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Integration Of Religion And Culture : The Syuro Porridge Tradition In The Cisaat Village Community, Ciater District, Subang Regency

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Abstract

Research on the integration of religion and culture of the Porridge Syuro tradition in Cisaat Village, Ciater District, Subang Regency. This research was conducted in Cisaat Village. The goal is to find out the history, meaning and function of the Syuro porridge tradition every 10th of Muharram. This type of approach is using a type of qualitative approach. The compiler is present in the field as an instrument acting directly in collecting data from observations and being actively involved in activities. Data in the form of words were taken from local community leaders, and the additional data was in the form of documents. In implementing the author using the Observation Method, the position of the compiler here is as an Observer Participant, namely observing and participating in the field. The results of the study found that the porridge syuro tradition in Cisaat Village had religious and spiritual meanings, this had become a hereditary custom and culture. By carrying out this Bubur Syuro tradition, people can always remember the

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events of Prophet Noah a.s on the 10th of Muharram. The Porridge Syuro tradition has a good impact on society, namely as a means to strengthen unity and oneness, togetherness and hospitality are well maintained. With KKN students taking part in enlivening the Porridge Syuro tradition, the community was very happy because they felt helped and were able to introduce cultural traditions that are still being preserved by Cisaat Village.

Keywords: Integration; Connectivism; Religion; Culture; Syuro.

INTRODUCTION

In this life, we know that humans cannot be separated from ancestral cultural values and religious teachings, especially Islam, which is the majority in our country, Indonesia. Indonesian society is built by customs, norms or habits in the form of entrenched traditions, as a result of creative thinking processes that collectively form a sustainable living system. The result of that culture is a combination of acculturation of various elements that come in line with the times. The combination of these cultural elements produces regional characteristics that sometimes have similarities between one region and another.

Tradition is a habit such as customs, beliefs, habits that have been passed down from generations of ancestors which are preserved as a reflection of the life of people who have culture. The ability of society to create and maintain culture is proof that every human individual who lives socially within the scope of society is able to prove this ability in exposing his culture (Abbas et al., 2021)

The study of religious and cultural issues is no stranger to human life. Even though events of social change have changed the orientation and meaning of religion, this has not succeeded in negating the existence of religion in society. So that the study of religion and culture will always continue to develop and become an important study. Because of the universality of religion and culture in society, the study of society will not be complete without seeing religion as one of the factors of culture. Often studies of politics, economics and social change in a society forget the existence of religion as a determining factor. It is not surprising that the results of his study cannot describe a more complete social reality (Izza, 2018).

Each region/region has its own characteristics and uniqueness in terms of forming cultural patterns. The combination of all cultural elements becomes cultural values with a mixture of cultures or norms that have been binding and integrated into the minds and behavior of people.

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Culture is also sourced from tradition, economics or other social aspects as well as religion, one of which is the Syuro Porridge Tradition in the month of Muharram.

In Sundanese terms Syuro Porridge is a ceremonial activity carried out in commemoration of the Islamic New Year as well as remembering the events that occurred on the 10th of Muharram, with the aim of preserving traditions that have been carried out for a long time. A typical activity in the tradition of welcoming the Islamic New Year is the Bubu Syuro tradition.

Welcoming the Islamic new year, not all celebrate it like the Christian new year. In fact, not a few people, especially Muslims, they don't care about the Islamic New Year's commemoration itself. However, the people of Cisaat Village, Ciater District, Subang Regency, apparently still care about the importance of commemorating one of the milestones in the history of their religion. In its implementation, there is contemplation of the types of events that occurred exactly on the 10th of Muharram in the Islamic calendar. One of them, which is found in historical books, is the incident of Noah and his companions when the world was submerged for forty days. The disaster left them short of food. In an emergency, there are leftovers and they use them to be processed into syuro porridge, with the aim of meeting food needs. This incident was the origin of the Syuro porridge tradition. It is called 'Syuro' because it is held in the month of Muharram.

METHOD

This type of research is field research where researchers go directly to the field to make direct observations and conduct interviews with informants, as well as participate in activities. The nature of this research is a qualitative descriptive research, namely a research that is the most basic aimed at describing or describing existing phenomena. The aim is to describe the syuro porridge tradition in the people of Cisaat Village. The additional data is in the form of documentation.

RESEARCH RESULT AND DISCUSSION

Discussion

History of the Syuro Porridge Tradition Every 10th of Muharram in Islam. We know that the month of Muharram is a special month for adherents of Islam. In this month all Muslims are competing to increase the charity of Worship. This is because in this month Allah SWT bestows His Grace and blessings. And one of the worship that can be done in the month of Muharram is

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Ashura Fasting. Even some Indonesian people/society carry out traditions in welcoming this Syuro day, one of which is making Syuro porridge right on the 10th of Muharram. On the 10th of Muharram, Muslims in several areas compete to carry out sunnah worship such as fasting, giving alms, sponsoring orphans, wearing kohl, and some even make alms with Syuro porridge a tradition. Along with the times, the tradition of cooking syuro porridge is a very rare tradition. Only in a few areas that still preserve this culture. One of them is in Cisaat Village, Cisaat Village, Ciater District, Subang Regency.

Geographically, Cisaat Village is a village located west of the Ciater District office. It is bordered to the west of Sagalaherang District and to the north of Jalancagak District to the south of the capital city of Subang Regency.

The Cisaat Village area consists of 4 hamlets, 6 RWs and 28 RTs with a population of 4,683 people. Its area is 699.578 hectares. The area is divided into several land uses such as public infrastructure, yards, rice fields, settlements, plantations, offices and other land uses. The Cisaat Village area has water sources that lead north to Curugrendeng Village, Jalancagak District (Travel, 2019) .

This Syuro porridge is made in very large portions which will later be served and eaten by residents in one village. The 1 Suro night tradition or the Suroan ritual focuses on inner peace and safety. Therefore, on the night of 1 Suro it is usually always interspersed with the ritual of reading prayers from all Muslims who are present to carry it out. This aims to get blessings and ward off the coming of danger (Andesta, 2020).

The tradition of making Syuro Porridge is a well-known tradition and has been around for a long time. So that not a few people carry out this tradition in order to celebrate 10 Muharram. The beginning or history of this shuro porridge comes from a story in the time of Prophet Noah as., the prophet who is known for making big boats to avoid very big floods / flash floods.

The word 'Ashura' is an Arabic word which means mix, combination, namely taking all the available ingredients to mix them together and they can become one meal (Panae et al., 2021). Syuro Porridge is a form of gratitude and togetherness among people. In Indonesia, there are two types of syuro porridge, namely one that has a sweet taste and one that has a savory taste, depending on the ingredients used. Some areas use tubers and add brown sugar so that it is dominant with a sweet taste, while in Cisaat Village it is more dominant using nuts and modified with the addition of complex spices so that the taste tends to be more savory. Along with advances in technology, some traditions are starting to be abandoned by society, but there are

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still traditions that are still being maintained today. Traditions in Indonesia are influenced by religion. Islam can blend with Javanese culture, so that both can give and receive to build civilization. One of them is the Suroan tradition which is carried out every Suro month (Rahmawati, 2022).

The history of Syuro Porridge has existed since the time of Prophet Noah as. And his followers got off the ship, they complained to Prophet Noah as. That they were hungry while at that time the provisions they had brought were used up. So at that time the Prophet Noah as ordered his people to collect ingredients for provisions then they took a lump of soybeans and seeds, rice, wheat and others. "Stake all of it by you, surely you will be happy in a safe condition." Prophet Noah said. Then after the food is cooked, the food has a texture like porridge, because at that time it was Asyuro Day, the porridge was called Asyuro Porridge. Since that incident, Muslims (used to) cook with grains and even made Syuro Porridge a special dish during the month of Muharram for all Muslims in various parts of the world (Widya, 2020).

Confirmed in the book I'anah Talibin by Abu Bakr Syata al-Dimyati Juz 2/267 it is stated:

"Allah brought Prophet Nuh as out of the boat. The story is as follows: In fact, Prophet Noah when he docked and got off the ship, he and those who accompanied him, they felt hungry while their supplies had run out. Then Prophet Nuh as ordered his followers to collect So they gathered together the remains of their provisions: some brought two handfuls of wheat seeds, some brought fennel seeds, some brought ful bean seeds, some brought himmash (white beans) seeds, so that they collected 7 (seven) kinds of grains. The event occurred on the day of Asyuro. Furthermore, Prophet Nuh as recited basmallah on the grains that had been collected, then he cooked them, when they were cooked they ate them a few times." (Karoni, 2022)

Referring to the description of the book above, the tradition that has developed in the community related to making shuro porridge has a foundation. They don't just do this tradition.

1. The Process of Organizing the Event and Making Syuro Porridge in Cisaat Village.

Sundanese people express various values related to their Sundanese attributes through Sundanese. The Sundanese are Sundanese people who in their lives live and use Sundanese cultural values (Julaeha et al., 2019).

In Cisaat Village itself, the Porridge Syuro tradition has existed for a long time. This Cisaat village is synonymous with a figure (Suwargi EYANG PATIH) who spread Islam in the Sagalaherang Wetan area, to be precise, in Cisaat Padukuhan. One of the forms of cultural tourism in the Cisaat Tourism Village is the annual activity, namely making Syuro Porridge. The custom of making Syuro

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Porridge in Cisaat Village is one of the special foods that is served specifically during the Islamic New Year celebration, on the 10th of Muharram to be precise, and usually followed by another cultural event, namely Ruatan Bumi which the event lasts for about 3 days.

"The making of Syuro Porridge in Cisaat Village has been carried out for a long time, passed down from generation to generation and at the same time commemorates the events of Prophet Noah a.s and thank God it is still being preserved today." Said Mr. H. Oman. For Muslims, especially the Sundanese people, namely those in the village of Cisaat, Syuro porridge is a means of prayer to get safety, repel reinforcements, make all affairs easier, a blessed age and smooth sustenance.

"In the village of Cisaat, it is still thick with its cultural customs, they still often carry out various rituals with various types of offerings and one of them is Porridge Syuro," he continued. In the process of making syuro porridge, it is deliberately served to complete the prayer ritual, after being prayed for, then syuro porridge can be served.

The making of this syuro porridge consists of several spices, cooking ingredients, namely:

1. Rice
2. Corn
3. Taro
4. Sweet potato
5. Big harbor
6. Siamese harbor
7. Betel leaf
8. Nuts
9. Leek
10. Ginger
11. Turmeric
12. Basil leave
13. Salt
14. Egg
15. Red onion
16. Garlic
17. Candlenut
18. Chilli
19. Sugar
20. Bay leaf
21. Cassava
22. Serundeng
23. Canna leaf
24. Sago

These ingredients are collected 3 days before the day of implementation, each citizen is required to provide cooking ingredients to the event organizing committee officials. After all the ingredients were collected, on the D day the ingredients were put together and mashed, while the place for making syuro porridge was in front of the Cisaat Village Hall with large portions. At that time every village worked together to make syuro porridge. The cooking process when all the ingredients have been collected are put in a large pan, stir until cooked evenly. In the process

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of mixing the porridge, gentlemen are involved because of the large amount of porridge and the size of the pan. Meanwhile, the mothers help in the process of wrapping the syuro porridge. If the porridge is cooked then the porridge is wrapped in banana leaves.

After all the porridge is wrapped, the next step is to distribute the syuro porridge to every RT in Cisaat Village. Here every resident is obliged to eat the syuro porridge until it's finished, even though the taste is mixed because all the ingredients are put together, the flavors are salty, sour, sweet combined into one, but there is meaning in it, namely; the people in Cisaat Village must continue to uphold the values of caring and mutual cooperation, helping each other, sharing (alms) among themselves and maintaining the ties of friendship between residents so that they remain intact." Dasih's mother said.

Therefore, each resident's house gets 1 or 2 packs of Porridge Syuro and is obliged to eat it. Apart from making Syuro Porridge, the community also held a big cooking and eating together at the Village Hall.

2. The Meaning and Function of the Syuro Porridge Tradition on the Maintenance of Social Integration Tradition in the Cisaat Village Community, Ciater District, Subang Regency.

There is a deep meaning about this Syuro Porridge. One of them is the seven types of nuts that must be present and cannot be missed in every serving. The seven types of beans represent the seven days of the week. White rice is a symbol of the purity of the way of life. Free-range chicken eggs symbolize something, namely a symbol of continuity and social life. The coconut serundeng itself is a clear indication that we all follow the philosophy of the coconut tree, which is good at adapting and useful for society.

The function of this Porridge Syuro tradition is to strengthen friendship between local communities, increase gratitude to Allah SWT for agricultural products in the Cisaat Village area. So it can be concluded that the meaning of the Bubur Syuro tradition is as a form of self-actualization and is reflected in the reality around the individuals who carry out the tradition, strengthening social and spiritual values.

RESEARCH RESULT

By carrying out this Bubur Syuro tradition, people can always remember the events of Prophet Noah a.s on the 10th of Muharram. This tradition is in the form of mixing ingredients in the form of tubers and nuts which are processed or processed into mush. The people in the Cisaat

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village area believe that after they carry out this tradition, their lives will be better and they feel they have carried out an obligation. What causes this Syuro porridge tradition to survive and be carried out by the people of Cisaat Village, is because there is a feeling of pride in preserving their ancestral culture and their gratitude for the agricultural products they produce. And the Porridge Syuro tradition has a good impact on the community, namely as a means of strengthening unity and oneness, with the Porridge Syuro tradition in Cisaat Village, togetherness and friendship are well maintained. As Mr. H.Oman said, the togetherness of the residents of Cisaat Village is getting stronger by preserving the Porridge Syuro tradition.

And with KKN students participating in enlivening this Bubur Syuro tradition, the community is very happy because they feel helped and can introduce cultural traditions that are still preserved by Cisaat Village.



Picture 1: Interview with H.Oman about the tradition of porridge syuro



Picture 2: The process of making syuro porridge



Picture 3: The Process of making Syuro porridge



Picture 4: Syuro porridge ready to be served and distributed

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Activity Evaluation

In program implementation, researchers often do things or activities that come out of planning. In short, in the implementation of PKM, many things and activities were carried out, but actually these activities were not planning activities. And conversely, there are many plans that have been thoroughly discussed but cannot be carried out. This could have happened due to adjustments to circumstances that allow or not. One of the implemented programs is:

Helping officials and residents of Cisaat Village in making and enlivening the Porridge Syuro tradition which was carried out at the village hall

Exposing on social media about Cultural Event activities, one of which is the Porridge Syuro Tradition which is celebrated in Cisaat Village every year on the 10th of Muharram.

CONCLUSION

The history of Syuro Porridge has existed since the time of Prophet Noah as. And his followers got off the ship, they complained to Prophet Noah as. That they were hungry while at that time the provisions they had brought were used up. So at that time the Prophet Noah as ordered his people to collect ingredients for provisions then they took a lump of soybeans and seeds, rice, wheat and others. "Stake all of it by you, surely you will be happy in a safe condition." Prophet Noah said. Then after the food is cooked, the food has a texture like porridge, because at that time it was Asyuro Day, the porridge was called Asyuro Porridge. Since that incident, Muslims (used to) cook with grains and even made Syuro Porridge a special dish during the month of Muharram for all Muslims in various parts of the world.

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