



The Value Local Wisdom of Samin Porridge Tradition Darussalam Mosque Surakarta

Eka Trianingsih; Budhi Setiawan; Kundharu Saddhono

Universitas Sebelas Maret, Kota Surakarta, Jawa Tengah, Indonesia

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Abstract

The purpose of this article are to describe and explain the form of local wisdom values contained in the Samin porridge tradition Darussalam Mosque Surakarta. Samin porridge, which considered by the community as a traditional Surakarta food, but it is not. Samin porridge is a traditional food type of Banjar, South Kalimantan. Initially, Samin porridge was introduced in Surakarta by gem traders from Martapura who traded gems all the way to Surakarta. Samin porridge, apart for being a menu for breaking the fast during the month of Ramadan, it turns out that it contains local wisdom values in this tradition. The local wisdom values include religious values, tolerance values, mutual cooperation values, peace-loving values, environmental care values, social values, and cultural values. This study uses the descriptive qualitative method. The data in this study are the results of interviews, news articles, and photo archives. While the data sources of this research are informants/resources, library sources, and documents. Data collection technique use snowball sampling. Data collection techniques use observation, interviews, and archives. The validity of this research data uses source triangulation. Data analysis techniques use interactive models in the form of data reduction, data presentation, and drawing conclusions.

Keywords: *The Value of Local Wisdom; Tradition; Samin Porridge; Darussalam Mosque*

Introduction

Indonesia are a country has many ethnic and cultural diversity. Each region has different cultural characteristics. One the manifestation of the cultural phenomenon is traditional food. Traditional food besides functioning as a means of sustaining life, also serves to maintain culture. In this case, traditional food is also a manifestation of local wisdom which has symbolic and philosophical meanings related to social and religious functions.

Research of the local wisdom in traditional food was conducted by Dewi (2011) with examining the local wisdom of various kinds traditional food in Javanese script, namely Serat Centhini, Serat Goenandrija, Serat Wilujengan, Jumenengan, Kraman, Mangkunegaran, and Primbon Lukmanakim Adammakna.(Dewi, 2011) The types of food disclosed in the study included iwak pitik, sekul pulen

pethak, sekul kepyur ura angen, sekul asahan, sekul tumpeng Megana, sekul ulam, sekul Wuduk, ampyang, apem, awug-awug, cucur, carabikang, gandhos, jenang bran, rengginang, and so on.

One type of traditional food is porridge. Porridge by the Javanese people is also called *jenang*. Java Island has many types of porridge, including marrow porridge, red and white porridge, Sura/Suran porridge, green bean porridge, black sticky rice porridge, and so on. Other regions and even countries other than Indonesia also have special foods such as porridge. This is known from the results of research conducted by several cultural researchers.

Research on porridge from other countries in Indonesia was conducted by Maziyah, et al (2021) which showed that the Indian tradition of making porridge at the Jami' Pekojan Mosque in Semarang had been carried out for more than 100 years at the same time as the construction of the mosque.(Maziyah et al., 2021) One of the purposes of serving Indian porridge as a menu for breaking the fast is to attract and attach the Islamic community to the mosque. Thus it can be concluded that Indian porridge is a means of cultural engineering for Islamization in Semarang.

Other research on porridge in foreign countries has been conducted by Panae, et al. (2021). The results of this study revealed that Sura porridge is not only enjoyed in Indonesia, especially on the island of Java, but other countries such as Brunei Darussalam, Malaysia and Thailand also enjoy it to welcome the Islamic new year.(Panae et al., 2021) Porridge Sura in Pattani, Southern Thailand is made in large quantities and distributed to the community as a form of alms. This porridge does not only function as a hunger booster, but there is meaning and prayer in this porridge. Porridge Sura is a form of human gratitude for the salvation that has been given by Allah SWT. The Sura porridge tradition in Pattani has an important goal, namely to cheer up the community and as a means of hospitality.

Porridge is a food rich in nutrients, good for the health of the body, and can be consumed by all ages. Make porridge using a wealth of spices that have high nutrition. Emelia and Ramadhani (2021) state that spicy porridge is a typical Malay food which has high nutrition and is beneficial for the health of the body, because the ingredients or spices used to make Spicy porridge are obtained from natural ingredients and the seasonings prepared by themselves.(Cepik et al., 2021)

Rosyid (2020) states that the meaning of Sura porridge is tolerance, diversity, locality, cross-region, participation, benefits, sustainability, freedom of expression, integration, equality, and mutual cooperation. (Rosyid, 2020)This tradition is preserved as a form of praying and caring for their ancestors, namely Sunan Kudus. Rosyid's research was continued by Efendi (2021) who stated that the Jenang Suro tradition is a tradition that is carried out from generation to generation when entering the month of Sura with the belief as a reject of reinforcements and a form of gratitude to Allah SWT.(Efendi, 2021) The surrounding community also believes in this tradition as a binder of social solidarity between neighbors, because jenang will be distributed after prayers by religious leaders.

The two researchers both studied Bubur Sura or Suro, but there were differences between the two studies. Rosyid focuses more on the meaning of Sura porridge in a tradition. Bubur Suro as a complement to tradition. Meanwhile, Efendi focuses on the function of the Jenang Suro tradition as a binder of social solidarity.

Porridge as a complement to traditional ceremonies which have a philosophical meaning, porridge also has a symbolic meaning. Research on the symbolic meaning of porridge was carried out by Auliyah and Sudrajat (2021) who showed the symbolization of red and white porridge. The red porridge represents the mother's blood, the white porridge represents the father's semen.(Dhiyaul Auliyah & Arief Sudrajat, 2022) Red and white porridge as a symbol of naming a child as well as an introduction to prayer for children. According to Habermas, the essence of human relations with other humans is communication that occurs during the process of transferring knowledge from parent to child about the symbolization of red and white porridge.

Porridge as a typical food of a region, it has an attraction in the field of tourism. Muliani (2019) states that Ase porridge has the potential to become a culinary tourism attraction for Jakarta. The uniqueness and harmonization of tastes, historical stories, cultural values, and philosophies stored in a bowl of Ase porridge is a strength that can be developed and promoted. (Muliani, 2019) Deficiencies and threats of extinction can be overcome if Ase porridge can become an attraction for tourists.

Other research on porridge was also carried out by Julaeha, et al (2019). In this study, porridge has a relationship with natural preservation. The results of the study indicate that there are local wisdom values in the Suro porridge tradition which are related to human efforts to protect nature, namely by maintaining biodiversity, maintaining continuity with nature, living frugally and simply, living in an orderly and orderly manner, mutual cooperation, and the symbol of nyai kersa. as a form of protection for local plants.(Julaeha et al., 2019)

From the results of this study there has been a discussion about Indian porridge, Suro/Sura porridge, Spicy porridge, Merah Putih porridge, and Ase porridge. However, there has been no research on Samin porridge at the Darussalam mosque, Surakarta. For this reason, researchers are interested in researching the Samin porridge tradition Darussalam Mosque, Surakarta. Research that focuses on the form of local wisdom values of this tradition.

Method

This research was conducted at the Darussalam Mosque which is located at Jalan Gatot Subroto No. 161, Jayengan Kidul RT 03/VIII, Serengan District, Surakarta City, Central Java. This location was chosen as the research location because the mosque has a tradition of giving Bubur Samin alms during the month of Ramadan. The tradition of distributing porridge is still being carried out today, but was briefly stopped when the COVID-19 case exploded.

This study used descriptive qualitative method. The data in this study are the results of interviews, news articles, and photo archives. First, the researcher collected news articles from online newspapers and photographs related to the Samin porridge tradition at Darussalam Mosque Surakarta. Furthermore, the researcher collected the data that the researcher obtained from interviews with the takmir of Darussalam Surakarta mosque. The Takmir Masjid provides information about the history of popular Samin porridge in Surakarta, explains the ingredients and process of making Samin porridge, and tells the process of cooking and distributing it to the community.

Sources of research data are informants/resources, library sources, and documents. The researcher conducted interviews with the chairman of the mosque takmir and the mosque's marbout/guard as the coordinator of the chef in the Samin porridge cooking process. The library sources that the researchers used were research results in the form of articles about porridge and online news articles that discussed the tradition of Samin porridge. As for documents, the authors obtained from the internet in the form of photos/pictures related to the tradition of distributing Samin porridge as well as photos of researchers' personal documents that researchers obtained directly or from mosque caretakers.

Data collection technique using *snowball sampling*. In snowball sampling, the technique used in determining the sample is that at first the number is small and then it grows like a rolling snowball which gradually becomes bigger. Sampling is done by first selecting one or two informants, but if it is felt that these two informants have not been able to complete the required data, the researcher looks for other informants who are deemed capable of completing the data the researcher needs.

Data collection techniques using observation, interviews, and archives. Observations were made to find out how to make Samin porridge, the implementation of traditions, the social environment, and so

on. After data and information are obtained, data analysis is carried out continuously using interactive analysis techniques to obtain continuity and depth in obtaining data.

The interview technique is a form of communication carried out with several informants by asking several questions related to the process and materials for making Samin porridge, and the manifestation of local wisdom values of the Samin porridge tradition at the Darussalam Mosque in Surakarta.

Data analysis techniques in this study used interactive models in the form of data reduction, data presentation, and drawing conclusions. Data reduction is a process of summarizing, choosing the main things, focusing on the things that are important, so that the reduced data can provide a clearer picture and make it easier for researchers to carry out further data collection. Presentation of data is a series of data that is organized in a certain pattern so that it is easy to understand. Miles and Huberman state that in presenting data narrative text is often used, besides that it can also be graphs, matrices and charts. Conclusion drawing and verification are new findings that have not existed before. The purpose of drawing conclusions and verification is to express an opinion that is supported by valid and consistent evidence so as to provide credible conclusions.

Results

Embodiment of Local Wisdom Values of the Samin Porridge Tradition at the Darussalam Mosque in Surakarta

1. Religious

Values Religious values can be seen from the religious activities carried out by the congregation of the Darussalam mosque and the community based on Islamic teachings, namely giving alms, praying, and breaking the fast.

a. Charity



Figure 1. Alms of rice from donors to make Samin porridge
(Source by: Kumparan)

Based on the explanation of the takmir of the mosque, make Samin porridge in the month of Ramadan, the funds are obtained from alms benefactors of the Darussalam mosque congregation, the surrounding community, and anyone who wants to give alms in this month Ramadan, for example Ramadan in 2022 the mayor of Surakarta gives alms rice at the Darussalam mosque.

b. Praying



Figure 2. Darussalam Mosque Takmir recites a prayer
(Source by: Soloaja)

Samin porridge by the mosque takmir officers begins with a prayer and after it is finished, the Samin porridge is recited a prayer before it is distributed to the community and the congregation of the mosque. Even when enjoying it, the congregation and the Muslim community read the iftar prayer first, because it coincides with the holy month of Ramadan.

c. Iftar

Fasting is one of the pillars of Islam that Muslims must do in the month of Ramadan. One of the routines at the Darussalam mosque during the month of Ramadan is breaking the fast together. The main menu for breaking the fast at the mosque is Samin porridge. Usually the takmir of the mosque serves Samin porridge with side dishes and coffee and dates drinks as a complement to the dish.

2. Tolerance value



Figure 3. The distribution of Samin Porridge at the Darussalam Mosque in Surakarta (Source by: Detik-Travel Detikcom)

The tolerance value is shown in the distribution of Samin Porridge. Samin porridge is distributed to mosque congregations and people who want it, even though they are not Muslim. The tradition of distributing Samin porridge also does not look at race or ethnicity, because not only Banjar people come to enjoy Samin porridge, but also Javanese and Chinese from various regions.

3. The Value of Mutual Cooperation



Figure 4. Samin Porridge Making Process
(Source by: Merdeka.com)

The mutual cooperation value is reflected in the process of making Samin porridge. Samin porridge is made jointly and works together, it can't be made alone because the amount is large, so it requires quite a lot of energy as well. The spices were prepared by the ladies, led by Mrs. Saroh, while the porridge was processed by the cooks, gentlemen, who were coordinated by Mr. Subadi.

4. Love and Peace Value



Figure 5. The distribution of Samin Porridge
(Source by: Solopos.com)

The peace-loving value can be seen when distributing Samin Porridge. Even though it was crowded and jostled, the distribution process went smoothly and there were no fights between people who were queuing. Very much Samin Porridge is made every day in the month of Ramadan. The porridge was not only enjoyed by the congregation of the Darussalam mosque, but was also distributed to the public. With the free distribution of porridge information, many people from all over the region were interested and wanted to taste the porridge as an iftar menu. They brought containers alone from home and queued up in the courtyard of the mosque. Although many queued up, the atmosphere remained conducive, there were no fights or jostling. People queued in an orderly manner and did not fight over each other.

5. The Value of Caring for the Environment

The value of caring for the environment is exemplified by the congregation of the mosque after the process of making Samin porridge. After the process was complete, the administrators of the Darussalam mosque together cleaned the mosque's environment which was used for cooking. The caretaker throws the garbage in the trash. They clean with pleasure and on their own accord.

6. Social

Value The first social value is shown in the process of making and distributing Samin porridge by the Darussalam Mosque chef who is responsible for the provision of ingredients, the cooking process, and the distribution process. All these activities were carried out by the committee with full responsibility and seriousness. So that the procession that is carried out every day during the month of Ramadan can be carried out properly.

The second social value is solidarity. A strong sense of solidarity is felt when there is free distribution of Samin porridge to the public. Some of the Samin porridge makers are originally Javanese and some are originally from Banjar, South Kalimantan. They are happy to share Samin porridge with Javanese, Banjarese and Chinese people without discriminating between religion and ethnicity. Both Muslims and non-Muslims can come and enjoy the Samin porridge.

Deliberation is a social value that is also shown by the members of the Darussalam mosque in making Samin porridge. Before the month of Ramadan arrives, they coordinate to form a Ramadan committee. Next formed a team in charge of cooking and serving Samin porridge. The takmir of the mosque always invites its members to consult if they are going to hold an activity, especially in the month of Ramadan.

7. Cultural Values Cultural

The values are reflected in the preservation of the tradition of distributing Samin porridge. Every year during the month of Ramadan, the mosque takmir always coordinates the Darussalam mosque congregation to hold iftar together by serving a menu of Samin porridge. This menu comes from South Kalimantan, where the people who founded the mosque came from. Even though they are far from their birthplace, they still preserve their culture in the form of traditional food. Thus, these traditional foods are not only enjoyed by the people who own them, but can also be enjoyed by people from different regions. That's why Samin porridge as a traditional Banjar food is still sustainable and is known by many people until now.

Discussion

The values can arise from a tradition. According to Sztompka (2011: 69-70), tradition includes all material objects and ideas that originate from the past but really still exist today, have not been destroyed, destroyed, or forgotten. Based on the theory put forward by Sztompka, the distribution of Samin porridge at the Surakarta Darussalam Mosque is classified as a form of tradition, because it is an idea to do something in the past which is still being implemented today. The tradition of distributing Samin porridge also has a function, namely as a hereditary policy that has benefits in the future.

The traditional object of distributing Samin porridge at Darussalam Surakarta Mosque is Samin porridge. This porridge has functions, among others, as a propaganda medium, educational media, and unifying media. The function of tradition cannot be separated from the value of local wisdom contained in this tradition. Value is something that is considered right and useful so that a person or group believes in managing the life system in a positive way. The value of local wisdom contained in the Samin porridge tradition at Darussalam Surakarta Mosque makes this tradition useful in forming character values. These values include religious values, tolerance values, mutual cooperation values, peace-loving values, environmental care values, social values, and cultural values. The following is a discussion of these values.

First, the religious value in the Samin porridge tradition at the Surakarta Darussalam Mosque can be seen from the religious activities carried out by the mosque congregation and the community around

the mosque, namely giving alms, praying, and breaking the fast. These three activities are included in the form of religious values because these activities are carried out on the basis of the teachings of the Muslim holy book, namely the Koran.

Second, the value of tolerance is shown in the activity of distributing Samin porridge, namely the porridge is distributed to anyone, both Muslim and non-Muslim who wants to enjoy Samin porridge even though the place where the porridge is distributed is a mosque. Apart from that, Samin porridge can also be enjoyed by people other than the Banjar tribe. Because of its existence in Surakarta, many Solo residents of Javanese and Chinese descent also enjoy Samin porridge during Ramadan. Maziyah, et al (2021) revealed that this kind of phenomenon also occurred at the Jami' Pekojan Mosque in Semarang during the month of Ramadan distributing Indian porridge as an iftar menu not only for the Indian Muslim community in Pekojan Village, but porridge was also distributed to people outside the Pekojan village even outside of Semarang also come to enjoy the porridge. The Samin porridge tradition at the Darussalam Surakarta mosque and the Indian porridge tradition at the Jami' mosque Semarang both contain the value of tolerance because it is in accordance with the theory expressed by Khalikin and Fathuri (2016) about tolerance which is a form of respect, acceptance and appreciation of diversity. In essence, tolerance is harmony in differences.

Third, the value of gotong royong is reflected in the process of making Samin porridge. Samin porridge is made jointly and works together, it can't be made alone because the amount is large, so it requires quite a lot of energy as well. The principle of gotong royong in the process of making Samin porridge at the Surakarta Darussalam Mosque is an embodiment of the theory put forward by Rochmadi (2012). Rochmadi stated that mutual cooperation is lifting or doing something together.

Fourth, the value of peace-loving can be seen when distributing Samin porridge. Even though it was crowded and jostling, the distribution process went smoothly and there were no fights between people who were queuing. This action is in line with the opinion of Sahlan and Angga (in Solaikah, 2014) which states that love for peace is an attitude, word, and action that causes other people to feel happy and safe in their presence. The event of moving the Martapura people to Surakarta also shows the value of peace-loving. They not only traded but also introduced new views about the way of life and customs to the native people of Surakarta. The peace-loving value that they show aims to prevent conflict.

Fifth, the value of caring for the environment was shown by the congregation after the process of making Samin porridge. They clean the mosque environment, after being used for cooking. The caretaker of the mosque throws garbage in the trash and cleans up the environment with pleasure. The behavior shown is in accordance with the theory of environmental care values, namely attitudes and actions that always try to prevent environmental damage by properly managing the environment and repairing environmental damage.

Sixth, social values are shown during the process of making and distributing Samin porridge, namely responsibility, solidarity, and deliberation. All committees carry out their respective duties with full responsibility. Meanwhile, a sense of solidarity was evident when the distribution of Samin porridge to the wider community was not limited to Banjar people and Muslims. The deliberation was carried out by the Darussalam mosque Ramadan committee before carrying out the tradition of distributing Samin porridge. This action is in accordance with Alfian's opinion (2010) regarding social values, namely behavioral values that describe an action, habit and personality of the community in their environment.

Seventh, the cultural value can be seen in the preservation of the tradition of distributing Samin porridge. Every year during the month of Ramadan, the mosque takmir always coordinates the Darussalam mosque congregation to hold iftar together by serving a menu of Samin porridge. This activity is routinely carried out and influences the culture of the surrounding community. This is in accordance with the opinion of Koentjaraningrat (2009: 153) who argues that cultural values in a culture are in the emotional area of the individual soul who is a member of the culture concerned.

Conclusion

The values of local wisdom in the Samin porridge tradition Darussalam Mosque Surakarta include religious values consisting of teachings of giving alms, praying, and breaking the fast. The value of tolerance is shown in the activity of distributing Samin porridge to anyone who wants to enjoy it. The value of cooperation is seen in the process of make Samin porridge. The value of love for peace is exemplified when the distribution of Samin porridge smoothly and peacefully. The value of caring for the environment can be seen from the activity of cleaning the environment after cooking is finished. Social values are shown through the teachings of responsibility, solidarity, and deliberation by all mosque administrators. Finally, cultural value is shown by the preservation of the Samin porridge tradition every year during the month of Ramadan.

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