

# *Emprit Goreng* Commodification in Museum Tembi Rumah Budaya, Bantul Yogyakarta

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**Abstract:** This article seeks to reveal how the Museum Tembi Rumah Budaya in Bantul Yogyakarta performs its functions and duties. From this disclosure, there is something unique and interesting, namely the occurrence of gastronomic practices through *Warung Dhahar Pulo Segaran* restaurant. The practice of gastronomy is a repetitive action related to everything about food consumed by humans. One form of human consumption is food. Food as a typical menu is served at this place, one of which is *Emprit Goreng*. How is the relationship between the functions and tasks of the museum with the practice of gastronomy and *Emprit Goreng* as a typical menu. This research uses a qualitative ethnographic approach. The results showed that in carrying out its functions and duties, the Tembi Rumah Budaya Museum was able to raise a typical *emprit* (sparrow) menu. *Emprit*, by farmers considered to be a pest, it turned out that in the hands of the chef of *Warung Dhahar Pulo Segaran* became a commodity that had social and economic value.

**Keywords:** *commodification, gastronomy, Emprit Goreng*

## Introduction

The slogan of "*masa lalu selalu aktual*" communicated by the Tembi Rumah Budaya Museum is interesting to watch. The public can utilize the museum with the concept of Javanese culture for educational services, social interests, science and technology, culture, and/or tourism. In line with the slogan, the museum is inspired by the names of foods in *Serat Centhini*. *Serat Centhini* is an encyclopedia of Javanese culture because the book contains all aspects of the results of Javanese culture, including food. Through *Warung Dhahar Pulo Segaran* the names of foods in *Serat Centhini* are actualized in the menu list.

This was done because *Serat Centhini* is identical with Javanese culture. Besides, the *Serat Centhini* icon was raised in the menu list to attract consumers who want to experiment with past food. In addition to enjoying past food, the manager also facilitates visitors who want to spend the night at Bale Inap. These nine pyramid-shaped buildings also function as living museums. Expectations from the manager, visitors who spend the night can enjoy the atmosphere of rural Java while eating traditional food. In addition to visitors staying overnight, the general public can also enjoy special dishes served at *Warung Dhahar Pulo Segaran* restaurant located in the museum area.

One typical menu at this place is *Emprit Goreng* (sparrows) which is cooked by frying. The first experience when researchers enjoy it is mixed feelings of pity and amusement. From this experience raises the question, how fried *Emprit* is present at *Warung Dhahar Pulo Segaran*. Why is he here and in the menu list written as a special menu in this restaurant. To answer the above questions, it is necessary to study gastronomy. The National Gastronomic Dialogue Report, gastronomy is the science of food and culture. Gastronomy is a pattern of life. Is it a simple menu

in the family or a full meal in the restaurant. Gastronomy cannot escape history, local wisdom, tradition, technology, nutrition, philosophy, cooking, and politics (Imelda, 2015).

In other words, the discussion above discusses the fulfillment of food in the form of rice. Indonesian society is largely dependent on rice. Not yet thought about finding alternative food ingredients besides rice. Similarly, in the fulfillment of balanced nutrition in the form of protein. Society, in general, utilizes vegetable protein sources from consuming *tahu* and *tempe*. While the largest source of animal protein is taken from beef, mutton, chicken, ducks, and fish. Society has not been patterned to find alternative sources of protein.

Gastronomic practices are carried out in this museum through *Warung Dhahar Pulo Segaran*. *Emprit Goreng* is processed by the cook into a special menu. In the end, it comes as a special menu. How to *Emprit* journey to the dining table restaurant customers. How the *Emprit* which is considered a pest by farmers around the museum into a commodity. Apart from the negative side of the *Emprit*, its presence brings social and economic value to human life.

## **Method**

The ethnographic research method focuses on finding how people organize their culture in their minds and then use that culture in their lives. Science must have practical uses in solving human problems (Spradley, 2007). Related to this research, to study according to the theme requires participant observation techniques, interviews, and literature study. Participants' observations were made at the beginning of a visit to the Tembi Rumah Budaya Museum. When observing directly in the museum area as well as conducting question and answer or interviews naturally with managers and cooks. The next step is to do a library study in the library which is provided free of charge in the museum area as well as to conduct interviews with library staff related to the research theme.

## **Results and Discussion**

### ***Fried Emprit in Serat Centhini***

The inheritance of food history is illustrated in *Serat Centhini*. Ulam or side dishes for rice are made from chicken, duck, bird, goat, cow, and tandra (Rahman, 2016). This is found in *Serat Centhini* Volume 5 (Gambuh, 42): *Pes-pesan tandra palung// Besengek angsa 'ran kelalen klulung//Gegorengan bontot burcet kathik glathik//Johan derkuku cuwiyun//Gangsir Emprit-peking bondhol* (Kamajaya, 1989). That is, which includes animal side dishes include tandra fish that are pressed, with a swan, a variety of fried birds namely burcet, glathik kathik, johan, derkuku, cuwiyun, gangsir (a type of cricket) and *Emprit-peking bondhol*.

A collection of articles posted with the title *Jejak Pangan: Sejarah, Silang Budaya, dan Masa Depan*. This book also touches on culinary in *Serat Centhini*. Knowledge about food in the book is mostly culinary ordinary people. "Colonialism" of the tongue has penetrated so that we do not understand the story of the commodity being eaten. If you want to go back to the village, you will find real culinary, including the presence of menus that may feel strange at the dining table, such as fried grasshoppers (Maryoto, 2009). Research on alternative food sources is also carried out in the 'west'. Insects as a sustainable food source solution for Westerners. It is becoming a new food trend in famous restaurants. Therefore, the problem of food policy needs to have collaborated with other fields of science, namely cognitive neuroscience, human sciences and gastronomic sciences (Deroy, Reade, & Spence, 2015).

Some important factors for incorporating insects into the established Western culinary menu. If insect-based food wants to be commercially successful, it must compete at the level of price, taste, and availability (House, 2016). Research on interactive synergist food, nutrition, and their significance on health and disease prevention will help ordinary people to lead a better quality and healthier life (Natarajan, Ramasamy, & Palanisamy, 2019). Every human being can be creative in meeting the basic needs of his life, namely eating. Maryoto revealed fried grasshoppers as an alternative menu. While, House was uncovered insects, and the manager of *Warung Dhahar Pulo Segaran* raised *Emprit Goreng* as one of his special menus.

The culinary functions in *Serat Centhini* are grouped into three, namely social functions, economic functions, and ritual functions. The social function is told when the host arrives. In Javanese culture, the form of respect for the host to guests through a banquet. The economic function of food has been carried out since time immemorial. Industrial centers have sprung up to package traditional food as a trade commodity unique to each region. The function of the ritual is specifically discussed in *Serat Centhini* volume two, describes the names of food as a function of ritual. Its implementation in Javanese culture is hereditary. Broadly speaking, since humans were born, married, and died (life cycle ceremony). Besides that, other rituals use food as a symbol. Symbolization through food describes man's relationship vertically with his god and horizontally with fellow beings. (Sunjata, Sumarno, & Mumfangati, 2014).

Currently, Indonesia is increasing its economic potential, one of which is through culinary. The culinary subsector as part of the tourism industry is expected to contribute to the target. Efforts to advance Indonesian cuisine through gastrodiploamtion are joint work that requires connectivity between ministries, regions and related private parties (Pujayanti, 2017). Gastronomic tourism and its development in Turkey must be carried out nationally and internationally. The need for synergy between the government, business people, intellectuals and the community. Thus, the inheritance of history and culture to the next generation will strengthen local identity and culture (Sormaz, Akmesese, Gunesc, & Aras, 2016).

### ***Integrated Emprit Pest Control***

Integrated Integrated Pest Management (IPM) has been developed in Indonesia and Taiwan. Farmers in Indonesia prefer to use chemical pesticides because they are cheaper and can control pests quickly. Meanwhile, Taiwan farmers prefer to reduce chemical pesticides by developing organic agriculture (Husnawati, Kwok-Ching, & Ping-Shih, 2012).

Based on observations found three species of *bondol* birds from the Ploceidae tribe, namely *Peking bondol* (*L. punctulata*), *Javanese bondol* (*L. leucogastroides*) and *Haji bondol* (*L. maja*). The bird species of the Ploceidae tribe have the characteristics of small size, short tail, short thick beak which is commonly used to eat seeds. This type of bird likes to group and form large groups. As a result of the habits and preferences of birds eating grain, this group of birds became a very harmful pest for farmers (Ardjansyah, 2017).

Integrated bird control can be carried out as follows. *First*, controlling the technical culture (cultivation techniques). Planting and harvesting in the morning will simultaneously limit the availability of food for *the Emprit* (sparrows). You can also use repellent or repellent plants that you don't like because of the striking smell and color. For example sunflower, *kenikir*. *Second*, physical and mechanical control. For example, to create a glare effect by installing plastic in the rice field area, used CD / DVD pieces, making a black kite so that it resembles an eagle which is a natural enemy of *Emprit*. It can also install a scarecrow, sounds from cans, slingshot, the use of traps or nets. *Third*, biological control, i.e. the use of plant-based pesticides from the extracts of

fruit such as fruit, *jengkol*, and *gadhung tubers*. How, using a sprayer sprayed on plants that are 85 days old, with a frequency of twice a week until the harvest period <https://sainsterkini.com/pengend-hama-burung-pada-tanam-padi/>

All of the above requires the presence of human hands. Management of rice pests in the form of sparrows can cause social and economic effects. For example the use of devices or nets. For rice field owners who do not have time to wait for rice fields, they can employ other people. A worker in addition to getting a wage from the owner of a rice field can be a catcher sparrow catches. The catch can be sold to restaurants as well as those in *Warung Dhahar Pulo Segaran*. Thus the eradication of rice pests was achieved and led to additional income for farm laborers.

### ***Emprit, From Pests to Promising Commodities***

Something can be eaten or not, more a cultural product than nature. Apart from those that have harmful effects on human organisms, flora and fauna species that are considered edible or inedible are the result of history and tradition (Danesi, 2004). The law of consuming *emprit* meat is based on the following grounds. Specifically for animals, the types of animals that are forbidden in Al-Quran are pigs as explained in the verses of Al-Quran Surah Al-Baqarah: 173:

*Innamā ḥarrama 'alaikumul-maitata wad-dama wa laḥmal-khinzīri wa mā uhillā biḥī ligairillāh, fa maniḍturra gaira bāgiw wa lā 'ādin fa lā iṣma 'alaīh, innallāha gafurur raḥīm.* (He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is nor sin for him. Allah is Forgiving, Merciful).

The priests of the schools differed on this standardization of *thayyibat*. Specifically Imam Shafi'i, he sets the standard for halal animals with the principle that all animals are lawful unless there is an argument from the Qur'an or hadith that prohibits it, plus the consideration of whether the food is considered disgusting or not. Specifically for bird species (or poultry), the standardization made by Imam Shafi'i is then explained by the scholars of Shafi'i followers with the rule: "the characteristics of a halal bird are every bird that has a circle around its neck, while the characteristic forbidden birds are every bird that has claws to injure its prey <https://islam.nu.or.id/post/read/85785/hukum-mengonsumsi-daging-burung-pipit>.

At present, halal certification is a must. Malaysia is one of the pioneers in introducing halal standards and recognition as well as being a global halal center. In this case, the state is present to provide guidance. Research conducted by Marzuki, et al. shows that the entire halal and haram evaluation process must go through in addition to a marketing and commercial perspective (Marzuki, Hall, & Ballantine, 2014). The emotional experience of a customer (CEE) with a halal food company consists of several dimensions. Tama, in his research, has found six dimensions of CEE, namely: Spiritual Guarantee, Pleasure, Passion, Domination, Joy, and Acceptance. However, this newly developed dimension and its items need to be further validated by a series of survey data to analyze each psychometric trait of the CEE size and sub-measure (Tama & Voon, 2014). The key to increasing halal integrity in international trade is transparency. The aim is to increase added value in producing and selling. Therefore, joint efforts from food supply chains, policymakers, halal certification and accreditation bodies are needed, and research institutions are needed (Soon, Chandia, & Regenstein, 2017). The role of technology influences the management and process of making halal food. The halal food industry in the 4.0 era became easy because it was assisted by machine tools or artificial intelligence applications. Meanwhile, halal food is not only consumed by Muslims but also non-Muslims. This is in line with the awareness of sellers and buyers of halal food. (Zahrah & Fawaid, 2019).

Indonesia needs to imitate other countries in managing gastronomic tourism. The need for standardization in service so that it can be accepted by other countries. The government has issued regulations regarding the guarantee of halal products. The aim is to provide comfort, security, safety, and certainty of the availability of halal products for the people who consume them. besides, to increase added value for businesses to produce and sell it. Related to culinary tourism, fried *Emprit* is included in the halal product category.



**Figure 1.** A portion of Fried *Emprit* and *sambal* along with cucumbers at *Warung Dhahar Pulo Segaran* (Private Doc.)



**Figure 2.** An *Emprit Goreng* and a serving of rice at *Warung Dhahar Pulo Segaran* (Private Doc.)

Figure 1 shows a portion of ten *Emprit Goreng* and a bowl of *sambal* along with a salad of cucumbers. A slice of cucumber looks bigger than a fried *emprit*. Figure 2 shows a portion of rice with a fried *emprit*. So the size of a fried *emprit* is about the size of an adult thumb. The price of fried chips is Rp 29.800.00. Meanwhile, if processed into *Tongseng Emprit* valued at Rp 49.600.00. Thus, *amprit* which is considered a pest, by cook *Warung Dhahar Pulo Segaran* becomes a promising commodity.

Arjun Appadurai explained, commodities as objects that have social potential so that they can be distinguished from the names 'products', 'objects', and 'artifacts'. A commodity is always intended for exchange or simply, an object that has economic value. Commodification can, therefore, be seen as a symptom of commodity capitalization (Prabangkara, 2018). Commodification The process associated with capitalism by which objects, qualities, and signs are turned into commodities where a commodity is an item whose prime purpose is sale in the market place (Barker, 2012). Commodification is the process of making something that was not previously a commodity so that it is now a commodity (Piliang, 2012). Related to the opinion above, in the *Warung Dhahar Pulo Segaran*, there was a change in the process of *emprit*. *Emprit* is a pest of rice plants that changed into a diet.

The change process has provided benefits for the museum, farmers, surrounding communities and of course the local government. First, the museum is expected to inform the public that is, in

preserving the results of Jawaselain culture can inform thus its existence in carrying out its functions and duties will be maintained. Second, the local community contributes to the eradication of pests. Thus farmers avoid yield losses. Third, the local village government was helped in forming a tourist village area. With the formation of the tourism village area, it gives value to the benefits of increasing community income.

Food marketing techniques in European tourism through the commercialization of Smalahove (a dish made from goat's head) opens new avenues to be offered to visitors. This exotic dish has the potential to become a new marketing strategy for 'extreme' culinary specialties. Also, Smalahove is an innovative rural tourism destination branding. Local dishes are not only a beautiful expression of the past but an opportunity for co-branding of rural destinations and regional food products (Gyimóthy & Mykletun, 2009). Likewise the exoticism of the *Emprit Goreng* that is present at *Warung Dhahar Pulo Segaran*. The restaurant in the museum complex provides an unusual dining experience. Also, the manager branding *Emprit Goreng* as a special food.

## Conclusion

The process of commodification in the Tembi Rumah Budaya Museum provides a value of benefits to various parties. *First*, towards the welfare of the museum, thus its existence in carrying out its functions and duties will be maintained. *Second*, the local community contributes to the eradication of pests. Thus farmers avoid yield losses. *Third*, the local village government was helped in forming a tourist village area. Finally, the formation of the village tourism area, the value of the benefits of increasing public income.

The most basic thing in the process of commodification of *Emprit Goreng* towards the fulfillment of balanced nutrition is the formation of alternative protein sources. This protein source can be used by farm labor families. Economically, their income is below the rice field owners. If they can manage *emprit* as an alternative source of protein, the fulfillment of nutrition for the family will be fulfilled. Here, the awareness of farm laborers' families is needed in managing their free time to be more useful. Thus, the financial burden for spending to meet nutritious food needs will be reduced.

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