

SUMPING BIU : A SPECIAL DISH OF THE MEJAUMAN CEREMONY IN BALI

by Putu Ayu Aryasih

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SUMPING BIU : A SPECIAL DISH OF THE MEJAUMAN CEREMONY IN BALI

¹I Gede Anom Pradnyana, ² Putu Ayu Aryasih, ³I Made Rumadana
Politeknik Pariwisata Bali
Anompadnyana145@gmail.com

ABSTRACT

This research is research and development that started from the potential and problems related to the socialization of traditional culinary in Indonesia itself. The existing potential is an effort to socialize traditional culinary through encyclopedia books as a form of appreciating and preserving the cultural heritage of the ancestors. The problem that researchers get is that it is not yet available in encyclopedia books that discuss traditional culinary and discusses some of the cultures that exist in an area itself. This resulted in a lack of interest from students and the public towards traditional culinary itself, the results of the online and offline survey distribution stated that some local residents revealed that 65% liked fast food while only 35% knew about Nagasari/Balinese snacks. often referred to as Sumping Biu. What If this situation continues to happen, gradually the children and the community will know a little that we have a traditional culinary, namely Sumping Biu, typical of Bali.

The purpose of this study is that researchers want to discuss how to continue to preserve this traditional snack, as well as the culture of the Mejauman Ceremony in Bali, and how to make the snacks themselves and the traditional culture of Mejuman Ceremony not consumed by the times and remain in the community until now.

Keywords : *Sumping Biu, Balinese Special Dish, Mejauman ceremony.*

INTRODUCTION

Previously, maybe someone has discussed the relationship between Sumping Biu and the Mejauman ceremony in Bali. What I did as a writer this time was to share my personal opinion on the existence of Sumping Biu as a Complementary to the Mejauman ceremony in Bali. Basically, market snacks are traditional Indonesian foods that are traded usually in markets, especially in traditional markets. In another sense, there are various kinds of cakes which were originally traded in traditional markets, traditional food is also a manifestation of a culture with regional characteristics, specific, various types of snacks that reflect the natural potential of each region that produces traditional food itself.

Sumping Biu is a market snack originating from Bali and in the Java area, also often referred to as Nagasari. Sumping biu itself is usually sold in Bali in the market because it has a distinctive taste, namely the savory taste and the distinctive aroma of banana leaves.

Usually, sumping biu in Bali is used as a complement to the tipat bantal table ceremony or usually there must be served for guests or relatives who come to the house, while the composition of sumping biu itself uses a combination of food ingredients made from rice flour filled with bananas in it. , wrapped in banana leaves and then steamed, and gives a very distinctive aroma of banana leaves.

Manuela, J. U. (2021) Meanwhile, the meaning of Mejauman tipat bantal is the last procession of the entire series of traditional Balinese wedding ceremonies. Where the man will take the woman back to her family place. Later, both the bride and groom will ask for the blessing of the woman's parents to start a new life in marriage.

RESEARCH METHODOLOGY

The author conducted a survey method or can be called the questionnaire method used to obtain the data. The questionnaire research method is included in the quantitative method. The questionnaire method does not rule out the author getting real answers from fans of this Balinese snack food. Most of the answers from consumers who already know the Sumping Biu market snacks stated that this market snack dish or people often call it a snack, the author conducted a questionnaire through the online web. Using the questionnaire method, according to the author, is quite effective in finding answers in doing some questions to consumers who enjoy this Sumping Biu snack, especially in Bali.

The author finds several advantages of the questionnaire method are as follows:

1. Does not require the presence of researches.
2. Can be shared simultaneously with the respondent through the application or in the form of a link.
3. Responded can answer the questionnaire at free time before the author closes the acceptance of answer.
4. It can be standardized so that all respondents can be asked the same question to all respondents.
5. Responded are free to give answers, according to what they ever want

RESULTS

Indra, D. M. (2018) Bali is a province located in Indonesia. The location of the island of Bali is close to the island of Java. The capital city of Bali is the city of Denpasar which is located on the southern side of the island of Bali. Bali is popular in foreign countries as a tourist destination because of its unique arts and culture and natural beauty. This island is also known as the Island of the Gods, and people often call it the Island of a Thousand Temples. The island of Bali is part of the small Sunda archipelago with a length of 151 km and a width of 112 km, approximately 3.2 km from the island of Java. Bali Province is divided into 8 regencies, namely Badung Regency, Bangli Regency, Buleleng Regency, Gianyar Regency, Jembrana Regency, Karangasem Regency, Klungkung Regency and Tabanan Regency, and 1 municipality, namely Denpasar. Tarubali. (2022).

The beauty of Bali's natural panorama has made Bali a tourist destination that is in great demand by many tourists, both local and foreign. The total population of the island of Bali is currently approximately 4 million people, the majority of the population of Bali is Hindu. Other religions are Buddhism, Islam, Protestantism and Catholicism, Balinese people are devout followers of Balinese Hindu beliefs, most of their lives are dedicated to traditional ceremonies that aim to maintain harmony in the world. This is a tourist attraction that can still be maintained to this day.

Balinese people also live from agriculture and fishing, which is popular in the world from Bali is the agricultural system in Bali, namely the Subak system. Some of the Balinese people also choose to be artists. Bali is known abroad because of local wisdom that is still very well preserved today and its very beautiful nature, one of the things that is still an ancestral and popular heritage on this island is about traditional food.

Traditional Balinese cuisine has become culinary tourism (culinary tourism) related to Balinese food which is defined as food that is processed and designed by local Balinese people from generation to generation using a combination of food ingredients made from rice flour containing bananas in it, wrapped in banana leaves and then wrapped in banana leaves. steamed, and gives a very distinctive aroma of banana leaves. Kurniasari., M. I. (2014) The history of sumping biu itself is a traditional Indonesian sweet snack originating from the Island of the Gods, Bali, the taste is savory and sweet. Moreover, it is added with the aroma of banana leaves which gives a distinctive fragrance. Market snacks will not be eaten by time

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and will survive even though there are now many sweet snacks that are processed and served up-to-date. Sumping Biu itself can generally be used as a companion or a treat for guests who are vacationing in Bali or generally served for guests who come to the house.

Sumping Biu role in the Mejauman Ceremony tradition is a complement to the ceremony facility or in Balinese terms it is a pengrentep if interpreted as Indonesian means as an ornament which serves only to beautify the facility, if it is replaced then the meaning is there. in it will be different from what it should be. Not only that, we also must not carelessly replace the snacks that are in the Mejauman Ceremony facility. In general, Sumping Biu is found in the completeness of traditional ceremonies in Bali, which is called the Mejauman. In general, Sumping Biu is also found in the completeness of the traditional wedding ceremony facilities, namely there are 12 kinds of snacks in the wedding offerings consisting of:

1. Jaje Bantal



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2. Jaje Pasung



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3. Jaje Kekuluban



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4. Jaje Sumping Biu



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5. Jaje Kukus Barak & Putih



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6. Jaje Ongkong Gadang



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7. Jaje Mangkok



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8. Jaje Bikang



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9. Jaje batun bedil



10. Klepet Bugis



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11. Cerot (Blubuk)



Research result, 2022

12. Tipat sirikan



Research result, 2022

All the snacks listed above there were several meanings, namely: Tipat is meant here which symbolizes Pradhana or women while the Bantal symbolizes Purusa or men. This ceremony aims to say goodbye to parents and close relatives, including in the official/administrative of the local population by meaning, jaum can be interpreted as a connector or unification of two elements, in this case, the Purusa family (the groom) and the Pradhana family (the bride). which is symbolized by a Bantal Tipat.

Tipat Bantal seems to have something to do with the union of two elements, namely the Bantal is a male sex symbol while tipat is a female sex symbol. Judging from the facilities brought and the emergence of the term majaan, it would be more appropriate if this ceremony is interpreted as a form of serious union (pejati and majaan) of the two families of the bride and groom so that the term pawarangan appears. According to Manawa Dharmasastra, there are five hierarchical Hindu laws, namely Sruti, Smerti, Sila, Arca And Atmanastuti.

Referring to these five Laws, not all Hindu Religious Teachings or Hindu Religious Practices are sourced from the Sacred Scriptures in Sruti or Smerti, but also some are sourced from the Precepts, Procedures and Atmanastuti laws, that's why there are Desa, Kala, Patra laws

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including In it there is Studying in Literature (SASTRATAH), Studying with Sacred Teachers and Habits of Sacred Teachers, this is the same as the concept of AGURON- GURON (GURUTAH), and Studying on Habits or Traditions or experiences that have lasted quite a long time (SWATAH). Long story short, Tipat Bantal is a burdensome element in the Panca Yadnya Book which specifically discusses the Pewiwahan Ceremony and the elements of the ceremony and its counterparts.

Furthermore, the Tipat Bantal is also an embodiment of the Mantra or Puja Stawa and Seha when jro mangku nganteb stares at the bride during the worship, and hearing all that if we draw from the Tattwa of Purusa and Pradhana (Sanghyang Kama Jaya and Sanghyang Kama Ratih) Kama Jaya is symbolized by a keris, Sanghyang Kama Ratih is symbolized as a mat, Kama Jaya is symbolized by a Bantal and Kama Ratih is symbolized as a Tipat, where in the Pekalan-kalan ceremony there is a sentence that is said during the implementation of Pekalan-Kalan : " Tusuk Tikehe Adi Keris Pang Nyak Lahir Suput " which means: "In the wedding ceremony during the pekalan-kalan ceremony. There is a name for impromptu Tikeh facilities and kris. If the elements of impromptu tikeh and kris know the meaning like this: The keris is a symbol of the strength of Sang Hyang Purusa (the power of the phallus), seen as a symbol of the purification of the groom. While the impromptu Tikeh (small mat made of woven pandanus) as a symbol of the hymen of women. When viewed from a spiritual point of view, impromptu tikeh is a symbol of the power of Sang Hyang Prakerti (the power of Yoni).

CONCLUSIONS

Based on data analysis on the taste and role of the Sumping Biu market snacks on the mejauman ceremony. Responded google form, it can be concluded that there are still few fans of Sumping Biu, especially in Responded's interest and satisfaction in enjoying food or gubahan sumping biu. Consumers gave positive influences such as giving feedback about the sumping biu food, Responded said that the typical Balinese dish uses more coconut milk and rice flour in its processing so as to produce a savory quality food. about 8/10 the level of satisfaction obtained by the author.

The role of sumping biu itself in the wedding ceremony / in the Manusa Yadnya ceremony is as a decoration or in Balinese terms it is as pengrentep if interpreted as Indonesian means as a decoration which serves only to beautify the facility, if it is replaced then the meaning is there inside it will be different from what it should be.

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revisiting.

Research by Shu, Wardani and Rachman (2018) shows that employee training has a very positive effect on employee performance. Good performance of employees resulting from the training will affect customer satisfaction, which is in accordance with the results of research by Virgiawansyah, Utomo and Rosyid (2015). The creation of consumer satisfaction can provide several benefits, including harmonious relations between companies and consumers, providing a good basis for repeat purchases and creating consumer loyalty (Fazrurahman, Muharam and Yuari 2019). Based on the theory and description, it can be concluded that the 4th hypothesis is:

Guest satisfaction mediates the effect of employee training programs on revisit interest.

The total population in this study is the level of guest visits in 2019, which is 32,851 guests. The sampling technique in this study was purposive sampling where the respondents were guests who had stayed at the property of PT. Baleka Selaras Mandiri, with the following characteristics:

1. Minimum age 17 years.
2. Have been on a tour to Bali.
3. Have stayed at the property PT. Baleka Selaras Mandiri.

Sample size calculations were carried out using the Slovin technique and the minimum sample used in this study is 100 samples. To collect research data, the techniques used are as follows:

1. Observation Method
Observations were carried out by researchers by observing and recording the performance of employees of PT. Baleka Selaras Mandiri
2. Questionnaire Method (Questionnaire)
The questionnaire technique was used to determine the level of the training program, guest satisfaction and interest in visiting again. In conducting the research, respondents were directed to fill out the questionnaire based on their actual situation. The data obtained from the questionnaire is the score of the training program, guest satisfaction and interest in visiting again. Dissemination of questionnaires is done by sending an email containing a google form link to guests who have stayed at the property of PT. Baleka Selaras Mandiri.
3. Documentation
The documentation method in this study was used to obtain data about:
 - a. PT. Baleka Selaras Mandiri.
 - b. Guest review data on property PT. Baleka Selaras Mandiri.
 - c.

The instrument validity test was conducted to show the validity of the instruments used in this study. The calculation of this validity test uses the help of the Statistical Package for the Social Science (SPSS) computer program. The decision to test the validity of the instrument is:

1. The statement item is said to be valid if $r_{\text{count}} > r_{\text{table}}$.
2. The statement item is said to be invalid if $r_{\text{count}} < r_{\text{table}}$.

Reliability test is carried out to determine the determination of an instrument (measuring instrument) in measuring the same symptoms even at different times. To test the reliability of the instrument in this study, using the Cronbach Alfa reliability coefficient. The data analysis technique in this study used Partial Least Square (PLS). PLS is a Structural Equation Modeling (SEM) equation model with an approach based on variance or component based

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structural equation modeling. PLS is used to explain whether there is a relationship between latent variables (prediction). PLS is a powerful analytical method because it does not assume current data with a certain scale measurement, the number of samples is small.

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