

# Semanggi Seller With Carrying Basket (A study of Economical Existence And Institutional of Semanggi Seller with carrying basket in Surabaya City)

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## Abstract

This study raised about the reality semanggi sellers with carrying basket in Surabaya City that is still exist in the springing up of global culinary appetitel. Reality existence of semanggi seller with carrying baskets was supported by the institutional embedednes both from the internal of semanggi seller with carrying basket itself and external environment and their customers. This research use an approach of qualitative research. Method used is phenomenology method. The subject are semanggi sellers with carrying basket and their customers. Finding of this research are: There is a social construction of semanggi seller with carrying basket that to be a semanggi seller with carrying basket is a choose for women in the village of Kendung to continue their family tradition, and they had to do circular migration because their customers. The implications of this reseach are: first, existence of semanggi seller with carrying baskets was supported by the institutionalization process of itself; the second, institutionalization process than happen in semanggi seller with carrying basket are: genetic culture, and do circular migration to sell semanggi to around Surabaya; third, semanggi seller with carrying basket was defined by its customers as a culinary culture that must be maintained associated with the time orientation of the past, present and future.

**Keywords** : semanggi seller with carrying basket, economical sociology, and social meaning.

## 1. Introduction

Starting from phenomenon of semanggi seller with carrying basket and semanggi culinary which selling by them, this research was done to know more about how the semanggi seller with carrying baskets understanding their existence in this globalization era. Culinary semanggi is one of specific culinary of Surabaya Surabaya. Its existence in this modern era is rarely found, but there are still remain with no change at all from the way of their predecessor in selling semanggi.

The term of bakul (in Javanese language) means seller, while semanggi is a group salviniales (Salviniales from Genus Marsilea), which in Indonesia is easy to be found in rice fields or the irrigation canals. Morphologically form of this plants is very special, because the leaves like an umbrella, is composed of four cups wich face each other. This specific culinary of Surabaya City was served on a vessel, which made of banana leaf (pincuk), composed of several types of vegetables such as semanggi leaves and sprouts, spread with spices which is made from cassava and peanut, and also sauce that is made up of java sugar, shrimp paste, jelly shrimp, and chili. This is a local wisdom that put forward by semanggi seller with their merchandise.

Semanggi seller with carrying basket in Surabaya City, which still exists today is a social phenomenon that is rare and unique. The phenomenon of this is different with social phenomena other of traders. Social phenomena of semanggi seller with carrying basket is associated to economical and sociological aspects of themselves, and has special characteristics that easy to remain. This distinction become a typical things for this special Surabaya Culinary.

Its presence in Surabaya city as Metropolitan city only found in here. Therefore this unique and rare culinary is typical cuisine that must be preserved. The uniqueness of the semanggi seller with carrying basket is characterized, by some: 1). All semanggi seller with carrying basket is women with average age are between half to older. 2). Their clothing is coastal batik motif, kebaya clothing, a scarf to hold basket and rice chips. 3). Their method of selling by walk around, traveling from village to village by shouting the word semanggi, semanggi. 4). Sold only in Surabaya city and its around with the circular migration.

Looking at the characteristics of semanggi seller with carrying basket, then the existence of them is a socio-economic phenomena that are rare and have not been contaminated by the influence of today's others culinary. Even though now so diverse culinary, both modern and traditional that try to show the creativity of new and interesting, but semanggi culinary is still remain the same as it was first known (1950), without any changes.

The existence of a semanggi seller with carrying baskets are also supported by the good relationship that exists between semanggi seller with customers in Surabaya City. Carrying baskets and culinary semanggi as part of the romance of the past, so there is a balance between semanggi seller as supplier and customers as the demand / market. From the social and economical aspects, semanggi seller with carrying basket do mobility out of their village in Kendung, District Benowo, Surabaya, which is a village located in the District of Benowo, West Surabaya, and is bordered by Gresik Regency. They peddle culinary semanggi every day, going to the Surabaya city, which is between 25-45 km, with a circular way, so that researchers refer to circular migration / circulation / typical shuttle.

Based on this background, it can be argued that the phenomenon of semanggi seller with carrying basket of Surabaya which had uniqueness and traditionality is deserves to be investigated. For the sake of developing a repertoire and knowledge of regional culture, especially the culture of the city of Surabaya traditional culinary, increasingly rare, but still exist existence in the midst of today's modern culinary, did not dampen the spirit of semanggi seller with carrying basket still peddling their wares to Surabaya city. How do they still exist, what is the meaning behind they apply (selling semanggi with carrying basket) and how customers in Surabaya do interpretation of them.

The issues raised strengthen researcher to uncover the meaning of a semanggi sellers with carrying baskets in Surabaya with various symbols they bears. Thus, the research problem can be formulated as follows:

- How semanggi seller with carrying basket still exist in the midst of modernization and homogenization of modern culinary tastes and the proliferation of other traditional culinary?
- How does the semanggi sellers with carrying basket understanding reality of the meaning of themselves and their customers?

## **2.Existence of Semanggi seller with carrying basket**

There is a paradigm that between the customer community and the semanggi seller with carrying basket a romance of the past is no dependency economically and socially that leads to the culinary tastes of the typical semanggi Surabaya. Why do semanggi customers still like to eat semanggi that sold by semanggi seller with carrying basket, that in fact nothing has changed, a good way of dressing basket / seller still remains and there is never any change, how to peddle, taste, and its packaging with banana leave called pincuk, and others. Besides why would they still carry baskets to peddle semanggi, but is also faced with the onslaught of modern culinary, such as Pizza Hut, Mac Donald, KFC, Hoka-Hoka Bento, and others.

Maintaining a culture values is not easy when entered in the current era of globalization, but this fact does not apply to semanggi seller with carrying baskets. With their survival until today, according to the author must be a socio-economic values and culture that is still attached to the basket semanggi . These values have been longstanding and passed down from generation to generation.

Semanggi seller with carrying basket as far often viewed as the marginal group of people in socio-economic in city. They exist from a culture that still grow and survive in this modern era. Although the number is fairly small when compared to other culinary sellers are more modern, but their presence will greatly help the people of Surabaya to lead romanticism of the past on the typical culinary of Surabaya, that is Semanggi Surabaya.

Another study also examines the culture is a culture acung in Denpasar, Bali, which found that, there are negative opinion of some people regard that acung seller always force customer to buy their merchandise that make an impression of bad in tourism.

When traders acung that gets scorn from some communities in Denpasar, Bali, then differently to research semanggi seller with carrying baskets, which they so eagerly anticipated by the community customers, because there embedednes tastes, especially semanggi is an icon of Surabaya that need to be maintained and preserved, so it should be promoted on tourism in Surabaya, especially culinary culture.

Based on interviews conducted by the author and refers to the concept of the phenomenology of Alfred Schutz, the author gets an overview of the factors that support the existence of fixed carrying baskets clover clover culinary peddle to the city of Surabaya, because internal embeddedness question is the motivation for semanggi seller with carrying baskets to peddle culinary clover semanggi in Surabaya City.

The internal motivation include: there is an internal embeddedness as internal motivation and external embeddedness as long-standing relationship. Internal motivation is meant here is the emergence of a sense of love, happy, and want to get the results of its own to provide for the family and maintain a family tradition handed down from semanggi seller with carrying baskets themselves. Besides taste like a semanggi seller with

carrying baskets exist because each day has their own income of the results of their labors peddling semanggi in Surabaya. The existence of such income, semanggi seller can provide for their family, both staples, eating, drinking, and home schools her children, and social needs, such as a collection of lectures, attended the invitation relatives, neighbors and other social needs.

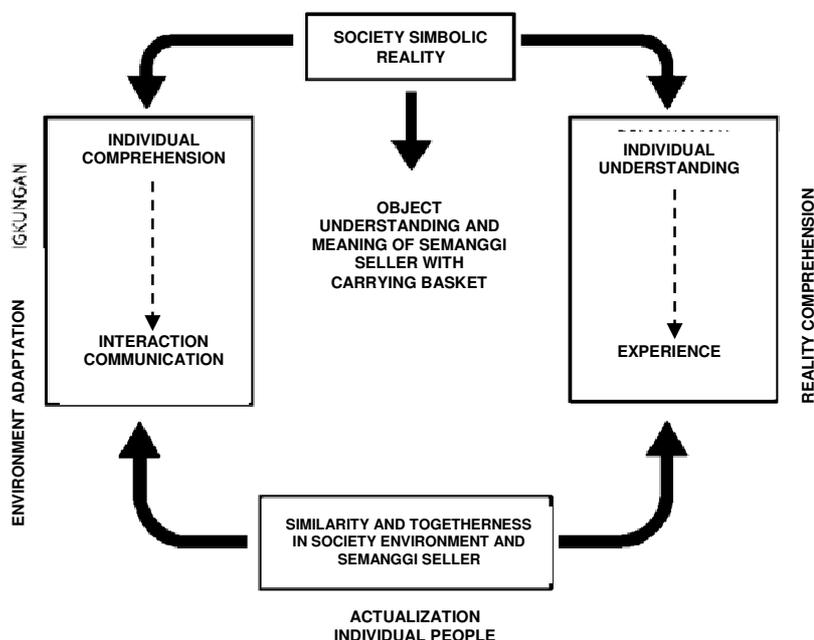
Sense of fun and love of semanggi seller with carrying basket also when there are events at both the village ie village Sememi, as well as at district level Benowo, is often asked to present the unique culinary semanggi Surabaya. Likewise, at the anniversary of the city of Surabaya every year, precisely every May 31, the culinary semanggi Surabaya is always included in the free meal event for the city of Surabaya at once popularize culinary to the public.

Besides a sense of love or pleasure, there is a sense of passion for a semanggi seller with carrying baskets of hard work by migrating to the city of Surabaya to peddle culinary semanggi from morning to afternoon to provide for the family.

External motivation construct meaning semanggi seller with carrying basket is environment, ie family, friends, and community, especially customers. The goal, as in order to motives was to promote culinary semanggi and prove that the stigma attached to the semanggi seller with carrying basket depends on the context and the particular viewpoint.

Skills possessed semanggi seller with carrying basket contributes to the meaning of themself. One of the authors of research subjects interviewed said that their involvement be carrying semanggi seller with carrying baskets is also preserve traditional culinary culture that is Surabaya culinary which is unique and rare. While other research subjects said that her skills in cooking and selling semanggi hereditary obtained from parents (mother) and her grandmother or her family.

Berger and Luckmann explained that the formation of the world and social reality through simultaneous stages, namely externalization, objectivation, and internalization. In these stages, there is a subjectively perceived reality, objective, and symbolic. According to Berger and Luckmann society can be viewed as a subjective reality and objective reality.



Picture of Reality Construction of Semanggi Seller with Carrying Basket

Semanggi seller with carrying basket implement internal communication activities in the form of exchange of information on matters relating to the availability of raw materials semanggi completeness, pricing, and

transportation that brought them to the city of Surabaya, before selling it with walk around as the route of day-to-day is done.

### 3. . The meaning of semanggi seller with carrying baskets for themself and their customers

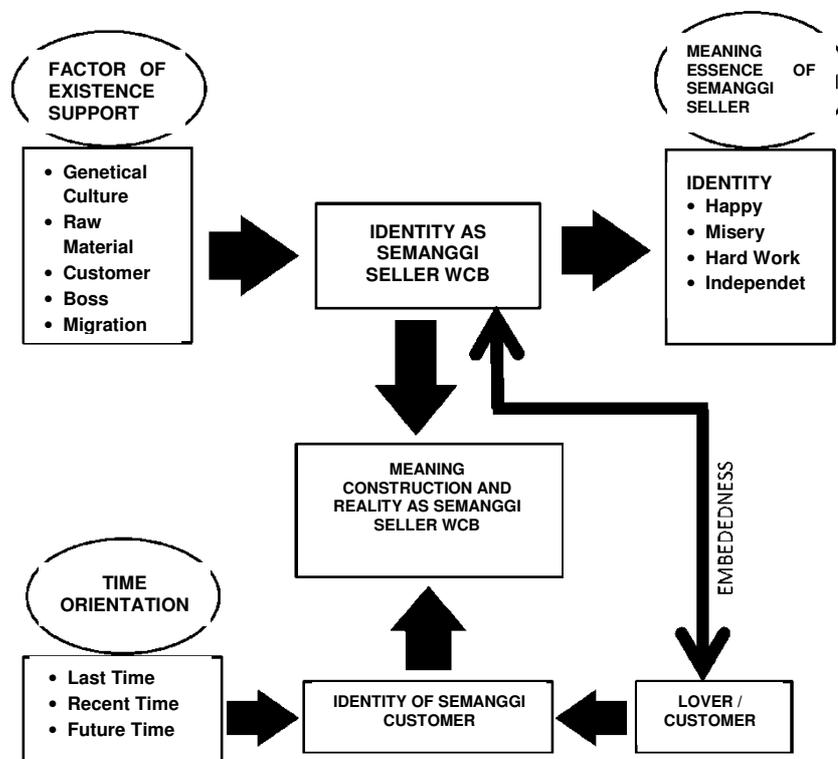
From the description of the reality of semanggi seller with carrying basket and their supporting elements to migrate circularly to Surabaya to meet customers, the author describes the construction of meaning in the semanggi seller with carrying basket of themself and their customers into a diagram that aims to better explain and visualize the description.

Through the above image, the authors describe how the construction process of meaning of semanggi seller with carrying baskets for themself and also for their customers in the city of Surabaya. The meaning of a semanggi seller with carrying baskets produced by construction in the cognitive domains of individual and institutional semanggi seller with carrying baskets, as well as their customers. In the realm of the individual, semanggi seller with carrying basket of meaning construction involves internal factors, external factors, skills, and goals. The internal factor the writer aim is feeling of happy and miserable of their existence as semanggi seller with carrying basket.

Sense of excitement and be miserable of a thing is a form of consciousness in individuals undergoing intent. Same with feelings of pleasure which is owned by the customer community of semanggi seller in Surabaya to semanggi culinary with consciousness and intentionality as one form satisfy your appetite. Can also lead to feelings of pleasure romanticism of the past that still remembered.

Their interest in the culinary semanggi is also caused by the influence of the environment. Among these are the family members who often buy semanggi indirect impact to the individual to do the same. In addition to family, social environment also affects the interest of the individual against the traditional culinary semanggi .

The first category is the previous orientation, ie understanding and experience that customers have related to the culinary culinary clover which is typical of Surabaya. The next time the category is the orientation towards the present, meaning that customers will understand the romance of the past to the culinary clover unique and increasingly rare. The orientation of the future means that the customer hopes to contribute to promote culinary clover Surabaya in order not quickly disappear.



MeaningConstruction Model Pictures of Semanggi Seller with carrying basket to themself their Customers

From the above description, the author pours analysis of social construction of meaning and reality of carrying a basket of clover and semanggi culinary they peddle in the model construction of meaning. The author uses the concept of transcendental phenomenology of Husserl to conduct an analysis of the meaning of mental formation in the realm of the individual. The author uses the phenomenology of Alfred Schutz to conduct an analysis of the factors that support the existence of semanggi seller with carrying baskets. As for the meaning and reality of the construction process clover carrying baskets, the authors use the concept of Berger and Luckmann about the construction of social reality.

#### 4. Conclusion

Based on the results of research and discussion, the conclusions of this study are:

1. Understanding the reality of the meaning of a semanggi seller with carrying baskets on their existence in particular, in terms of motive Because motives or reasons, supported by internal and external motivation semanggi seller with carrying baskets.

Generally in order to motives or motives that, semanggi seller with carrying baskets exist, in order to meet the needs of their own life and their family, as well as maintaining the family tradition. Thus in order to motives, the existence of a semanggi seller with carrying baskets Surabaya due to "economic factors and economic traditions".

2. The reality of the meaning of a semanggi seller with carrying baskets think understanding is semanggi seller with carrying basket happy and miserable. Meaning happy because every day semanggi seller with carrying basket can earn their own income so they can better provide for their families basic needs, such as eating, drinking and her children's school and social needs, to follow the teachings, invitations relatives or neighbors and other charities. Meaning semanggi seller with carrying baskets miserable because they have to fight hard to peddle culinary semanggi Surabaya which must be gone through by foot, traveling from one village to another village from morning until afternoon for the sake of their family. The stigma attached to semanggi seller with carrying baskets has been constructed that a woman should do to revive domestic production as an economic activity and move her life. Embeddedness of this is that rationality of thought exist between economic and social relations. (kinship, friendship, neighborhood, including their customers. Semanggi seller institutionalized in the family and the environment, even the wider environment, namely the village to continue the family tradition into a clover carrying basket This is a hereditary institution of norms and behaviors that continue persist over time, is also related to economic and social institutionalization of theirself family in dealing with the development of society.

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