a meaning as the existence of a wife who has characteristics like Siti Fatimah who always gives good luck. The piety of a wife like Fatimah will make it easier for the husband to seek sustenance, because the husband's sustenance will depend on the wife. The piety of a Fatimah becomes a role model for a wife. The wife's prayer to her husband who earns a living will open the door of sustenance, because a pious wife will always pray for her husband.

The meaning of stangkep is like a hand that stretches upward by expecting God's grace from all the good wishes that have been waiting for. In addition, it is also interpreted as a symbol of greatness and good wishes. While the plantains used, none other than being a symbol of greatness, sweetness, happiness and good hope in life.

#### **c. Keleman**

The existence of keleman has the meaning of 'nyambung tuwuh nyiram tuwuh', connecting family ties so that they are maintained. Nyambung Tuwuh comes from two words, connect, which means connect, and tuwuh means spirit. The existence of leman is none other than the trustees who carry the teachings of the Islamic religion. As for the types of keleman itself, there are 7 types, namely *First*, Polo kependem, in the manggulan tradition there are types of tubers (cassava, sweet potato, coconut yam (uwi) and peanuts) which are boiled or steamed. The meaning of the existence of polo kependem is none other than as a reminder that lower humans came from and were created from the ground. Because palm nutmeg is a plant that grows in the ground. Land for Javanese people is considered sacred because land is used by humans to take and get food. Sweet potatoes are interpreted as an antidote to bad things that will come later. Meanwhile, cassava is interpreted as a value of sincerity that does something selflessly and teaches simplicity. The hope is that when humans are alive they can live their lives and survive with what they have.

*Second*, iwel-iwel is a food made from glutinous rice mixed with grated coconut and filled with brown sugar. These iwels can be formed into pyramids using banana leaves. The existence of Iwel-iwel is a form of acculturation of Islam and Java. The shape of the pyramid is understood as the pillars of Islam, each of which has five pointed ends which symbolize the existence of God Almighty.

The existence of iwel-wel in the Manggulan Nyambung Tuwuh Manten is a marriage that will be carried out while still holding fast to the pillars of Islam. The name iwel-iwel is a fragment of the Arabic waliwalidayya which means "our two parents" and is taken from the prayer '*allahummaghfirli dzunubi waliwalidayya warhamhuma kama rabbayani soghiro*'. The purpose of this prayer is none other than that when getting married, one must remember the gratitude of the parents for raising the bride and groom. The existence of these iwel-iwel serves as a reminder that children must always remember and be devoted to their parents, one of which is by praying for their parents.

*Third*, the ketupat luar is meant to be freed by God from the dangers that affect families who have a celebration. A manten that is synonymous with coconut leaves because it is the true light of a bride and a symbol of happiness from caressing because she is about to get married. Ketupat luar with woven coconut leaves means that the husband treats his wife's heart as carefully as he did when he was a newlywed or "newlywed".

*Fourth*, crackers as a complement. There is no special meaning to the presence of crackers in the Manggulan Nyambung Tuwuh Manten Tradition. The crackers that are usually given are fish-shaped prawn crackers. *Fifth*, bananas are a symbol and hope that relationships can be sweet and full of blessings. In this case, the word "separate fruit" is associated with the word "separation" (Javanese). The type of banana used basically has no provisions given by traditional elders. *Sixth*, Apem, comes from 'afuwurun' which means the most forgiving Lord. The existence of a mini ape is likened to an umbrella for people who have the intention to protect the spirits of people who have died. The hope for people who have a wish with a mini ape is a symbol of asking God to avoid danger and to be given safety and impetuosity in organizing the event.

*Seventh*, Gulo gimbal gulo griseng, has the meaning of honoring the dragon in the year of Rijalullah. This dreadlock sugar is part of an offering made of fried cengkaruk and mixed with palm sugar or brown sugar. The function of this food is almost the same as other offerings, which is to provide offerings to all animals used for embankment, such as chickens. The reason is because most people think that every created being of God will eventually return to him. So karok is a symbol for the animals used in marriage.

*Eighth*, Jadah is a food made from sticky rice mixed with grated coconut which is steamed and mixed with salt, then pounded until punel. The meaning of jadah in this case is so that the bride and groom always live in harmony and peace as the household progresses. Husband and wife must always be together through joy and sorrow, like a marriage whose situation is always sticky.

*Ninth*, Ripeh a type of dish shaped like a person and made from rice flour. Ripeh means that the bride and groom must respect each other, keep their hearts clean, and set an example for everyone in their community at all times.

#### d. Buceng Kuat

Buceng Kuat steamed with coconut milk and shaped into a destination cone. May you always be given strength, strength and life safety from all the dangers that come your way. Buceng kuat is intended for people who are still alive. People who live will certainly face all matters related to married life. Therefore, by using a strong stick, it is hoped that humans can be strong in facing danger and always be safe. It's different for the tingkeban time, the strong buceng used is calculated by the number of families. while for the Manggulan buceng used, there are three. The shape like a mountain has the meaning of the human relationship with the creator. Javanese people believe that at the top of the mountain is interpreted as the existence of God.

#### e. Sego Golong (rice balls)

Sego Golong is intended for families. Golong comes from the word 'gemolong' (to unite) which means that the owner's family will have a harmonious household. With group relations, it is hoped that families can be together, united as one, and there will be no quarrels, thus creating a peaceful situation. Apart from that, production depends on the number of families, but usually there are nine circles.

#### f. Jenang Merah (Abang) and Jenang Sengkala

The jenang merah (abang) in the Manggulan symbolizes the fulfillment of someone's wish. The existence of this red jenang is intended for ancestral families who have a wish. In other words, it confirms the intentions of the person holding the celebration so that their wishes and intentions will be granted by God Almighty. There are also those who believe that the name red is to recognize the symbol of the first human seed from the mother or the image of red blood. This red name has the intention of honoring parents to pray for blessings, to obtain happiness and safety and to stay away from all disasters. Therefore, this red name is also known as jenang sepuh.

Not much different from the jenang merah (abang), the jenang sengkolo also aims to keep away from the dangers that befall people who have an intention as well as the dangers of the bride and groom. This explanation can be understood if it is hoped that people who have desires are warned against all obstacles, find happiness since they have a son-in-law from today until now always. Jenang Sengkolo is white rice decorated on top of one of the jenang merah (abang). The red and white types are closer to Allah and the Messenger of Allah. Jenang merah (abang) and sangkala are very sacred in every tradition, everything must use jenang merah (abang). In all desires. Our current existence is the presence of jenang merah (abang). Between male and female lust.

#### g. Sego Punar




Plain rice which is colored yellow, has a plural meaning. That is, to find out the origin of humans, which consists of drops, descends, grows. In addition, there is a feeling of the magnitude of God's grace, so that it can be fulfilled, and the blessings of the world's treasures, and safety in living in this world. Humans should be grateful for God's grace. With the rice that is intended or prayed for, it is hoped that from prayer

and gratitude the people who lead the ceremony will be more confident and granted by God Almighty.






#### h. Kembang Setaman





Kembang Setaman in Javanese is interpreted as "ngerusak taman supoyo ilango bajang sawan e katon teguh rahayu wilujeng". This means preventing all dangers so that it will bring happiness and peace because of the various problems that exist in married life. The flowers used include roses, ylang-ylang, kantil, jasmine and small plantain trees. This setaman flower is placed in a dish with water. Then the water that has been prayed for is intended for families who have this need. Sekar setaman is a means of knowing human beauty, namely from the soul of the earth. Of all these trees, they represent the qualities that humans possess, namely power, creation, reason, will, light, reason and thought. All the plants in this setaman flower describe the characteristics possessed by humans.






Table 1.1. Types of Food and Symbolic Meanings



No	Types of Food	Images	Symbolic Meanings
1.	Savory Rice		Respect the family of the prophet Muhammad, the prophet's friends, saints, ulama and religious leaders. Apart from that, it is an expression of gratitude to God Almighty for providing sustenance to his creatures.
2.	Sego woro (plain rice)		The beginning of human existence was the descendants of the Prophet Adam and Mother Eve. . So that later humans can pray to God and His Messenger.
3.	Chicken ingkung		It is hoped that humans will always remember God by offering prayers. Humans living in this world will always have feelings of gratitude for what they have obtained. With this, of course people can choose what is good and what is not good to



			do after getting married.
4.	Fried chili sauce		Describes what people feel in life to always be grateful, because life can be happy, sad, and also difficult. That's why humans are expected to be able to live in harmony, even though they consist of different colors in the spices used
5.	Serundeng		Humans are obliged to carry out God's commands and stay away from His prohibitions
6.	Fried peanut		As a means to ask God so that what happens to that person always goes smoothly and what his wishes are achieved.
7.	Gedang Setangkep (sesame banana)		the existence of a wife who has characteristics such as Siti Fatimah who always brings good luck, setangkep which means wife who always looks up and says prayers.
8.	Polo Kependem		As a reminder, humans came from and were created from the earth. Sweet potatoes are interpreted as an antidote to bad things that will come later. Meanwhile, cassava is interpreted as a value of sincerity and teaches simplicity.

9.	Iwel-iwel		The marriage that will be carried out will still adhere to the pillars of Islam and always remember your parents by always offering prayers to them.
10.	Ketupat luar		In order to be freed by Allah from the dangers that come to families who have a celebration together. Ketupat wrapped in coconut leaves contains the meaning that the husband treats his wife's heart carefully as she treats her when she is still a bride or "Newlywed".
11.	Banana		Relationships can be sweet and full of blessings.
12.	Apem		As an umbrella for people who have the intention to protect the spirits of people who have died. Apem is a symbol of asking God to avoid danger and to be given safety and speed in organizing the event
13.	Gula gimbal		Give offerings to all animals used for manggulan, such as chickens. Because people believe that all living creatures will definitely return to God

14.	Jadah		The bride and groom always live in harmony and peace as the household progresses and are always together through joy and sorrow, like a bride and groom who are always sticky.
15.	Ripeh		The bride and groom must respect each other, have pure hearts and always be a good example for the people around them.
16.	Buceng kuat		Always be given strength and safety in life from the dangers that come your way by asking God above.
17.	Sega golong (rice balls)		It is hoped that families can be together, united as one, and there will be no quarrels, so that a peaceful situation can be created.
18.	Jenang merah (abang)		symbolizes what a person's wish is granted and confirms the intention of the person holding the celebration so that what is their wish and intention is granted by God Almighty.
19.	Jenang sengkala		Keeps away from dangers that befall people who have desires and dangers from the prospective bride and groom. With a half-life, it is hoped that people who have the desire will be warned of all obstacles, find

			happiness since they have a son-in-law from today until now.
20.	Sego punar		To find out the origins of humans which consist of drops, drops, growth. Apart from that, there is a feeling of the magnitude of God's blessings, so that they can be fulfilled, and the blessings of worldly treasures, and safety in staying in this world. Humans must be grateful for God's blessings
21.	Kembang setaman		Warding off all dangers so that later it will bring happiness and peace

## CONCLUSIONS

Based on the results of previous research discussions, it was concluded that the food served in the Manggulan Nyambung Tuwuh Manten Tradition in Betak Village, Kalidawir District, Tulungagung Regency is ambengan, keleman, gedang setangkep, buceng strong, sega golong, kembang setaman, jenang abang and jenang sengkala and sego punar. Each food served still has its own type and meaning. The meanings of these types of food include: Food in ambengan means the hope that it will always be given smoothness and an expression of gratitude to Allah. Gedang setangkep, namely relationships can be established sweetly and full of blessings. Keleman, Keleman is the hope of people who have the desire to have a marriage in harmony and in accordance with the teachings of the Islamic religion. Buceng is strong, interpreted to always be given strength and safety in life from the dangers that come your way by asking God who is above. Sego golong, namely between families, is expected to be together, united as one, and there will be no quarrels, so that a peaceful situation can be created. Jennag abang or red symbolizes what a person's wish is granted and confirms the intention of the person holding the celebration so that their wishes and intentions are granted by God Almighty. Jenang sengkala Keeps away from dangers that befall people who have desires and dangers from the prospective bride and groom. Sega punar is to know the origin of humans which consists of drops, drops, growth and the feeling of the magnitude of God's blessings so that humans must be

grateful. The setaman flower means warding off all dangers so that it will bring happiness and peace. The practice of manggulan implementation in Betak Village has undergone changes because society has become modern. This situation raises thoughts about something that society does. The changes that can be seen from the implementation of the Manggulan Nyambung Tuwuh Manten Tradition are more of a state of modernism so that people are starting to think rationally.

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