

Study of the porridge tradition at the early Ramadhan in spicy the Malay community

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Abstract: Indonesia is a diverse country with numerous tribes and cultures, and the local culture greatly influences society, particularly in religious practices. The relationship between culture, local traditions, and Islam is vital for acceptance and influence within communities, as seen in the example of the spicy porridge tradition among the Malay community during Ramadan in North Sumatra. Several ingredients are used in making spicy porridge, including vegetables, tubers, nuts, and other ingredients. This study aims to explain the background of the spicy porridge tradition and the meaning of the spicy porridge tradition for the Malay community. The method used in this study is qualitative-descriptive research. The purpose of using a qualitative method is to emphasize that spicy porridge is Malay food served during Ramadan. It is because it is complicated and takes a long time to make it. In addition, the Malay communities' habit of serving spicy porridge is only during Ramadan. Meanwhile, the benefits of spicy porridge itself are to warm and nourish the body because it consists of ingredients such as spices and vegetables. Additionally, it highlights the importance of the essence and authenticity of the dish, emphasizing the value of community interaction in its preparation.

Keywords: Islamic tradition; Malay community; spicy porridge

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A. Introduction

Indonesia is a country consisting of various tribes and cultures. The local culture that exists in Indonesian society has an enormous influence on society, especially in religious practice. The majority of Indonesian people are Muslim. It is because both have closeness, culture, and local traditions in Indonesia. The relationship between culture and local tradition is almost endless. The spirit of Muslims triggers this in believing in Islam and always present and touch the diversity of local community traditions. So, the relationship between culture and local tradition continues from generation to generation (Aliyas, 2020).

Religion and culture are the most important elements in society (Lužný, 2021). It is because they have a very big influence on social life. If Islam enters a community group that already adheres to local traditions but does not include them, it won't be easy to be accepted by the local community (Faris, 2014). However, when Islamic teachings enter society by going hand in hand with culture and tradition, it will be very easy to influence the community, like what the Prophet Muhammad did when he preached Islam in Arabia. Where the Arab community adhered to their traditions and customs, the Prophet Muhammad had to consider the aspects of tradition inherent in Arab society. The many reasons for the revelation of the verse can see in the process of adapting Islam to the conditions of society. The reasons for revelation of the verse is an explanation of the reasons for the emergence of teaching that was combined with the traditions of the local community and gave birth to a tradition in the community, such as the spicy porridge tradition for the Malay community (Buhori, 2017, pp. 230–231).

Culture is the result of human creativity, sense, and initiative in meeting the needs of human life. This concept was developed by anthropologists in the 19th century. At that time, anthropologists had cultural differences based on their behavior, values, beliefs, and perceptions about the universe. Culture cannot be held, but it can be felt because culture is in the human mind. Therefore, culture can be seen in the form of culture because the form of culture is a unity of ideas and norms that apply in society.

Furthermore, a unit of human activity and behavior in a community group can be seen through human work. Because culture is broad, it means that, generally, the elements of culture that exist in society have similarities with universal society (Jannah, 2020). The existence of culture is due to the habits/traditions carried out continuously by the community, so the tradition is also a doctrine and practice passed down from generation to generation (Muchtar, 2009). Tradition is an important issue in society because tradition can be formed. According to Funk and

Wagnals, tradition is defined as knowledge passed down from generation to generation, including doctrine and practice (Muhaimin AG, 2001) because tradition is a belief and behavior passed to the next generation (Karim, 2017).

Spicy porridge is an Islamic tradition of the Malay community which is carried out during the month of Ramadan. Among them are the Jambi Malay communities, who are very traditional with Islamic traditions by adhering to the motto "*Adaik basandi syarak, syarak basandi Kitabullah* (tradition is based on Shari'a, Shari'a is based on the Qur'an)" who believe this idiom has its philosophical value for the community. Jambi Malay is considered a truth in believing the Islamic tradition. The Malay community has complex traditions, including belief systems, social systems, societal norms and values, customs, education, and culinary customs. Which have been agreed that the Malay tradition is Islam, and the traditions discussed in this study are related to culinary (Aliyas, 2020).

Indonesia is a country that has various cultural tribes and people who live and settle in various areas, be it the coast, the mountains, and of course, have different culinary. Indonesian people are also called a multicultural country, namely cultural differences, but still respecting fellow cultures, for example, food. Each region has a unique cuisine displayed on certain days (Mawardi, 2019). One of them is the Malay community, which is famous for its spicy porridge, which is inherent in the Malay community during Ramadan, especially in North Sumatra.

North Sumatra is located on the north island of Sumatra, directly adjacent to the province of Aceh. The region in North Sumatra consists of various ethnic groups and is multicultural, including culinary. Culinary/traditional food in North Sumatra consists of various kinds, including Roti Jala, Mashed Sweet Potato Leaves, Arsik Gold Fish, spicy porridge, and others. Among these foods that the author is studying is spicy porridge, a food made especially during Ramadan, so the public highly anticipates spicy porridge in Ramadan. It makes spicy porridge gain a place in people's hearts for spicy porridge. So it is not easily displaced by current food trends (Kuntowijoyo, 2006).

Spicy porridge is a typical food of the Malays who live on the east coast of Sumatra, such as Deli Serdang, Langkat, Asahan, Batu Bara, Medan, Binjai, Tebing Tinggi, and others. This food is famous for its distinctive aroma mixed with various vegetables and spices that make everyone enjoy it. However, not everyone can enjoy it every day. It is because spicy porridge can only be enjoyed during Ramadan.

In general, culture is the designation of the way of life of a group of people in carrying out their habits. Usually, each group has its habits, as is the custom of the

Malay community who are used to the spicy porridge tradition during the fasting month. A culture can be passed down from generation to generation by studying it. This understanding shows the characteristics and knowledge of a group consisting of language, religion, culinary, and other habits (Casmana et al., 2023). However, this discussion is more directed to culinary or special dishes in the Malay community, such as spicy porridge.

The function of culture is as a source of value that becomes an orientation in life. Therefore, the existence of culture has given birth to a pluralistic introduction (Muniri, 2020). So that diversity can be seen in the peculiarities of culture in society, such as food in an area. It is also due to environmental influences and the activity of moving people from one area to several areas that continue to preserve their special food with the current consumption pattern of society, which is starting to change with the arrival of new foods that have sprung up which has an impact on decreasing the level of people's consumption of traditional foods. However, it is different from spicy porridge which only appears during Ramadan, which makes the existence of spicy porridge highly anticipated and does not eliminate this tradition in Malay society.

The beliefs of each adherent influence the concept of community culture, so it isn't easy to shift or eliminate this culture. It is because culture has been embedded in the hearts of the Malay community in the spicy porridge tradition. Therefore, if you talk about spicy porridge, you will talk about the Malay community. Likewise, if we talk about Malay, we certainly talk much about Islam because the Malays are identified with Islam (Ricklefs, 2012). The definition of tradition is the spirit of culture. With the existence of tradition, the cultural system of the community will be strong. But if a tradition is removed, then a culture will be lost. Therefore, tradition has been sensed for its effectiveness. Tradition has passed the development of various elements of culture. Both effectiveness and efficiency will always follow developments in an element of culture; meanwhile, if the level of effectiveness and efficiency of culture is low, it will be abandoned by the perpetrators and will no longer become not tradition (Roibin, 2015).

B. Methods

The method used in this study is a historical research method. This method aims to describe and examine a typical tradition among the Malay community, namely the spicy porridge tradition. Therefore, this method is used to make it easier for researchers to describe the Islamic tradition of the community (Historical study of spicy porridge tradition among the Malay community in welcoming Ramadan).

According to Daliman, the historical method is a systematic set of rules designed to assist researchers in gathering historical sources related to research to present research in written form.

Historical research has stages that researchers must carry out, namely the data collection stage. The main stage that researchers must do in writing is to collect as much data as possible to facilitate researchers in compiling research related to the spicy porridge tradition. The collection begins with collecting the primary data (primary) and supporting data (secondary) in the research. At this stage, the researcher uses primary sources. The primary sources used by the researchers are oral, namely by interviewing the community and Malay cultural activists. It is hoped that this research will further strengthen the author's research. In addition, secondary data used in this research are several scientific writings such as journal articles and books that explain the spicy porridge tradition, so there are secondary and supporting sources that assist the author in studying the spicy porridge tradition.

After going through the heuristic/data collection stage, the author does verify the data. In this stage, the author has gone through the critical stage of the sources used in the study so that the data authors use based on valid data sources. In this step, Researchers seek to criticize external and internal criticism. The purpose of external criticism is to seek the authenticity of the data by examining its physical parts. In addition, the researcher criticizes language that has not been standardized in the data found. In addition, the author also conducts internal criticism by understanding the contents of the writing by comparing it with other data so that the data used in this study is valid and accurate.

The third stage is the interpretation/interpretation of the data obtained. At this stage, the authors interpret the data that has passed the source criticism stage so that the data used is the desired data. Interpreting or analyzing data aims to explain it by historical facts. The steps taken by the author are to explain the historical facts obtained. What the writer must do is to unify the historical facts. This stage is carried out to make it easier for researchers to find historical facts about the spicy porridge tradition, which is very attached to the Malay community.

The last stage in the research is the historiography stage. In this stage, the writer compiles research and writes research under the research framework in scientific writing (Abdurrahman, 2007). So that readers can easily understand the research conducted about the Islamic tradition of the Malay community (historical study of the tradition of spicy porridge among the Malay society in welcoming Ramadan). It

is done so that the research carried out follows research procedures. In disclosing history or writing history, the author presents research systematically, especially related to the tradition of spicy porridge among the Malay community.

C. Results and Discussion

History and Development of Spicy Porridge

Islam is a religion that is embraced by the majority of Indonesian people. Islam, as the majority religion, is closely related to local culture. This relationship is due to the enthusiasm among its adherents. Therefore, Islam will always be presented and in contact with the diversity of local cultures. In other words, it can be said that Islam did not come to a place in a time that was empty of culture. In this realm, the relationship between Islam and local elements follows the continuity model (*al-namudzat al-tawashuli*), like humans that are passed down from generation to generation, as well as the description of the linkages that occur between Islam and local contents in the archipelago.

Religion and culture are the two most important elements in society. When religion enters a community group, there is an attraction of interest between the two. Likewise, Islam is present amidst a society with customs in a culture that has been practiced. Heredity makes both of them have to be acculturated. The adaptation process between religion and culture in society requires that religion adapts to the habits of the culture of the surrounding community. For example, when Sunan Kalijaga preached using wayang kulit. Wayang kulit was a Javanese culture before the arrival of Islam, but when Sunan Kalijaga preached using wayang media, people slowly accepted the Islamic da'wah carried out by Sunan Kalijaga. Sunan Kalijaga changed the story's content according to Islamic teachings without changing the container/ wayang (Saputri, 2017).

Religious terminology must be distinguished from religious or religious terminology (Kowalczyk et al., 2020). Religion comes from the word religion, which refers to divine revelation to guide believers' lives to realize happiness in the world and the hereafter. On the other hand, religiosity is a noun from the word religion, while the word verb of religious refers to the product of activities carrying out religious teachings by the believers by the teaching material.

Thus, the definition of religiosity is always related to the specificity of groups of religious adherents, compared to general human associations. In this position, the association of religious people or religious adherents is a social unit with an awareness based on its identity. So, in this case, a religious community was born

with certain characteristics of cultural diversity, such as the spicy porridge tradition, which is very inherent in the Malays community (Buhori, 2017).

The term culture is epistemologically derived from the words 'mind' and 'power.' The meaning of "mind" is reason, wisdom, while "Power" means effort. So, culture is a rule and norm shared by group members, which will be passed down from generation to generation. Therefore, it can be concluded that culture results from creativity, work, and community feeling.

Indonesia is a multicultural country consisting of various cultures. Each region has a variety of different cultures, such as the Mitoni tradition in Java and the Petongbulenan in Madura, which is a tradition that aims to invoke safety and health for mothers and their children at the age of seven months of pregnancy (Supriyadi, 2008, p. 16).

In terminology, tradition comes from the word tradition. It is intended to show the pattern of behavior and activities of a society. Tradition is part of a culture. Tradition is defined as customs or habits carried out from one generation to the next that continue to be carried out by the community. If done continuously, it will form a culture. Therefore, the emergence of a culture is based on traditions carried out continuously by the community.

Humans will always carry out the process of social interaction with the community so that norms will grow that must be followed and obeyed by the group so that the resulting norms will become a reference for all group members. Ultimately, these norms will always be carried out and passed on to the next generation, closely related to social life.

Religion is not the same as culture and tradition. God created religion, while culture or tradition results from human thought. However, each religious group forms a culture and tradition of its own. Because every community group certainly has its habits that must be followed by group members because, in essence, there is no Islamic tradition but a Muslim tradition (Pramudita & Rosnawati, 2019). Islam is not a culture but God's revelation. Habits passed on to the next generation and carried out continuously will form a culture or tradition. In this case, the spicy porridge tradition is very distinctive among the Malay community (Buhori, 2017). Indonesian people are rich in culture and traditions that they have embraced. Both the culture and traditions adopted by the Indonesian people are community habits that color the cultural diversity of Indonesian people. This culture also greatly influences the beliefs and religious practices of people in Indonesia.

According to Muhaemin, as quoted in Barth, how do you know how to find out if a tradition or elements of a tradition originate or are connected with an Islamic

spirit? His thinking allows everyone to assume that a tradition or an element of a tradition is Islamic when the community intends or admits that the behavior is spiritual. Islam is not a culture. Islam is a religion that was revealed by Allah to the Prophet Muhammad to be spread to mankind. However, Muslims use the existing culture in society to spread Islam. Meanwhile, according to Hafner, quoted by Erni Budiwanti, tradition is sometimes dynamic. It means that tradition can change according to the political situation and the influence of Islamic orthodoxy. Hafner also found that traditions sometimes conflict with Islamic teachings in their diversity. The diversity of online traditions of a region and other regions leads him to conclude that tradition is man-made and cannot go beyond the role of religion in regulating society. It is because religion is a gift from God, while tradition is man-made. Therefore, religion must stand above all regional things. If there are conflicting opinions between the two, the tradition must be changed by accommodating or adapting it to Islamic law (Budiwanti, 2000, p. 51).

Understanding a tradition or culture packaged by Islamic nuances puts pressure on society, even though people are unaware of the pressure that applies to a tradition (Lan & Navera, 2022). However, it cannot be denied that tradition is beneficial in the order and values of rituals passed down from one generation to the next, as is the case with the tradition inherent in the Malay community, namely the spicy porridge tradition.

According to Effendi, spicy porridge is a typical food of the Malay community which until now continues to be preserved by the Malay community. Spicy porridge is a mandatory food for Malay people during the celebration of Ramadan, especially at the time of breaking the fast. This culture is still being preserved because the fasting month is full of grace. Whoever does good will be rewarded and doubled, serving food to fasting people. Then the reward obtained will be multiplied by Allah. During the pandemic, the process of making spicy porridge in some areas was not carried out due to government regulations regarding restrictions on community activities. So that the process of making spicy porridge in some areas carried out by many people is no longer carried out until the government allows the community to carry out these activities. However, the community has been allowed to hold the spicy porridge tradition this year. Still, the community must comply with the government's recommended health protocol for making spicy porridge (Effendi, interview, 2022). Spicy porridge, a traditional Malay food, has a very complicated concept. It is because the ingredients used in making spicy porridge come from spices that Malay people prepare. Therefore, the spicy porridge produced from the concoction will have a distinctive taste.

According to Syauqi, the ingredients used in making spicy porridge are numerous, including vegetables, tubers, and even the various spices used, thus making the taste of spicy porridge very inherent in the Malay community. These ingredients must be processed with concoctions for generations so that the taste produced from the spicy porridge will arouse the appetite of those who enjoy it, especially those who break their fast. The spicy porridge itself requires cooperation/cooperation because the ingredients needed are very diverse, so it takes more than one person to make spicy porridge (Syauqi, interview, 2022).

Syukri Ramadhan says spicy porridge will taste delicious if made with the community. Even though the condition of the community is fasting, if the spicy porridge is made together, it will not feel tired work in making spicy porridge. In addition, this kind of manufacture is also a form of friendship with other people. At this time, many ready-made ingredients needed to make spicy porridge are made in the form of ready-made concoctions of spices, but if you buy ready-made spices, the essence of togetherness will be lost, so the resulting taste is not the same as making spicy porridge together with the community (Ramadhan, interview, 2022).

Tradition is an activity that is carried out by the community continuously. Suppose it is concluded from the statement above. In that case, spicy porridge is also a tradition carried out by the Malay community during Ramadan, to be precise, before breaking the fast. Malay community is still being preserved and even becomes a destination for residents to enjoy spicy porridge, often held in mosques. This tradition's existence makes the Malay community's cultural system strong. If a tradition is eliminated, a Malay community's culture will end. Therefore, culture must be preserved so that the next generation can know that the Malay community has a tradition that is still being preserved, namely spicy porridge.

The tradition of spicy porridge becomes a game for the community at the time of breaking the fast. So it can be seen that many people are still enthusiastic about the spicy porridge tradition, which is a traditional food of the Malay community. This tradition will always be preserved by the Malay community to be preserved and passed on to the next generation. Because if a tradition is passed down from one generation to the next, the efforts made will become part of a culture. Tradition is a process of inheriting or passing on a group's norms and rules. Tradition can develop according to the times, as with spicy porridge which is often carried out at Medan Grand Mosque. Where the spicy porridge served is different from spicy porridge in general. If you see, the spicy porridge served is similar to soup. Still, the ingredients used in its preparation are the same as spicy porridge: spices, vegetables, and others. It indicates that there is a development in the presentation of spicy porridge. So,

tradition can be combined with human actions because tradition itself can give birth to a culture, namely spicy porridge. Besides that, it is also hoped that the tradition of spicy porridge can be witnessed by the next generation so that this tradition is not lost. Therefore, the spicy porridge tradition needs to be redeveloped, especially after experiencing the COVID-19 pandemic, which required this tradition not to be held in some areas (Faishal, interview, 2022).

Discussion about culinary in Indonesia will never end. It is because Indonesia is a country that consists of various cultures, one of which is Malay culture. It is an attraction for domestic and foreign tourists to try Indonesian culinary flavors such as porridge. The spicy porridge in different regions has different names. In the Sambas area, spicy porridge is better known as Bubbor Paddas. Based on the name, perhaps spicy porridge has a spicy taste, but the spicy taste comes from finely ground pepper after going through the roasting stage. The Malay people make spicy porridge during Ramadan because the ingredients benefit the human body. So it is very appropriate to be served for fasting people who want to break the fast.

Based on the information explained by Mr. M. Irfan regarding the existence of spicy porridge for the Malay community, spicy porridge itself is very appropriate for people who want to break their fast. It is because fasting people need the right food for the body, one of which is spicy porridge. In addition to the ingredients used in making spicy porridge consisting of vegetables and tubers, the ingredients used also consist of spices that can warm the body for fasting. So the tradition of spicy porridge exists in the Malay community, and its sustainability is maintained. Not only do mosques serve spicy porridge, but at this time, there are already places to eat that already provide spicy porridge which is specially served only during the fasting month. It is also a form of community existence in enlivening fasting by serving spicy porridge only during the fasting month. Therefore, it is necessary to provide all community information about the spicy porridge tradition. This tradition can also be developed into the tourism sector in each region. So that tourists can see the process of making spicy porridge (Irfan, interview, 2022).

The ingredients used in making this spicy porridge include various vegetables, tubers, beans, sangria rice, and spices. Apart from that, fish, shellfish, and even meat (beef) are also appetizers. The delicious taste of spices and a beef mixture make people feel the pleasure of consuming spicy porridge. So the presence of spicy porridge during the fasting month is eagerly awaited by the local community because this food is only served during Ramadan. Malay people make spicy porridge as a food that must be served during the fasting month. So spicy porridge is a

characteristic of Malay community food served at big celebrations, such as Ramadan.

Meaning of spicy porridge

The word tradition comes from Latin, which means to be continued. Meanwhile, according to language, it means a habit that develops in society that has become a habit of the community and is assimilated into traditional and religious rituals. The nature of the tradition itself is usually passed down from one generation to the next generation, both orally and in writing.

According to Funk and Wagnalls, quoted by Muhaimin, tradition is defined as knowledge, doctrine, and habits that are understood as knowledge passed down from one generation to the next. The Islamic tradition results from a dynamic process of religion regulating its adherents or groups in their daily lives. The Islamic tradition is more dominant towards regulations against its adherents and does not impose on them.

Tradition can be interpreted as magical-religious habits from the life of a society consisting of cultural values, norms, laws, and rules in a community group which ultimately becomes a system that each group must follow in regulating social action. Tradition is the similarity of ideas that originated in the past but still exist today. Tradition can be interpreted as a cultural heritage that exists. Tradition can give birth to culture because culture results from tradition. Meanwhile, culture is the result of tradition, which has three forms, including the form of culture itself, which is a complex of ideas, ideas, and rules. A culture is a form of culture patterned from humans in community activities, and a culture is a form of culture from the work of humans.

Tradition has a function in society, namely as a hereditary policy. It means that tradition has its place in the awareness, beliefs, and rules that apply in a society created in the past. Tradition is an idea used in action and an effort to build the future. In addition, the function of tradition is to provide legitimacy to existing views of life, beliefs, social institutions, and rules. All need a justification to bind members of the group. The function of tradition also provides a symbol of identity to convince and strengthen loyalty to the nation, community, and even groups. Another function of tradition is to help provide an escape from the grievances, discontent, and disappointments of modern life.

According to Foster and Anderson, food can symbolically express or describe the social ties of a group. Likewise, the spicy porridge tradition is a Malay tradition that exists today. The existence of this tradition actually strengthens the social bonds

of a group, in this case, the Malay community. In addition, the existence of tradition can strengthen the solidarity of a group. Because basically, tradition is a symbol of a culture that must be preserved so that it is not lost and can be enjoyed by the next generation (Foster & Anderson, 1986, p. 317).

Food as an expression of the social tie means offering love, affection, and friendship. Receiving food means acknowledging and accepting feelings of food as an expression of group solidarity. In Indonesia, food at night often serves as a keeper of family solidarity, and usually, the food that is often served is traditional, both from the family and ethnicity. Food and mental tension can describe a group's identity because they can restore calm to people experiencing mental tension. The symbolism of food in language, in many world languages, is the nature of mood and is likened to the quality or state of food. For example, people who are not emotionally mature are called half-baked.

In this discussion, spicy porridge is one of the typical foods of North Sumatra, especially in Malay culture. The spicy porridge itself is one of the traditional Malay ethnic foods. Food such as spicy porridge is a mandatory menu that must be present during Ramadan. The ingredients used in making spicy porridge are of many kinds, and it fulfills nutritional needs. It can also nourish the body and is always held during the holy month of Ramadan, which is very much favored by all people, from young to older adults, because spicy porridge is very productive for the health of the body, warms the body, and makes the body feel healthier.

In addition, spicy porridge has another name, namely Bitter Porridge. Bitter porridge is the same as spicy porridge because the way it is made is unique. spicy porridge or bitter Porridge also has its meaning. By cooking it, they help each other, work together with sincerity, strengthen their friendship, and voluntarily work on the dish without being paid (Buhori, 2017).

Malay communities in Malaysia and Sambas Malays are very familiar with this traditional food in their culture, namely spicy porridge. Meanwhile, Indonesians are more familiar with recognizing this traditional food as spicy porridge. But in Malaysia, they call it Lambok Porridge, while in Sambas, it is better known as Bubbor Paddas. In Indonesia, they also have the same special food as those in neighboring countries, especially in North Sumatra, which is better known as Bubur Pahit (spicy porridge). The meaning of spicy porridge itself is very meaningful for the Malay community because spicy porridge can strengthen friendships and establish brotherhood without breaking because of how they cook it together and voluntarily without being paid. In addition, how to cook spicy porridge is a tradition in the community once a year, especially during Ramadan (Setyawan & Saddhono, 2017).

In addition, spicy porridge is a suitable food for breaking the fast with the spices used so that it can nourish the body after a day of fasting.

D. Conclusion

Spicy porridge is a traditional food for the Malay Community. The spicy porridge itself has a very distinctive taste. Usually, the traditional Malay food is served only during celebrations on certain days, during Ramadan. The spicy sauce is expected to help people who are fasting to eat spicy porridge at the time of breaking their fast because it is made from vegetables, spices, and meats, so this spicy porridge is very good for the human body after fasting. The composition used in making it consists of various kinds of vegetables, tubers, rice, spices, meat, fish, chicken, and others. In its cooking, the community participates in mixing spices and cooking them. Although, at this time, the spices in their cooking are easily obtained by buying ready-made spices, the essence of making spicy porridge itself is not there. Making porridge also requires community interaction so that solidarity is created between these groups so that the next generation can see and enjoy the process of making spicy porridge. The dish's ingredients, including vegetables, spices, and meats, provide nutritional benefits after fasting. Making spicy porridge involves community participation, fostering solidarity, and ensuring the preservation of the tradition for future generations to experience and enjoy. Additionally, it highlights the importance of the essence and authenticity of the dish, emphasizing the value of community interaction in its preparation.

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