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PRESERVING FOR CULTURAL HERITAGE THROUGH A PACK OF SEGO GABLOK EMPIRICAL STUDY OF TAWANGMANGU SPECIAL FOOD SEGO GABLOG SELLERS

Sri Purnaningsih[1], Roni Kurniawan[2], Margaretha Heny Widayati[3]
Politeknik Assalaam Surakarta[1],
Universitas Taman Siswa[2],
SMK Negeri 3 Sukoharjo[3]
sripurnaningsih78@gmail.com[1*], ronnikur@gmail.com[2], margarethawidayati52@guru.smk.belajar.id[3]

Abstract

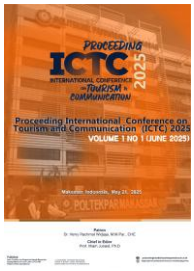
Traditional food is the breath of Indonesian cuisine. Traditional food can play a powerful weapon in building the identity and character of the nation. In addition, food can also play a role as a means of communication in social life both horizontally and vertically. Therefore, caring for traditional food can be used as the main strategy in building the identity and independence of the nation. Sego gablok is one of the foods tradisional ethnic Javanese used in social activities of the community. Sego gablok is not only a stomach filler but has complex philosophical and socio cultural values. Therefore, this study aims to analyze the traditional food of sego gablok as a local cultural heritage. The research method uses descriptive qualitative with an exploratory approach. Primary data collection is carried out through journals, social media and other online media, while secondary data is obtained from literature studies by browsing various reports, journal publications, website information, newspapers. The results showed that inthe analysis of domains and domains, cultural themes will be found that implicitly describe a set of collective minds of the Javanese community that are symbolized and expressed in the form of traditional food lexicons, one of which is sego gablok. The collective ma kna of the Javanese people is embodied in the attitudes, behaviors and values and norms that apply in a society in the form of local wisdom. The urgency of this research is to maintain and preservetraditional foods, by continuously introducing these traditional foods to the younger generation to be maintained.

Keywords: Philosophical, Sego gablok, Tawangmangu

1. INTRODUCTION

Food is an important element of traditional heritage. According to Dewi, (2011) traditional food is a cultural phenomenon. Traditional food can be used as a benchmark for the high and low culture of a nation. In the sense that traditional food can be interpreted as a culture that expresses regional identity specifically and the diversity of food types reflects the potential of natural resources owned by a nation (Fuad A.D & Hapsari Y.T, 2019). In terms of traditional food, the Indonesian nation has a variety of traditional foods, snacks and drinks that are influenced by the culture and values of Indonesian society (Susilo, 2015).

It is generally recognized that the expression 'traditional food' refers to products with certain raw materials or with long-known recipes and with certain processes. Guerrero et al., (2010)



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consider traditional food products as those that are frequently consumed or associated with certain celebrations and seasons, usually passed down from one generation to another, made accurately in a certain way according to gastronomic heritage, with little or no processing/manipulation, distinguished and known for their sensory properties and linked to a certain region, or country. Heritage Traditional food is part of the cycle of traditions in the culture of society, which is basically a form of transcosmic appreciation of the belief in the existence of a very powerful power to change their lives (Rahman 2012). This is because traditional food can act as a powerful weapon in building national identity and character (Gardjito, 2021). In addition, food can also act as a means of communication in community life both horizontally and vertically and contribute to the diversification of an area, and prevent them from depopulation (Kittler & Sucher, 2000).

On the other hand, the flow of modernization in all aspects of life has resulted in changes in lifestyle and eating patterns in society. The proliferation of fast food restaurants is increasingly eroding the existence of traditional food. Traditional food is an asset, a reflection of identity, and a reflection of the ethnoscience typical of a region. Generation time We are more familiar with pizza than sego gablok, in fact sego gablok is a reflection of our identity as Javanese ethnic, a reflection of the ability to diversify, and a manifestation of ethnoscience from our ancestors, while pizza is a reflection and identity of another nation. This condition demands that traditional food products not only provide safe and tasty food (Cayot, 2007), but also have more diverse, more convenient, more nutritious and healthier choices that suit the needs of today's modern society.
In this context, there are several untapped opportunities for traditional food producers to maintain and even increase market share by introducing innovations in their products, considering that some of the current technologies involved in the production of traditional food products still rely on traditional manufacturing practices with low competitiveness and poor efficiency (Fito, Pedro J. & Toldrá, 2007). Therefore, developing traditional foods can be a primary strategy in building national identity and independence (Gardjito, 2021).

Sego gablok (nasi gablok) is one of the traditional Javanese ethnic foods used in community social activities. One of the areas that still develops the traditional sego gablok food is Tawangmangu. Tawangmangu is one of the tourist areas included in the administrative area of Karanganyar Regency, Central Java Province. In addition to the enchanting natural scenery, Tawangmangu also presents agro-tourism and history-based destinations. The behavior of naming the food above reflects the behavioral patterns resulting from harmonious interaction with the maximum and sustainable use of natural resources and becomes the local wisdom of a community and is passed down to each generation (Fuad A.D & Hapsari Y.T, 2019). In the framework of the part of Indonesian culinary treasures, the traditional food sego gablok Tawangmangu is an important part to continue to preserve its existence (Dewi, 2011). Therefore, this study aims to analyze the traditional food sego gablok so that its existence can continue to be maintained and preserved.



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2. REVIEW OF LITERATURE

2.1. Cultural Heritage Preservation

Cultural heritage encompasses the traditions, practices, knowledge, and expressions that are passed down from generation to generation. According to UNESCO (2003), intangible cultural heritage includes customs and culinary practices that reflect the identity and continuity of a community. Preserving cultural heritage is not only about maintaining physical artifacts but also about safeguarding living traditions, including traditional food, which serves as a crucial medium for cultural expression (Smith, 2006).

2.2. Traditional Food as Cultural Identity

Food plays a vital role in shaping and reflecting cultural identity. As Goody (1982) argues, traditional food acts as a symbol of collective memory and social structure. It expresses a region's cultural richness, local resources, and community values. In Indonesia, traditional foods such as Sego Gablog are integral to local identity and function as a reflection of regional history and social cohesion. Traditional food helps transmit cultural knowledge and fosters a sense of belonging, especially within rural communities.

2.3. Sego Gablog: A Cultural Representation of Tawangmangu

Sego Gablog is a traditional dish from Tawangmangu, Central Java, commonly consisting of rice accompanied by locally sourced side dishes and wrapped in natural packaging like banana leaves. This dish embodies the local agrarian lifestyle, simplicity, and community-based values. As noted by Yulianto (2019), local cuisine such as Sego Gablog represents more than culinary practices it serves as an entry point for preserving intangible cultural heritage and promoting regional tourism.

2.4. Packaging as a Strategy for Cultural Preservation

In the modern context, the way traditional food is packaged can significantly influence how cultural products are perceived and preserved. According to Frost et al. (2015), attractive and culturally meaningful packaging not only protects the food but also communicates the heritage values it carries. Through proper branding and storytelling, packaging can become a tool to educate consumers, particularly younger generations and tourists, about the history and cultural relevance of traditional food. The concept of "a pack of Sego Gablog" leverages packaging as a strategy to revitalize interest and ensure intergenerational continuity.

2.5. Empirical Studies on Culinary Heritage and Tourism

Previous empirical research has shown that culinary heritage can play a substantial role in cultural tourism development. Kivela and Crotts (2006) found that local cuisine is a key motivator in cultural travel experiences. Tourists are increasingly drawn to authentic food experiences that connect them with local culture. Empirical findings from the Tawangmangu region support the view that traditional food, when innovatively presented and promoted, can contribute to both



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cultural sustainability and economic development through community-based tourism.This chapter presents a critical review of relevant theories, models, and recent research findings related to the study. The literature review aims to establish a strong theoretical foundation, identify research gaps, and justify the significance of the current study within the fields of tourism and communication. Authors are expected to incorporate up-to-date scholarly sources published within the last five years and follow the APA 7th edition referencing style. Emphasis should be placed on peer-reviewed journal articles, academic books, and recent conference proceedings

3. RESEARCH METHODOLOGY

The research method used is descriptive qualitative with an exploratory approach. Regarding exploratory research, it is known that this research has an open nature and is still searching. Primary data collection is carried out through journals, social media and other online media, while secondary data is obtained from literature studies by tracing various reports, journal publications, website information, newspapers. Data analysis is carried out inductively, where research does not start from theory, but empirical facts in the field. Researchers go directly to the field, study, analyze, and draw conclusions about what happens in the field.

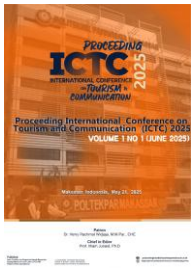
4. FINDINGS AND DISCUSSION

4.1 Overview of Tawangmangu

Tawangmangu is one of the sub-districts in Karanganyar district, Central Java province. The distance from the district capital is 27 km to the east. The area of Tawangmangu District is 70.03 km2 with an average height of 1000 m above sea level. The Tawangmangu area is famous for its beautiful and cool natural scenery. In accordance with the natural conditions of Tawangmangu District which are mountainous, most of its residents have a livelihood in the agricultural sector (farmers themselves and farm laborers). Then as industrial workers/private employees, construction workers and traders. The rest are as entrepreneurs, in the transportation sector, civil servants/TNI/Polri, retirees, services and others (Nugroho, 2013). Besides it's agriculture Food crops are one sector where the products produced become the basic necessities of people's lives. Sub-district Tawangmangu Some of the land is agricultural land which has quite good potential for developing agro-industrial crops.

4.2 Sego Gablok

Term *sega* or *blessing* comes from Javanese which means rice.*Sega* in the realm of Javanese culture it is often used*ubo ramp* or knick-knacks in offerings (Wahyani Giri, 2010). While the term*gablok* in the Big Indonesian Dictionary it is a loan word from Javanese*I'm confused* or *to-plok*which means hitting with the palm of the hand. However, Javanese people illustrate*gaplok/gablok* as a very gentle invitation. The reality of sego gablok Tawangmangu is one of the unique and typical



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culinary of the Tawangmangu area. This dish is a savory rice wrapped in banana leaves and steamed, usually served with separate side dishes consisting of Bongko, namely cowpeas (tolo beans) mixed with grated coconut and wrapped in banana leaves and steamed, Botok green onions (green onions with a mixture of grated coconut and anchovies with spicy spices), Gadon chicken (minced chicken mixed with coconut milk and savory spices), Urap vegetables and other accompaniments such as peanut peyek, skin crackers, creamy crackers and mendoan.

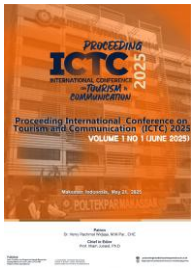
Sego gablok looks like regular rice, but its color is slightly yellowish/greenish because it absorbs the color of the banana leaf it is wrapped in when steamed. With a relatively affordable price of 2000 rupiah, Sego gablok is widely loved by the local people or tourists who are already familiar with it. Nasi gablok is usually enjoyed with bothok and bongko.



Figure 1. Sego gablok and its elements
Source: Personal Documentation



Figure 2. Sego gablok and its elements
Source: Personal Documentation



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Figure 3. Sego gablok and its elements
Source: Personal Documentation



Figure 4. Sego gablok and its elements
Source: Personal Documentation

4.3 Function of Sego Gablok

In Javanese society, traditional food is closely related to Javanese ritual ceremonies that are still carried out today. This is evident in several Javanese manuscripts containing traditional food, one of which is Serat Centhini. The functions of food contained in Serat Centhini are varied, including as a social function, ritual function and economic function

4.4 Sego Gablok as a Social Function

Sego gablok in Javanese society has social functions including establishing social ties, harmony between residents, fostering a spirit of mutual cooperation and strengthening the bonds of brotherhood. The social function of sego gablok can be found in the host's meal for his guests.

4.5 Nasi Gablok as a Ritual Function

The ritual function of traditional food is closely related to Javanese culture. Javanese people believe that the environment needs to be preserved through religious rituals that contain local wisdom (Purwadi, 2005). Javanese ritual ceremonies are now complemented by traditional foods



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that are full of local wisdom. Food that functions as a ritual is seen in the use of various foods as offerings or ruwatan. The function of the ritual includes when there will be a celebration, building a mosque, or purifying people who were born according to the pawukon calculation

4.6 Sego Gablok as an Economic Function

Traditional food as an economic function has existed since ancient times. Traditional food as an economic good is now increasing. This is evident in the existence of food industry centers that produce traditional foods. One of them is sego gablok which brings economic benefits to those who sell it. This can be found directly in the traditional markets of Tawangmangu. Traditional food is packaged in such a way and made into a typical trade commodity of each region. With the increasing economic value of traditional food, it will make traditional food known and its status will increase. Traditional food is not just a fulfillment of one's own consumption needs but can be empowered economically. Economic function looks When there is entertainment, there are vendors selling various culinary delights.

4.7 The Existence of Sego Gablok In Traditional Food

A tradition has a very high heritage value for the future, harmony between creatures becomes very peaceful and can be maintained. Until now, many authors have discussed the value of cultural heritage, including definitions and theories, as well as methods for evaluating the value of cultural heritage in practice (Adam et al., 2019). The existence of sego gablok is a cultural phenomenon. Culture also determines whether food can be eaten or not, as well as stamping or validating it. Thus, food is not just to sustain life, but also to maintain the culture of a collective. So that its existence is maintained in the protection of society. In this case, food has a symbolic meaning related to social and religious functions (Dewi, 2011).

Traditional food in Javanese society is included in the field of folk studies with the term people's food, because it is related to collective culture. The legacy of traditional food is part of the cycle of tradition in the culture of society, which is basically a form of transcosmic appreciation of the belief in the existence of a Great Power to change their lives (Rahman, 2012). Traditional food contributes to the diversification of an area, and prevents them from depopulation (Guererro et al., 2010). Public Java often express atmosphere his heart through food (Gardjito, 2021). Javanese society is rich in traditional food. In terms of This food has symbolic meaning related to social and ritual functions.

5. CONCLUSION

Based on the description above, it can be concluded that traditional food sego gablok is a typical Javanese food that must continue to be maintained and developed so that it does not disappear along with the rapid flow of time. The values and functions of ancient relics must be



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Introduced to the younger generation so that they do not forget their identity as the successors of the nation. The hope is that the young generation can consistently preserve the traditional heritage of the Indonesian people.

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