

RESEARCH STUDY

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An Exploratory Study on the Philosophy, Nutritional Content, and Food Value in Traditional Ceremonies of the Tengger Tribe

Studi Eksplorasi Mengenai Filosofi, Kandungan Gizi, dan Nilai Makanan dalam Upacara Adat Suku Tengger

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ARTICLE INFO

Received: 02-12-2024

Accepted: 27-12-2024

Published online: 14-03-2025

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DOI:

10.20473/amnt.v9i1.2025.137-145

Available online at:[https://e-](https://e-journal.unair.ac.id/AMNT)[journal.unair.ac.id/AMNT](https://e-journal.unair.ac.id/AMNT)**Keywords:**

Food Philosophy, Nutritional Content, Food Value, Tengger Tribe, Social Determinant of Health

ABSTRACT

Background: The Tengger Tribe strongly upholds traditional and cultural aspects in their daily lives, particularly in the preparation of food offerings that carry deep philosophical meanings. In addition to their cultural significance, these foods also possess nutritional content and value from the perspective of the Tengger Tribe.

Objectives: This study aimed to explore the philosophy, nutritional content, and food value of offerings served in the traditional ceremonies of the Tengger Tribe.

Methods: This exploratory qualitative study was conducted in Wonokitri Village, Tosari District, Pasuruan Regency, East Java, Indonesia. The research informants included the village head, traditional leaders, religious leaders, and community leaders of the Tengger Tribe. The research variables encompassed the philosophy of food, its nutritional content, and its cultural significance in the traditional ceremonies of the Tengger Tribe.

Results: The study found that traditional ceremonies are routinely performed, including *Yadna Kasada*, *Karo*, *Unan-Unan*, *Pujan Mubeng*, and *Barikan*. Additionally, individual ceremonies such as *Entas-Entas*, *Tugel Kuncung*, *Among-Among*, and weddings are also significant. Each ceremony features specific food offerings, primarily *jadah*, *pasung*, *pepes*, and red-and-white *jenang*, which are rich in carbohydrates and have a distinct sweet taste. The philosophy behind these offerings has been passed down through generations.

Conclusions: The Tengger Tribe remains deeply committed to their traditional ceremonies. Food offerings in these ceremonies are an inherited tradition with profound philosophical meanings, and their cultural and nutritional value continues to be upheld, ensuring their sustainability. The primary foods used in these ceremonies are traditional cakes, which are high in carbohydrates.

INTRODUCTION

The Tengger people are spread across various areas around Mount Bromo, East Java, Indonesia. They inhabit villages within several districts, where Hinduism is the predominant religion, and Tenggerese customs are still firmly upheld. These villages include: Sukapura District, Probolinggo Regency: Ngadas, Jetak, Wonotoro, Ngadirejo, and Ngadisari; Sumber District, Probolinggo Regency: Ledokombo, Pandansari, and Wonokerso; Tosari District, Pasuruan Regency: Tosari, Wonokitri, Sedaeng, Ngadiwono, and Podokoyo; Puspo District, Pasuruan Regency: Keduwung; Poncokusumo District, Malang Regency: Ngadas; Senduro District, Lumajang Regency: Argosari and Ranu Pani. Among these, Wonokitri and Tosari villages in Pasuruan are known for their strong adherence to Tengger customs and beliefs.

The Tenggerese people continue to uphold their cultural traditions, including the preparation of special foods for traditional ceremonies. Throughout the year, they perform various customary rituals, such as *Yadnya Kasada*, *Ojung*, *Karo*, *Entas-entas*, *Unan-unan*, *Pujan Mubeng*, the birth ceremony, *Tugel*, the marriage ceremony, the death ceremony, *Barikan*, *Lilitan*, and many others¹. Each ceremony features specific food offerings. For example, during the *unan-unan* ceremony, a buffalo head and various traditional snacks, such as *nagasari*, are served². These ceremonial foods carry deep philosophical meanings that have been passed down through generations, and the tradition remains well-preserved today³.

Food plays a crucial role in fulfilling human nutritional needs. In addition to their daily diet, the Tenggerese consume food specifically prepared for

traditional ceremonies, which they believe brings blessings and protection from misfortune. They eagerly participate in these rituals and enjoy the wide variety of dishes served. These ceremonial foods provide essential macronutrients (carbohydrates, protein, and fat) and micronutrients (vitamins and minerals). Since the ingredients used in these offerings come from local livestock and crops, the food typically includes poultry, cattle, or buffalo, as well as agricultural products such as leeks, carrots, potatoes, and cabbage⁴.

Cultural factors strongly influence the eating habits of the Tenggerese people. These factors shape individual food preferences, dietary habits, and cooking methods. At the household level, eating patterns are passed down through generations, reinforcing cultural traditions⁵. Additionally, cultural perspectives define the value of food, categorizing it as nutritious, luxurious, affordable, or sacred. This study aimed to explore the philosophy, nutritional content, and food value associated with traditional ceremonial foods of the Tengger Tribe.

METHODS

This study was an exploratory research, a type of social research aimed at deepening knowledge, generating new ideas about a particular phenomenon, describing social phenomena, and explaining how they occur in order to formulate problems in greater detail⁶. Exploratory research is creative, flexible, and open-ended, allowing researchers to consider all available sources as essential information. There are no fixed stages that must be followed in data collection; researchers can revisit earlier stages even after completing later steps. This study employed a qualitative exploratory-oriented method using inductive logic, meaning that the analysis began with specific observations leading to the development of general patterns.

The research was conducted in Wonokitri Village, Tosari District, Pasuruan Regency, where most of the Tengger Tribe resides. Informants in this study included the village head, traditional leaders, religious leaders, and community leaders from the Tengger Tribe. The researcher conducted direct interviews with the informants using a voice recorder and a list of questions. This study did not use data coding but relied on manual analysis. Each interview was conducted once per informant and lasted approximately 30 minutes. The research took place between April and November 2020.

The research variables included the philosophy of food, the macronutrient and micronutrient content, and the cultural value of food served during the traditional ceremonies of the Tengger Tribe. Data were collected through in-depth interviews and direct observations conducted during various traditional rites of the Tengger Tribe. This research received ethical approval from the Health Research Ethics Commission, Faculty of Nursing, Universitas Airlangga on October 23, 2020, with ethics certificate number: 2116-KEPK.

RESULTS AND DISCUSSIONS

Overview of Research Sites

Wonokitri Village, Tosari District, Pasuruan Regency is one of the villages in the Tengger Tribe region, precisely in the highlands of the Bromo-Tengger-Semeru mountains, East Java Province, Indonesia. Wonokitri Village is topographically located in areas and landscapes ranging from plains (30%) to hills and mountains (70%) with about 1900 meters above sea level. With 2200 mm of rainfall per year, this village has six months of rain in a year. The maximum air temperature around Wonokitri Village is 23°C and a minimum of 16°C. The main livelihoods of Wonokitri Village residents are farming and raising livestock. They grow more vegetables such as carrots, cabbage, and potatoes that are suitable for the temperature of the Bromo highlands. Household products are dominated by horticulture, spices, starch, vegetables, herbs, and food products, so their use is limited to daily needs and traditional ceremonies or religious ceremonies, not for sale⁷. Pigs are more common than other livestock in this Hindu-majority village.

Wonokitri Village is one of the villages that still firmly maintains the local culture of the Tengger area. Traditional ceremonies are still routinely carried out every year without any part being omitted. The traditional leader, commonly called the village shaman, is still essential in the community's daily life, especially during traditional ceremonies. The migration of people from and to Wonokitri Village is sporadic. This is one of the factors why Wonokitri Village still adheres to local cultural customs.

Wonokitri Village together with Ngadisari Village, Sukapura in Probolinggo Regency are known as tourism villages that support Bromo Tengger Semeru National Park. Even Wonokitri Village also got a new nickname as Edelweiss Village because edelweiss grows a lot there. Blapp and Mitas (2017) argue that rural tourism is a space for tourists who want natural beauty and intimacy⁸. Of course, the number of tourists who come to Bromo impacts the community in surrounding villages such as in Wonokitri Village. The cycle of the economy becomes more alive. Although the main occupations of the Wonokitri Village residents are farmers, they also have side jobs as jeep drivers, motorcycle taxis, or traders at the Bromo Tengger tourist spot.

Wonokitri Village is strategically located because it is the remotest village before Bromo Tengger Semeru National Park in the Pasuruan Regency area. Investors from various regions develop the tourism sector by buying lands and building new hotels or inns and recreation areas. This can increase employment opportunities and invite many tourists to come to visit so that the welfare of the residents of Wonokitri Village also increases. Rural tourism has become an opportunity to promote social entrepreneurship⁹. Even so, Wonokitri Village has not forgotten its identity as a Traditional Village. The existence of investors and outsiders living in the village does not damage the local culture that has existed for many years¹.

The people's religion in Wonokitri Village is mostly 95% Hindu; only about 5% are Muslim and Christian. Nevertheless, tolerance between religious communities is very well established. The people still adhere to their customs. A village shaman is a very respected person, leads all traditional ceremonies carried out by individual residents and traditional village events. The main agricultural commodity is potatoes, followed by onions and cabbage, harvested every four months. Not many fruit plants because the temperature is too cold. Fruits that can grow include bananas and tomatoes.

Characteristics of Research Informants

Informants in this study are people who are considered to understand the traditional ceremonies of the Tengger Tribe. In every traditional ceremony of the Tengger Tribe, the four informants are involved in the implementation until the closing of the traditional ceremony, thus they understand matters relating to the traditional ceremony and the traditional food served in the ceremony. In the following, the characteristics of the informants are presented.

Table 1. Characteristics of Tengger Tribe Informants, Wonokitri Village, Pasuruan Regency in 2020

No	Informant Code	Age (years old)	Latest Education	Position
1	IF1	56	Senior High School	Village head
2	IF2	68	Junior High School	Traditional shaman
3	IF3	63	Junior High School	Servant of traditional ceremonies
4	IF4	69	Junior High School	Religious leader

*IF (Informant)

Types of Ceremonies and Traditional Food of the Tengger Tribe

The Tengger tribe has a variety of traditional ceremonies that are still adhered to today. The progress of time and technology has not diminished the ancestral traditions of the Tengger Tribe. Various traditional ceremonies are conducted by individual communities and organized by the village, coordinated by the Village Head, and chaired by the Village *Dukun*. Besides that, in every ceremonial activity, there are characteristics of the food dishes that are usually served. Based on the results of interviews with informants, the following are some of the traditional village ceremonies and meals that are routinely carried out:

Kasada Ceremony

Kasada ceremony, known as "*Yadnya Kasada*," is a traditional activity that influences Hinduism⁸. This ceremony is carried out once a year, namely every 14th month of *Kasada* (the tenth month in the Tengger calendar) or at the full moon. At this ceremony,

Tenggerese people give offerings or sacrifices of food, money, clothes, livestock, and crops (vegetables and fruits) to Mount Bromo. It is done as a form of gratitude for the abundant agricultural and livestock products, asking for requests to be kept away from danger, and as a commemoration of the sacrifice of *Jaka Seger* and *Roro Anteng's* son, *Raden Kesuma*¹⁰. After the ritual, all the sacrifices brought were thrown into the crater of Mount Bromo.

Kasada ceremony is held from midnight to early morning. Departing from the traditional *shaman's* house, continue the journey to *Agung Poten* Temple, then to the crater of Mount Bromo. The ceremony is carried out to ask for safety and blessings¹¹. During the *Kasada* ceremony, there is food served as well as offerings. The main offerings are *jadah*, *pasung*, and *pepes*, as stated by the informant.

"...There are offerings of snacks that include the Tengger style which is used during *Kasada*, there are mainly 3 names *jadah*, *pasung*, *pepes* that are the main ones" (IF4).



Figure 1. *Jadah* (Rectangle Shape Cake), *Pasung* (Cone-Shaped Covered with Banana Leaves), and *Pepes* (Full Covered with Banana Leaves)



Figure 2. *Ongkek* Consists of Chicken, Catfish, Banana, *Jadah*, *Pukis* Cake, *Bika Ambon* Cake, *Jenang*, and *Bolu* Cake.

In Figure 1, there are 3 types of food, namely *pasung*, *jadah* and *pepes*. *Pasung* is a traditional cake made from corn flour wrapped in banana leaves in the shape of a *kojong* (cone-shaped) and cooked. *Jadah* is a *tetel* cake made from sticky rice. While *pepes* is a traditional cake made from rice flour, tapioca flour, sugar, water, coconut milk and filled with banana and coated with banana leaves. *Pepes* cake is often called *nagasari* or *nogasari* cake.

In Figure 2, there is a photo of *ongkek*. *Ongkek* is a special offering for the *Kasada* ceremony that contains crops, cakes and bananas arranged in a circle, *ongkek* is also filled with flowers. In addition to the offerings served, there are also dishes served for the completeness of the ceremony, such as rice or side dishes (in this case catfish)¹². While in figure 2 of the left picture, there are offerings in the form of raw chicken. The raw chicken that has been cut is one of the offerings of livestock that will be thrown into the crater of the mountain.

"...Besides the three main foods (*jadah*, *pepes*, *pasung*), there are also bananas and other fruits, rice, side dishes (catfish), 300 grains and vegetables (crops)." (IF4).

Karo Ceremony

Karo ceremony or *Pujan Karo* consists of various rituals and is carried out by all villagers, especially Hindus¹³. This ceremony falls on the 2nd month of the Tengger calendar for 15 consecutive days¹⁴. This *Karo* ceremony must be done once a year for the Tengger people. The *Karo* ceremony was opened with the *sodoran* dance, which four people in turns (from only one person then increased to four people and paired up with each other).

"...*Sodoran* can be performed by all men, all women, or a mix of both. Here, children are taught to dance from a young age so that they do not forget the traditions of their ancestors." (IF1)

This ceremony includes a parade of products and traditional arts, then continued friendship with neighbors and relatives. The *Karo* ceremony was closed with the *Ojung* tradition, a rattan war tradition that is only carried out by bare-chested adult men while whipping each other's rattan. At the *Karo* ceremony, there are also main offerings in *jadah*, *pasung*, *pepes*, and other foods stated by the informant.

"...When participating in *Ojung*, there must be no revenge even after being whipped. That is simply the tradition. Although it may cause wounds, it does not lead

to death. The wounds usually heal within a week, although the scars may remain." (IF1)

"...In the *Karo* ceremony, there are so many dishes, it takes a long time to detail them. There are 5 kinds of special food served during *Karo*, namely *jenang purata*, *jadah*, *pasung*, *pepes*, 7-colored snacks, 7-colored fruits, 7-colored water, 7-colored snacks, 7 kinds of snacks". (IF4)

During this time, dozens of chickens, goats, cows and pigs are slaughtered for meat. For less well-off families, the procurement of the animals to be slaughtered is done jointly. The *Karo* celebration is a time of joy and revelry, as if the Tengger people want to make up for all the fatigue and boredom of a full day's work in the fields that has been lived for a year. At the end of the *Karo* ceremony closed with the *Ojung* ceremony.

"...There is an *Ojung* ceremony, so 2 months after the *Kasada* ceremony there is a traditional *Karo* ceremony so it is performed at the closing. So the closing of *Karo* is called the *Ojung* dance, which is a sacred dance only once a year". (IF4).

Unan-unan Ceremony

This ceremony is a typical ceremony of the Hindu religious community. It is commonly called "*ngunyalatri*" in Bali. However, the Tenggerese people call this ceremony "*ngunasasi*" which was later given the name *Unan-unan*. This ceremony is held every five years, usually in conjunction with the *Karo* ceremony.

"...The result of *Unan-unan* or in Wonokitri language we call it "*mecah*". In the general calendar, we know that February has 28 or 29 days. However, in the Tengger community calendar, there are only months that have 29 or 30 days. The result of these 5 years is a month that is said to be *Unan-unan*" (IF2).

The *Unan-unan* ceremony aims to give alms to nature and its contents, including those who guard places, such as springs, villages, and agricultural land. In addition, the *Unan-unan* ceremony is also often referred to as village cleansing, i.e., freeing the village from disturbances of spirits as a repercussion and a request for purification to avoid all disease and suffering and be free from all calamities. In this ceremony, buffalo and goats are paraded around the village from the temple. Meanwhile, village youths and parents will prepare a place for the slaughter of buffalo, which will then be processed into food offerings by the mothers¹⁵. Buffaloes are considered a source of prosperity in people's lives³.

Most of the elements of the offerings are taken directly from nature, with the main philosophy being for the purification and safety of nature¹⁶. For the special dish of this ceremony, *Unan-unan (Mahayuning Bumi)*, or in the sense of living the motherland, is the sacrifice of buffalo or goat. At the same time, *ubarampe* or its complement is the result of the community's land. For this ceremony, there is always red *jenang* (porridge made from brown rice) and white *jenang* (porridge made from rice) and what you don't miss are *pancawarna jenang* (mung bean porridge) also *pencok bakal*. *Pencok bakal* is an offering made of banana leaves containing 5 tumpeng, free-range chicken eggs, *pěpěk* spices, soap and glass¹². Red and white *jenang* are the dishes or dishes at the unanimous peak event. Besides *jenang*, there is also an exceptional food served during *Unan-unan* ceremony, namely *jadah*, *pasung* and *pepes*, which means corn food with *ubarampe* (comes from the Javanese language which means the equipment needed in traditional ceremonies) in the form of chicken, vegetables, and other crops.

Pujan Mubeng Ceremony

Pujan Mubeng ceremony is held on the ninth month or *panglong sanga*, on the ninth day after the full moon. Tengger residents go around the village with the village shaman while hitting the ketipung and walking from the eastern village boundary around the four corners. This ceremony is meant to rid the village of disturbances and disasters. The tour ended with eating together at the village shaman's house. The food served comes from donations from villagers in the form of crops¹⁷. *Jadah*, *pasung*, *pepes* are foods that are generally found in almost all traditional ceremonies. Those food are also served in this ceremony, as stated by the informant.

"...*Pujan Mubeng* or *Ndrundung*, is held in the lunar month. The Javanese date is the 24th of the Javanese calendar. The special offerings are served to the one who controls the water, the water taken is drunk for the community, the special source or place where the water is taken is given offerings. The serving is called *prasraka kembang guban pitung pasang*, so the serving is taken from *jadah*, *pasung*, and *pepes*, then from edelwis flowers, *raka*, namely *jangas* and *menjari* beans mixed together." (IF 3).

Barikan Ceremony

Barikan ceremony is held after a natural disaster, earthquake, eclipse, or other events that can affect the lives of the Tengger people. It is usually carried out five to seven days after a disaster or other natural event that gives a bad signal or omen¹⁸. *Barikan* ceremony is commonly referred to as the village salvation, passed down from generation to generation by local ancestors¹⁹. At *Barikan* ceremony, what is done is eating, praying, gathering, and singing together to establish and strengthen a sense of togetherness. The food served in *barikan* ceremony varies, depending on the people who bring the food. The *Barikan* ceremony is not only performed after certain events but also as an expression of gratitude and thankfulness to God. During the *Barikan* ceremony, the entire community gathers, led by the village head and the traditional shaman.

"...The *Barikan* ceremony is served in full, with all kinds of drinks and foods. As I mentioned, there is rice and side dishes, but the difference is that the meal is eaten together at the place of worship. The food varies, including staple foods such as *jenang*, *kabuli*, *serabi biru*, and *ketan*. Here, everyone brings different and complete dishes, which are then shared and eaten together." (IF4)

Entas-entas Ceremony

There are traditional ceremonies performed by each citizen who has a purpose. One of them is *entas-entas*, that is a traditional event to eradicate deceased ancestors²⁰. There is no provision whether it must be 100th days, months or years after the death of a parent. But generally, it is 1000th days the parents die. *Entas-entas* ceremony are obligations of living children to their ancestral spirits²¹. The main food of *jadah*, *pasung*, *pepes* is also the main food in the *Entas-entas* ceremony. Apart from that, there are other foods as well.

"...The *Entas-entas* ceremony is personal, and is usually held at each family's home, but it can also be conducted at the Village Hall. In Bali, it is called *ngaben*, while in Tengger, it is known as *Entas-entas*, and the meaning is almost the same. In Javanese tradition, there are rituals for the deceased on the 3rd day, 7th day, and 1000th day. When it reaches the 1000th day, it is called the *entas-entas* ceremony. During this ceremony, a variety of foods are prepared because the ceremony is dedicated to honoring deceased ancestors. Offerings include various fruits, especially bananas, as well as traditional snacks similar to those served during the *Karo* festival, along with a variety of side dishes." (IF4)



Figure 3. Entas-entas, Kawinan and Tugel Kuncung Ceremonial Offerings

Tugel Kuncung

Tugel Kuncung is a circumcision ritual for boys and girls in Wonokitri Village for children before they turn 15. This ceremony must be carried out if you are materially able because it requires a hefty fee, but it is unnecessary if you do not have enough material. There are several rituals such as *punden-punden*, *mepek*, and cut hair. The goal is to reject the negative things that can happen to the child. *Tugel kuncung* ceremony signifies that the child has started to grow up. The food offerings are mainly red *jenang*, white *jenang*, and special offerings for the *Tugel Kuncung* ceremony.

"...In Javanese, it is called circumcision, for both boys and girls. The special offerings for this ceremony are *jenang abang jenang putih*, *gedang ayu beras pitrah*, *pras tampasesa*, which is a special offering used during *Tugel Kuncung*". (IF 3).

The symbolic meaning lies in the series of offerings, namely *mori cloth* "white cloth", rice, typical Tengger snacks, seven kinds of flowers, grilled chicken, and bananas. The sense of the series of offerings is the result of the Tengger people's land, which intends to be grateful for *Ida Hyang Widhi Wasa*²².

Among-among

This ceremony is almost the same as the baby shower event for the Javanese, namely after the baby is 35 or 44 days old. During these 44 days, the baby's mother should not work hard and abstain from certain foods, including sea fish, spicy foods and cucumbers. Sea fish consumption is believed to make children itchy, cucumber consumption can affect the production of little breast milk, and spicy foods can cause miscarriage. While the recommended foods to eat are bitter foods such as *ranti*, mustard greens, cassava leaves²³. At the *Among-among* ceremony, the leading food is *jenang*, mainly red and white *jenang* and other foods. In addition, there are offerings of red and white porridge.

"...The first offerings are *jenang abang*, *jenang putih*, *jenang manca warna*, *sega balong*, *sega kabuli*, *gedang ayu*, *pitrah rice*, *pras among*". (IF3).

Wedding Ceremony

The marriage procession of the Tengger people is not significantly different from that of the Javanese

people in general. However, in Tenggerese society, marriage is divided into four stages: application (proposal), *pawiwahan* (*ijab qabul* or marriage vows), *walagara* (wedding ceremony), and the invitation of relatives and ancestors. The Tengger marriage system follows an exogamous tradition, meaning that individuals may marry either within the Tengger community or outside of it. However, if a Tengger person marries an outsider and chooses to live outside the Tengger community, they will automatically lose their affiliation with the Tengger society²⁴. The Tengger customary proposal process is carried out simply. Once the proposal is accepted, it is followed by *notog* (a formal response to the proposal). After mutual agreement, the *walagara* or wedding ceremony is then held²⁵. Traditional weddings are preserved as part of Tenggerese ritual traditions, with the *walagara* ceremony forming an essential part of the process. The ritual includes a symbolic purification procession for the bride and groom. Similar to Islamic traditions, prayers or mantras are recited in Javanese by a *pandita shaman* (the officiant of the marriage), followed by the groom.

The Tengger people in Wonokitri Village primarily depend on agriculture and are aware of the limitations of available farmland. As the population continues to grow while agricultural land remains unchanged, the community has implemented efforts to limit births to maintain balance between population size and available farmland²⁶. During the wedding ceremony, traditional offerings are served, including a cone-shaped dish (*tumpeng*) and red *jenang* (rice porridge). These offerings symbolize the binding of the bride and groom's hearts, as explained by an informant:

"...Because it is aimed at fellow human beings. So, the coronation of *Raja Sari* and *Ratu Sari* is for inner bonding to form a happy family". (IF4)

Traditional Ceremonial Food Philosophy

The food served in traditional ceremonies certainly has meaning. This is called the food philosophy. As a result of interviews with informants, there is information about the philosophy of the food served during traditional ceremonies. At the *Kasada* ceremony, serve food dedicated to gods, spirits, and ancestors.

Besides that, there are other meanings of food in *Kasada* offerings, namely vegetables, which mean fertility, and salted fish as a digester. The side dishes (catfish) served as a companion to the offerings have the meaning of sacrifice or wages from an effort. Traditional pastries (*bolu*, *bika ambon* and *pukis* cake) have the meaning of independence because they are made by yourself. Some cakes have their own meaning, such as *pepes* that are rectangular in shape symbolizing the cardinal directions, cakes covered with banana leaves (*pepes* and *jadah*) mean that humans are not naked. *Jadah*, *pepes*, *pasung* and bananas that have been cooked symbolize high degrees then the cake is arranged with other crops to form a curved round called *ongkek* which means there is no beginning no end¹².

At the *Karo* ceremony, there are seven kinds of food; the meaning of the food is addressed to God and ancestors. At the end of the *Karo* ceremony closed with the *Ojung* ceremony. In the *Ojung* ceremony a lot of food is served. Moreover, there are also unique things in the *Ojung* dish which are addressed to the ancestors, because according to the Tengger people, ancestors are the forerunners of today's humans.

According to the Tenggerese people, offerings in buffalo and goat heads at *Unan-unan* ceremony are for village sacrifices. In addition, there are other meanings of offerings in the form of different foods. *Jenang* (porridge) served during traditional ceremonies has different meanings according to color, white *jenang* symbolizes the east direction, red *jenang* the south direction and *jenang pancawarna* the middle direction. *Pencok bakal* contain 5 fruits and free-range chicken eggs, five symbolizes the 5 winds, free-range chicken eggs symbolize the world and its contents¹².

Besides that, at the *Pujan Mubeng* ceremony, food in *jadah*, *pasung*, and *pepes* means to refuse *balak*. This ceremony is meant to rid the village of disturbances and disasters. The tour ended with eating together at the shaman's house. The food served comes from donations from villagers¹. Meanwhile, during *Entas-entas* ceremony, offerings are meant to lift the spirits of the ancestors to the top; thus, they can safely reach heaven. In the marriage ceremony, there are *tumpeng* and red *jenang* which symbolize a series of offerings. The meaning of the offerings is to bind the hearts of the bride and groom.

Nutritional Content of Offerings

Based on interviews with informants, it was found that the main foods served in the traditional ceremonies of the Tengger Tribe are *jadah*, *pasung*, and *pepes*. *Jadah* is made from glutinous rice mixed with grated coconut, while *pasung* is made from rice flour and coconut milk. *Pepes* is a rice flour-based dish filled with bananas, similar to *nagasari*. Similarly, in the *Among-among* and *Tugel Kuncung* ceremonies, food offerings include red and white *jenang* (porridge) made from rice. These foods are categorized as sources of complex carbohydrates because their main ingredients include rice, glutinous rice, rice flour, and glutinous rice flour. They also contain simple carbohydrates, such as brown sugar and granulated sugar. Additionally, coconut milk, which is commonly used in these dishes, is a source of fat.

Fruits, such as bananas and other locally available fruits, contribute vitamins and minerals, while side dishes like chicken and pork provide protein and fat. However, it is notable that snacks and cakes, which are carbohydrate-rich foods, are always present in every traditional ceremony.

Carbohydrates are essential nutrients that serve as the body's primary energy source. In addition to providing energy, carbohydrates function as natural sweeteners, help conserve protein, regulate fat metabolism, and aid in digestion²⁷. Since traditional ceremonies in the Tengger Tribe are frequently and routinely held, and carbohydrate-rich foods are consistently served, there is a concern that excessive carbohydrate intake could lead to an overload of glucose in the body. Excess carbohydrates can be converted into fat in the liver, and over time, this may contribute to weight gain and obesity.

Value of Offerings

Based on interviews conducted with informants, the presence of tourists or visitors does not affect the daily diet of the Tenggerese people. They have always adhered to the customs of their ancestors and believe that food sourced from their land is a manifestation of gratitude to God Almighty. They consistently use ingredients from their own gardens for every traditional ceremony they perform.

The Tenggerese people hold a deep respect for food offerings in traditional ceremonies. They consider these offerings as a source of life and prioritize them as an expression of gratitude to the Almighty Creator, who brought humans into existence. There are specific rules regarding the preparation, type, and quantity of food offerings, which have been passed down from generation to generation, as stated by the informants.

Advantage and Limitation of Research

The advantage of this research is that it provides additional information, not only about the philosophy and cultural value of food but also about the nutritional content of offerings typically served during the traditional ceremonies of the Tengger tribe. This topic is rarely discussed in academic journals. However, this study has some limitations, such as the need for a more in-depth analysis of the nutritional content of ceremonial foods. Future research should not only describe macronutrients composition but also provide detailed data on the full nutritional profile of Tengger tribe offerings.

CONCLUSIONS

This study highlights that the Tenggerese people have a strong tradition of conducting traditional ceremonies and offering food as part of these rituals. The selection of food offerings is a cultural legacy passed down through generations, based on specific philosophies that typically symbolize positive meanings. In terms of nutritional value, the food offerings contain a variety of nutrients, as they are sourced from both crops and livestock. However, the frequent inclusion of sweet cakes in these offerings, if consumed in excess, may have negative health effects, emphasizing the need to limit sugar intake.

ACKNOWLEDGEMENT

The authors of this paper would like to thank all the informants for their time and contribution to this study. The authors also extend their gratitude to Lembaga Penelitian dan Pengabdian Masyarakat (LPPM) Universitas Airlangga and Faculty of Public Health for funding this research.

CONFLICT OF INTEREST AND FUNDING DISCLOSURE

All authors have no conflict of interest in this article. This research was funded by Faculty of Public Health Universitas Airlangga through Faculty Excellence Research program with number 2063/UN3.1.10/PT/2020.

AUTHOR CONTRIBUTIONS

LM: conceptualization, data curation, formal analysis, funding acquisition, investigation, methodology, software, supervision, validation, visualization, writing-original draft, writing-review & editing; MAR: data curation, formal analysis, investigation, project administration, resources, software, supervision, validation, visualization; AS: writing-review, editing.

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