



LOCAL WISDOM AND IDENTITY IN A CHAIN OF PUDAK

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INTRODUCTION

- With thousands of islands and tribes, Indonesia has a remarkable culture and it can be a valuable asset.
- One of the cultural assets is a traditional food.
- The traditional food is poured with uniqueness which becomes the characteristic of a region and its people.



INTRODUCTION

- In the process from raw materials into food, usually local people to use certain ways and means that will be passed down to the next generation, so that the processing of food can be said as hereditary.
- Thus that the food is a representation of a specific area.

INTRODUCTION

- ❑ Traditional foods can be divided into main and additional / substitute foods.
- ❑ The main food is a food that serves as a staple food menu for the local community, or better known as a side dish.



INTRODUCTION

- The additional food is a food that is supplementary, outside the staple food (better known as snacks).



INTRODUCTION

- ❑ Some snack has specific characteristics, in accordance with the conditions of the environment and local communities.
- ❑ Based on this, the snack to be typical and is considered to represent an area.
- ❑ With its relatively small size and easily carried, making the snack often used as souvenirs which represents the area.

INTRODUCTION

- Traditional food are contained mindset, knowledge, and wisdom of local communities.
- Local wisdom is a way of life, knowledge and coping strategies in the form of life of local community activities in an effort to answer the problems in order to make ends meet. (Permana in Alfian, 2013)
- The use of natural materials for packaging is one of the example of implementation of local wisdom in the traditional snack.
- Local wisdom is faced with the advanced technology and industry

INTRODUCTION

- Gresik has a traditional snack called *pudak*.
- It has a unique shape, which is packed with *ope* (midrib of *jambe* or areca palm/areca nut palm), stitched circle from the bottom right corner to the top left side, forming a quarter circle formations.
- In the middle of the advancement of technology and industry, *pudak* is still retained packaged by *ope*. in addition to efficiency, there is a worries and possibility that to change *ope* with other materials, as *ope* is increasingly difficult to get.

INTRODUCTION

To get *ope*, producers in Gresik had bought it from Jember. In the foreseeable future is likely to affect the use of *ope* as *pudak* packaging, and indirectly affect the existence of *pudak* itself.

Without understanding and awareness of the values of local wisdom contained in the packaging of *pudak*, it will be easily disregarded.

As a local knowledge is one of the factors that play a role in shaping and enriching the cultural diversity of Indonesia, the basis for this study aimed to explore the values of local wisdom contained in the *pudak* packaging.

MATERIALS & METHODS

A qualitative research approach.

Study of literature, including journals, newspapers, books, to collect data on traditional snacks and local wisdom.

Observations and interviews with sellers and producers of *pudak* in Gresik; culture analysts to provide information on the culture of Gresik in relation to the culinary culture; also packaging experts to provide 'insight data' of traditional and modern packaging.

THE RESULTS

Abundant natural resources in Indonesia, has a wealth of material that can be used to package food, especially food / traditional snacks. Natural resources are widely used for packaging is part of a plant or tree. In Indonesia, natural material most widely used is the leaves and stem of the banana tree, the rind of corn, guava and coconut tree leaves, hanjuang and teak tree leaves. Palm tree leaves and stems can be used as well (Sabana, 2000).

THE VALUES OF LOCAL WISDOM IN A BATCH OF PUDAK

1. Persistence
2. Functional (Intellectual Property)
3. Environmental factors
4. Aesthetics

THE VALUES OF LOCAL WISDOM IN A BATCH OF PUDAK

1. PERSISTENCE

Pudak production to packaging take a long process :

The ingredient (**rice, flour, coconut milk, brown sugar**).

Insert the batter into the packaging (should be prepared before).

Steamed process.

Packing process (Pursed and tied use a rope).

The whole process of making this *pudak*, ranging from preparation of *pudak* snack materials to the processing of packaging indicates a long process. *Pudak* production and its packaging are a representation of persistence.



Coconut milk used is the red one. The red color is obtained from the bark of reddish brown coconut. So need to be careful when stripping the coconut bark, so that it is not peeling.

The process of pouring the batter into the ope





Ope Sewing Process



THE VALUES OF LOCAL WISDOM IN A BATCH OF PUDAK

2. FUNCTIONAL (INTELLECTUAL PROPERTY)

Ope has an irreplaceable function, resulting in a natural reaction in the *pudak* production process.

Ope uniqueness lies in the structure of the inside layer which is smooth (but not sticky) and porous.

Ope has pores, that make *pudak* can last longer or not get stale. At a room temperature, *pudak* can last for two to three days. For snack that contains coconut milk, it is long enough time to be expired.

Ope produced a distinctive aroma and flavor during the steaming process. It's a kind of corn fragrant aroma.

Packaging as well as the entire process of creating intellectual property of *pudak* shows local residents response to natural materials and utilize its benefits or uniqueness.

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3. ENVIRONMENTAL FACTORS

Ope is also environmentally friendly because its waste can be decomposed by microbes.

Ope is also energy efficient because it does not require a special process to make it decompose.

However, the expansion of residential and industrial areas results in the reduction of areca palm/areca nut palm, so that the *pudak* producers is difficult to obtain *ope*.

Currently, the *ope* supply is obtained from Jember, South Malang, or Blitar. It certainly should be a concern as considering the function of *ope* which is difficult to be replaced by other materials, such as corn husks, banana leaf, teak leaves, palm leaves even been tried as an alternative but failed.

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4. AESTHETICS

The shape and the packaging materials which becomes synonymous with *pudak* (exclusive and aesthetic shape). *Ope* that is sewn in quarter of a circle, when it has been filled with the batter will look fuller.

The uniqueness when to display in sales. It is used to sell in a group or batch. Five or ten pieces which are tied together, and then hung. This marks the distinctiveness of the *pudak*. Functionally, the hanging system is intended to avoid damp, because moisture can bring mold and make *pudak* stale faster.

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LOCAL WISDOM AS IDENTITY

The concept of identity is rather a dynamic construction → how people think and what they do. (Leary and Tangney, Ed., 2012: 88).

Base on this insight, local knowledge which is contained into a batch of *pudak* can be an identity of Gresik.

The values (in *pudak* along with the packaging) is a reflection of how the local community to respond to nature in their surrounding areas. Similarly, the visual is an important factor as forming an identity. The form of *pudak* naturally represents the whole identity of Gresik as coastal city.

LOCAL WISDOM AS IDENTITY

Interestingly, the issue of the environment can also be attributed to the existence of *pudak*. It is not just a typical Gresik souvenirs but also illustrates a change in the social and environment. For example, the difficulty of obtaining supplies of *ope* as the result of residential areas or how *jambe* tree (areca palm/areca nut palm) is now difficult to find, as it was one of the icon of Gresik. It may become a factor affecting the construction of identity that was close to nature and took care of it (symbolized by *jambe* tree), becomes something difference.

CONCLUSION

A cultural practice is significant in shaping the concept of the identity of a specific region, through the values of local wisdom which is contained therein. Local knowledge is unique and distinctive so that it can be a differentiator which is a key element in the identity. In this case, the traditional *pudak* snack, along with its packaging, can play as a role of shaping the identity of Gresik.

Yet, identity is not static, but rather dynamic. The existing concept of identity can be changed or remained the same, it depends on the social, economic, and cultural dimensions and other factors that occurs in the society and its region. The difficulty to obtain ope of *jambe* tree that is decrease year by year could be the warning of the potential lost of *pudak*, one of the identity of Gresik.