

Peyek and Social Change: An Analysis of Peyek's Impact on Cultural Identity and Da'wah in Yogyakarta

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Abstract

Scholars consider Peyek, a typical Javanese light meal, to have deep cultural and religious significance. People believe Peyek represents thankfulness, prosperity, and past benefits, connecting it to Wali Songo's efforts to spread Islam across Java. This research study investigates the role of peyek in cultural immersion and Islamic da'wah in Yogyakarta. Qualitative research approaches were used to learn about the cultural relevance and Islamic symbolism linked to peyek in Yogyakarta. The Mataram Sultanate region, encompassing the districts of Kota Gede, Tugu Yogyakarta, Malioboro, Kraton Yogyakarta, and Krapyak Stage, was the major focus of the study, which was supplemented with insights from notable peyek markets such as Gamping, Ngasem, and Kranggan. The major research technique used was direct observation, and the study found that peyek is important in solidifying both the cultural heritage and religious beliefs in Yogyakarta. It appears to serve as a conduit for the development of belief and the promotion of local cultural identity through Islamic da'wah efforts, including local cultural components with Islamic preaching to strengthen Yogyakarta's cultural identity and promote religious harmony.

Keywords: *Peyek, Islamic Preaching, Cultural Beliefs, Cultural Identity, Yogyakarta.*

Introduction

Peyek (pèyèk) or rempeyek (rèmpèyèk) is popular traditional food that is both tasty and historically significant. The name "rempeyek" originated from the words 'rempah' and 'jiyek'. The term "rempah" refers to the usage of several spices in the

process of manufacturing rempeyek. Meanwhile, Javanese speakers consider “jyiek” to mean flat or spread out, describing rempeyek’s thin, broad shape (Setiawan et al., 2022). This snack is a favorite option among many because of its peppery flavor and crunchy texture (Bebasari et al., 2024). People widely enjoy it at any mealtime (Ghalih Anwar & Adrial Falahi, 2022). Peyek is a classic snack produced by frying a combination of flour and peanuts until faintly browned. It has long been a popular addition to major meals or as a solo snack (Indri & Marpaung, 2022; Meidelfi et al., 2022).

According to the Javanese encyclopedia *Serat Centhini* (in Sunjata et al, 2014) Peyek Yogyakarta is more than just a treat; It also has great cultural importance. People also use it in a variety of traditional and customary occasions in Yogyakarta, such as weddings, parties, and other festivals (Thamrin & Firma, 2019). Peyek Yogyakarta is prepared and consumed as a sign of thanks and delight, as well as a symbol of Yogyakarta's hospitality and warm welcome. Peyek can be eaten as a solitary snack or as a complement to a larger entrée. One frequently eats it with heated white rice and side dishes, or just as a snack (Ambarwati et al., 2020). It is commonly accessible in several locations, including traditional flea markets, souvenir stores, and food booths (Saddhono, 2018; Sari, 2020; Yahya & Siregar, 2020).

Some have suggested that peyek plays a supportive role as a traditional food within local cuisine. Adding peyek to a variety of local dishes, including gudeg rice, Soto bathok, and sate klathak, is common practice; many view it as a valuable component of the region’s culinary heritage. It has been suggested that it enhances the crisp texture and savory flavor of the main meal (Susilo & Syato, 2016; Rubaidi, 2019; Saputri & Widyaningsih, 2020). In addition, peyek is a popular snack in Yogyakarta, appealing to people of all ages because of its savory flavor and crunchy texture (Wardiwiyono, 2012; Suroyo et al, 2023). Peyek boasts a rich variety of flavors, including peanut peyek, tolo nut peyek, shrimp peyek, and anchovy peyek. These diverse flavors collectively enhance the appeal of the snack and cater to a wide range of palates (Woodward, 2019; Umarwan Sutopo, 2022; Suroyo et al, 2023). In terms of

social aspects, peyek functions as a symbol of hospitality when welcoming guests in Yogyakarta (Isdarmanto et al., 2021; Mutiara et al., 2023; Suroyo and Putra, 2024), and its function in expressing gratitude and fostering harmonious relationships within the community (Idham, 2021; Suroyo et al, 2023).

The dissemination of Islam in Java during the Wali Songo era constitutes an intriguing facet of Javanese cultural history, with the phenomenon of peyek representing an integral element of this historical trajectory (Beck, 1995; (Qibtiyah, 2019). During the period of the Wali Songo (Adiyoso & Kanegae, 2015; Bella Agustin, 2019; Suroyo and Putra, 2022), the dissemination of Islam in Java was achieved through a variety of methods, one of which involved the utilization of local cultural elements, including the preparation of peyek (Nugroho et al., 2021; Suroyo et al, 2024). The Wali Songo used peyek as an innovative and distinctive pedagogical tool for disseminating Islamic teachings in the 16th century (Aryanti, 2015; Yusmi, 2019).

Robbaniyah & Lina (2022) mentions that the Javanese community's traditions and culture, such as the custom of consuming peyek, are significant. This demonstrates that culture and tradition can be employed effectively in disseminating religious values (Kim, 2007; Makin, 2017; Briantama Yanuar et al., 2019). The dissemination of Islam in Java through Peyek exemplifies the local wisdom and cultural acculturation that occurred during this process (Hasibuan & Alvian, 2017). This evidence suggests that Islam can be accepted and developed in Indonesia by respecting local culture and traditions (Chaplin, 2018).

The objective of this research is to gain insight into and analyze the role of Peyek as a cultural teaching medium and in the process of da'wah in Yogyakarta. This research has two main objectives. Firstly, it examines how Peyek contributes to the strengthening of the local cultural identity such as Nyadran, selikuran (the twenty-first of Ramadhan), Padusan, Ruwatan, and religious beliefs of the people of Yogyakarta, such as Kejawen and Islamic with Javanese culture. Secondly, it maps the forms and techniques of da'wah implemented through Peyek. It is anticipated that the research will enhance our understanding of the use of culinary arts as a medium for cultural

instruction, enrich creative and innovative Islamic da'wah strategies, and fortify Yogyakarta's cultural identity through culinary traditions that embody religious values.

This study conducted a qualitative technique to investigate the relevance and interpretation of peyek as a preaching medium, to sustain cultural identity and spread Islamic beliefs in Yogyakarta. The study was carried out in Yogyakarta, with a focus on many communities and places of worship that have a history of employing peyek for proselytizing and religious activities. This research is conducted in the Mataram Sultanate region of Kota Gede (which was the region of Sunan Kalijaga used to spread Islamic teaching in the central Java region), which symbolizes a philosophical axis that includes Tugu Yogyakarta, the Malioboro area, the Yogyakarta Palace, and the Krapyak stage. Furthermore, various locales, such as Gamping Local Market, Ngasem Market, and Kranggan Market, are well-known for their wonderful peyek. The primary study instrument was participant observation, in which researchers were intimately engaged with Yogyakarta's peyek customs and rituals, in line with how peyek was used in proselytizing and consumed at various cultural occasions.

The interview format was used as a supplementary mode of data gathering in this study. To acquire insight into the significance and role of peyek in the lives of Yogyakarta residents, researchers interviewed important informants such as religious leaders, peyek producers, and members of the local community. A semiotic study is used to determine the symbolic meaning of peyek in the context of da'wah and cultural identity. In addition, narrative analysis was used to determine how Yogyakarta residents develop and understand peyek-related tales and experiences. To ensure the research's validity and reliability, many data-gathering methods and procedures were used. To ensure data veracity, data triangulation was employed, which involved the use of several data sources and procedures. Furthermore, credibility checks with informants and an audit trail were carried out to ensure the transparency of the research.

Discussion

An Examination of The Signification and Symbolism Inherent Within Peyek

Peyek is of significant symbolic importance in the context of Yogyakarta's cultural identity. As a traditional Javanese food, peyek embodies cultural values specific to the region, and its presence at various traditional and cultural occasions underscores its role in strengthening community bonds. The shared act of preparing and consuming peyek reinforces these cultural ties, acting as a ritual that maintains Javanese traditions. Examining the inherent symbolism of peyek reveals layers of meaning beyond its function as food. Its shape, color, texture, and constituent ingredients can be interpreted as emblems of both Javanese and, potentially, Islamic cultural influence.

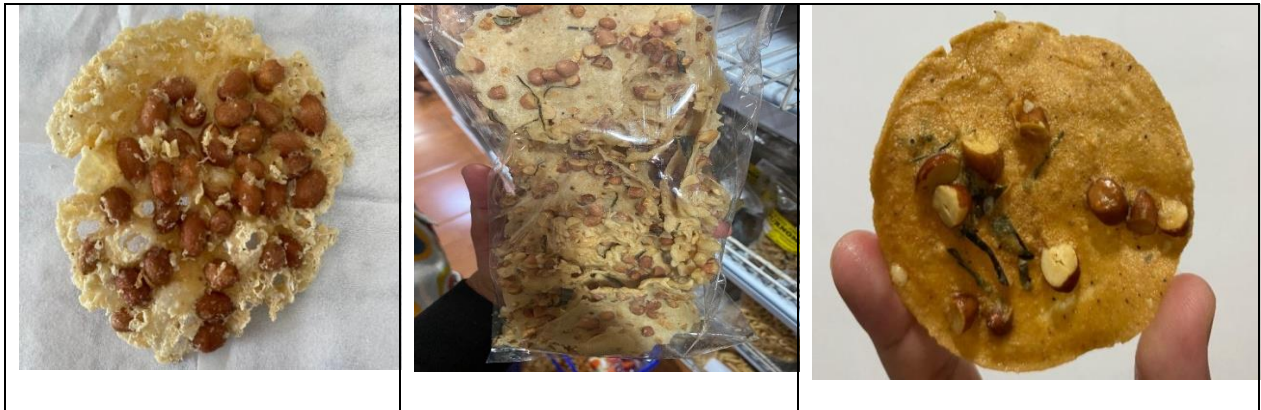
However, a comprehensive analysis of these elements—the flat, commonly (but lack of other shapes such as abstract) circular shape, the golden-brown hue achieved through frying, the varied textures ranging from crispy edges to the nutty crunch of the fillings, and the use of locally sourced ingredients like peanuts, soybeans, or even small fish – could offer insights into the values and beliefs embedded within Yogyakarta's culinary heritage (Picture 1). Further investigation into the specific contexts in which peyek is prepared and consumed, alongside oral histories and cultural narratives surrounding the dish, would illuminate the full spectrum of its signification and symbolic importance.

According to Serat Centhini (in Pratiwi, 2017) the symbolization and meaning of Peyek could be associated with other elements in humanism values, such as:

Shape and Color. Peyek's flat and circular form suggests a shield. The symbolism associated with this shield refers to protection from a variety of evil forces. The golden-yellow tint produced by the frying process adds to the metaphorical dimension, which is frequently connected with grandeur and majesty.

Raw Materials. The usage of peanuts as a main ingredient might be viewed as a sign of human conscience, a moral compass that guides personal decisions. Similarly, the many spices used in its preparation represent the range of human activities and their effects, providing insights into societal values and beliefs.

Frying Process. The process of frying, which demands precision and patience, mirrors a life journey replete with challenges. Crispy, golden-colored peyek symbolizes triumph, representing the outcome of patience and determination when confronted with adversity. This serves as a reminder that challenges overcome with faith and patience inevitably yield favorable outcomes.



Peyek is an absolutely amazing cracker that's famous all across Indonesia. When we walk around Yogyakarta, we find this incredible snack in every single corner of the city! And the best part is that people love to enjoy it with local favorites like *Soto* and *Opor*.

Source: Data Documentation in Yogyakarta (March, 21st 2024)

Picture 1. The Appearance of *Peyek*

The Existence of Peyek in Nyadran During the Mataram Sultanese Dynasty (1613-1645 M)

According to Luhtitianti (2017) which mention the existence of Nyadran in Mataram Sultanese in the early 17th century, during various Javanese-Islamic events, peyek occupied a significant role, particularly within the context of the Nyadran tradition which is illustrated in (Picture 2). During the reign of Sultan Agung of Mataram (1613-1645 AD), the Nyadran tradition underwent significant growth. Sultan Agung, who was also a cleric, demonstrated a keen interest in the traditions of the Javanese people. Instead of abolishing the Nyadran tradition, Sultan Agung chose to assimilate it into the Islamic framework, positioning it alongside other culinary offerings, including rice, Ayam Ingkung (which is the same important as Peyek), and traditional cakes. Even though Peyek could be replaced with other side snacks such as emping and other local crackers for local Javanese in Yogyakarta, it would be essential to have Peyek as a "must" crackers dish in a meal for cultural events.

In response to the inquiry concerning the representation of Islamic values in peyek within the Nyadran tradition, it is noteworthy that the practice of offering peyek is regarded as a manifestation of gratitude and respect for ancestors. This observation suggests a subtle integration of Islamic religious values into the tradition. While peyek itself does not explicitly contain Islamic teachings, the practice of sharing food and honoring the deceased aligns with the values of kindness, friendship, and remembering death which are also emphasized in Islamic teachings. Consequently, the presentation of peyek in the context of Nyadran can be regarded as a manifestation of local communities' internalization and articulation of Islamic values within their cultural practices.

Islamic guardians utilized this tradition as a means to promote Islamic religious values. Guardians attributed symbolism to peyek, likening its flat, round shape to a shield against evil, its golden yellow color to the glory and majesty of Islam (according to the Islamic sultanates Mataram in Yogyakarta), and its raw materials, such as peanuts, to human conscience. They also likened the hot and oily frying process to a test of life, and the cooked and crispy peyek to patience and firmness of faith.



Peyek is an delicious snack that goes perfectly with a variety of other local dishes, including chicken stew, rice, boiled eggs, and mixed vegetables. It's a common practice to mix Peyek with other dishes, especially during Nyadran, which is a truly special occasion.

Source: <https://prokompim.magelangkab.go.id>

Picture 2. Illustrated Nyadranan Ritual in Yogyakarta and nearby
(Magelang, Klaten, and Surakarta)

The integration of peyek symbols with Islamic ideals enabled the saints to convey Islam into Javanese society in a manner that was both accessible and convenient. The Nyadran tradition functioned as an effective medium for da'wah, particularly during

the Mataram Sultanate. In summary, peyek played a pivotal role in the Nyadran tradition and da'wah during the Mataram Sultanate. The saints employed peyek symbols to disseminate Islamic ideals to Javanese society in a comprehensible and familiar manner. The Nyadran tradition underscores the efficacy of da'wah media in the dissemination of Islamic ideals within Javanese culture. Moreover, the saints employed the nyadran tradition as a means of propagating Islamic values. They ascribed a symbolic meaning to peyek, thereby associating it with Islamic values and facilitating the dissemination of Islam among the Javanese populace in a manner that was both accessible and recognizable. Consequently, the nyadran tradition emerged as a highly effective medium for da'wah during the Mataram Sultanate.

Sunan Kalijaga's creative role in da'wah through the symbolic meaning of peyek, with a focus on the period outside of the Mataram Sultanate. Sunan Kalijaga, a prominent figure among the Wali Songo, is recognized for his innovative approach to preaching. Utilising peyek as a medium of instruction, he effectively conveyed his message to Muslims, emphasising the importance of religious values. While there is no extant evidence to suggest that Sunan Kalijaga specifically employed peyek as a medium for preaching, it is conceivable that he utilized this food as a component of his preaching strategy.

The incorporation of peyek as a medium of interaction and communication in pre-dawah Javanese society can be substantiated through the understanding that food, including peyek, played a significant social and cultural role in Javanese society. While the five sources cited in the notes concentrate on the technical aspects of peyek production and marketing, this does not diminish its potential social role. In the context of Javanese society, food frequently constitutes an integral part of daily rituals, celebrations, and interactions, thereby engendering spaces conducive to communication and fortifying relationships among community members. Peyek, a popular snack, is likely to be present in many social occasions, becoming a shared dish that facilitates conversation and togetherness. Concerning the representation of Islamic values, before the advent of da'wah, peyek did not inherently embody Islamic values.

However, in the process of cultural acculturation and the adoption of Islam, values such as sharing sustenance, entertaining guests, and strengthening friendship under Islamic teachings have been assimilated into the practice of consuming and presenting peyek in the social context of Javanese society, as well as a means of conveying religious messages in a subtle and non-patronizing manner. One hypothesis is that Sunan Kalijaga utilised peyek as a dish at events he organised, such as recitals or community meetings, and that he employed this medium to discreetly disseminate religious messages, offer counsel, or elucidate Islamic teachings in a manner comprehensible to the populace. This is, however, merely speculative, and is founded upon Sunan Kalijaga's typical approach to da'wah. To ascertain the veracity of the hypothesis that peyek was indeed employed as a medium of da'wah, further in-depth and comprehensive research is required.

The Popularity of Peyek as a Medium of *Da'wah* in the 19th Century

In the context of da'wah, the difference in Sundanese contexts, Peyek in Javanese culture could be mentioned as a variety of sweet and savory dishes such as boiled sweet potatoes, bananas, opak, and dodol are commonly served during wayang golek performances. Similar traditions likely exist in Javanese wayang. However, peyek plays a unique role beyond that of a mere dish. Peyek is frequently utilized as a medium to attract attention and convey moral messages through various events for Javanese people in Yogyakarta, including wayang (referred to as wayang kulit theater). This observation indicates that the selection of peyek might not be solely determined by its gustatory qualities or flavor profiles, but rather by its symbolic value or function within the social and cultural context of the performance (Picture 3).

Preachers capitalise on the delicious taste and popularity of peyek to attract people's interest, thereby facilitating the delivery of religious messages and positive values. The use of peyek in da'wah exemplifies a sophisticated integration of culinary culture and religious values. This fusion exemplifies the preachers' capacity to

comprehend and employ local traditions in disseminating the Islamic message, thereby enhancing its acceptance and comprehension within the community.



The Javanese were extremely enthusiastic about the spread of Islam in Java Island. They embraced the new religion wholeheartedly, even going so far as to create their unique form of expression through art. The incredible skin puppet show began after the Isha prayer (around 7-8pm) and continued until dawn.

The Javanese loved every minute of it, enjoying the show with peyek and other delicious dishes.

Source: www.ansorgrati.or.id

Picture 3. Wayang (Skin Puppet) show in 1900s Era

In the 19th century, during the reign of Sultan Agung, the Javanese people experienced significant social changes, becoming more familiar with and embracing Islam. There was a shift in the social and cultural structure due to the policies implemented by Sultan Agung. Peyek became a popular medium of da'wah due to its delicacy and popularity as a food. This made it easier for preachers to interact and convey religious messages. The symbolism attributed to peyek, which encompasses concepts such as patience, perseverance, and diversity, found resonance with the prevailing challenges and dynamics of community life during this era. The accessibility and Interpretability of peyek as a symbol facilitated the acceptance of its religious messages within the community.

The Propagation of Islam is Facilitated by The Utilisation of the Symbol of Peyek

Simplicity and Sincerity

The ingredients of peyek are uncomplicated and straightforward to process. Flour, peanuts, spices, and cooking oil are basic, readily available ingredients. This simplicity serves as a reminder to embrace a modest and grateful lifestyle, avoiding the pitfalls of luxury and vanity. The process of making peyek does not necessitate

specialized skills, making it accessible to all. This demonstrates that Islamic da'wah is straightforward to learn and practice, irrespective of social status or background. The depiction of the meaning and symbol can be employed by the Walisongo in propagating the Islamic faith. This assertion is further substantiated by numerous letters and hadiths that corroborate this symbolic meaning, including Fushshilat, verse 33:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

“Who is better in speech than one who calls upon Allah, does good, and says, ‘Indeed, I am one of the Muslims (who submit)?’ (Fushshilat: 33)

Wajiz’s interpretation understands the following verse as praising those who call to the path of Allah. The verse states that no individual among humankind has words more worthy of praise than the one who calls to Allah so that humankind does not commit shirk, and is always keen to do good and say with full conviction, ‘Indeed, I belong to the group of Muslims who surrender themselves?’ This interpretation suggests that the verse under discussion conveys the notion that all individuals possess an equal opportunity to disseminate their message, irrespective of their social standing or background. The paramount consideration is the sincerity of intention and the righteousness of deeds.

Togetherness and Mutual Cooperation

The practice of collectively preparing peyek is a common occurrence, observed in various social settings such as families, communities, and social events. This collective engagement fosters a spirit of cooperation, underscoring the importance of mutual assistance and the alleviation of burdens. This da'wah value aligns with Islamic teachings that emphasize the significance of collective unity and mutual support. Through collaborative efforts in the preparation of peyek, individuals learn to respect each other, recognize and appreciate differences, and work towards shared objectives, this statement is followed by Hadith by Bukhari and Muslim, stating:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

“The parable of the believers in terms of loving and caring for one another is like a single body. If one limb is sick, the whole body will feel restless and feverish (feeling the pain too)” (Bukhari and Muslim)

When related to the meaning of the process of making peyek (a type of fried snack), this Hadith illustrates the importance of solidarity and mutual assistance among fellow Muslims. In the context of making peyek, this Hadith teaches that each individual has an important role in the process. If one person does not work well, the result will not be optimal. Therefore, everyone must help and work together so that the resulting peyek are of good quality.

Patience and Perseverance

The process of frying peyek demands patience and perseverance. One must subject the dough to low heat and gently stir it so that it cooks evenly and does not burn. This process serves as a metaphor for the importance of patience in the face of adversity and the necessity of perseverance in achieving one's goals. This value is in accordance with Islamic teachings that emphasize the importance of patience and perseverance. Muslims are required to exercise patience in the face of trials and to persevere in the pursuit of goodness, despite the obstacles encountered. This notion is further reinforced by verse 153 of surah al-Baqarah, which states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“O you who have believed, seek help (with patience and prayer). Indeed, Allah is with those who have patience” (Al-Baqarah: 153)

The interpretation of Wajiz reveals that Allah not only bestows His favors upon believers but also inflicts various trials. Consequently, Allah requests patience and the continuation of prayer from believers. It is imperative for those who have faith to seek assistance from Allah in fulfilling obligations, avoiding prohibitions, and confronting trials with patience and prayer accompanied by solemnity. The conclusion drawn from

this verse is that patience and prayer are instrumental in overcoming adversity, and that Allah will support those who are steadfast in their faith.

Gratitude and Thankfulness

Enjoying crispy savory peyek reminds us always to be grateful for the blessings of Allah SWT. This gratitude motivates us to be a better person and always do good. Islamic teachings, requiring constant gratitude for Allah SWT's blessings, support this da'wah value. This assertion is corroborated by verse 7 of the Ibrahim, which states:

وَإِذْ نَادَىٰ رَبُّكَ لِمَ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

“(Remember) when your Lord proclaimed, ‘Indeed, if you are grateful, I will surely add (favours) to you, but if you deny (My favours), indeed My punishment is truly severe” (Ibrahim: 7)

The Tahlili interpretation of this verse suggests that Allah Almighty issues a reminder to His servants to be grateful for the blessings He has bestowed upon them and that those who demonstrate such gratitude will be favored by Him. Conversely, those who deny His favors and are ungrateful will face His severe punishment. The expression of gratitude for Allah's mercy can take various forms. Firstly, one can express sincere words of gratitude. In everyday life, it is evident that individuals who are generous and donate their wealth for the benefit of the public and to assist others generally do not experience poverty or misery. Indeed, their sustenance and wealth increase, and they lead happy, respected lives in society. Conversely, individuals who are wealthy yet parsimonious, or who allocate their wealth towards activities that are not by Islamic principles, such as gambling or usury, find that their wealth does not increase, and in fact, it diminishes rapidly. Moreover, society often despises and vilifies such individuals, and they face severe retribution in the afterlife.

Using Peyek as a Medium of Da'wah in Strengthening Islamic Values in Yogyakarta

Pyek dakwah has the potential to utilize its packaging as a medium for spreading Islamic messages; inspirational words, Quranic verses, or hadiths of the Prophet Muhammad can be attractively printed on the peyek packaging, allowing the public to read the da'wah messages while enjoying the delicious peyek. Collaboration

with religious leaders and Islamic communities in Yogyakarta can strengthen the image of peyek dakwah. Religious leaders should provide testimonials about peyek dakwah's effectiveness in promoting Islamic values; furthermore, engaging the Islamic community as distributors will broaden its dissemination. The communal nature of the consumption of peyek dakwah, which fosters a sense of togetherness, presents a valuable opportunity for clerics and religious leaders to convey da'wah messages in an informal and receptive environment. This approach enables the articulation of Islamic values such as sharing sustenance, the significance of communal support, and the practice of modesty, which are likely to be well-received.

The practice of making and serving peyek, a traditional food item in Yogyakarta, offers a unique opportunity to explore the integration of Islamic values, such as gratitude, simplicity, and togetherness, within a cultural context. This practice serves as a form of da'wah, or religious proselytism, that is both readily accepted and understood by the community. The role of peyek in the cultural landscape of Yogyakarta is significant in the preservation of community identity and the promotion of unity. Preparing and consuming peyek allows individuals to understand the cultural values and traditions passed down through generations. This cultural preservation is crucial for maintaining a sense of cultural heritage and strengthening nationalistic sentiments. The role of peyek in the process of building and strengthening cultural identity is therefore of great significance. By understanding and preserving peyek culture, the people of Yogyakarta can maintain their identity and strengthen the spirit of unity amid globalizations. The traces of peyek in Yogyakarta culture, therefore, offer insights into how this simple food has a deep meaning for the community. Efforts to preserve peyek and its related traditions are important to maintain Yogyakarta's cultural identity and ensure its sustainability for future generations.

Conclusion

Peyek plays a significant role in the cultural identity of Yogyakarta, reflecting the region's traditions, rituals, and spirit of "gotong royong" in its production and

consumption. The diversity in peyek variations is indicative of the region's adaptive cultural dynamics. The utilization of peyek as a medium of syiar contributes to the preservation of culture and the strengthening of the love of the people of Yogyakarta for their cultural heritage. Peyek serves as an effective medium for da'wah due to its universal appeal and association with Islamic values. The process of making and serving peyek can serve as an effective medium for da'wah by teaching values such as gratitude, simplicity, togetherness, patience, and gratitude. Innovative da'wah models, including thematic recitations, competitions, newsletters, and community activities, have the potential to garner public interest and enhance their understanding of Islamic values. Peyek's role as a medium of syiar offers a distinctive and pioneering approach to fortifying cultural identity and disseminating da'wah values in Yogyakarta. The integration of a structured da'wah program, engaging content, and comprehensive training is essential for maximizing the potential of peyek da'wah in reaching and impacting society. It is imperative to perpetuate the preservation and utilization of peyek as a medium for da'wah, ensuring the continuity of Islamic cultural heritage and values in Yogyakarta.

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