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Revealing The meaning of The Tajin Sappar Tradition in The Value of Cultural Acculturation in Pamekasan Regency

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ABSTRAK

Tradisi “Sapparan” yang dilakukan oleh mayoritas masyarakat Muslim pedesaan kabupaten Pamekasan merupakan tradisi keagamaan yang diwariskan secara turun temurun sebagai bentuk akulturasi budaya dari nenek moyang. Tradisi “Sapparan” diharapkan menjadi solusi dalam menciptakan masyarakat Muslim di Kabupaten Pamekasan rukun dan damai. Tradisi “Sapparan” juga menjadi sarana dalam mempertahankan dan mengembangkan tradisi keIslaman yang tetap eksis hingga saat ini. Tujuan penelitian ini adalah untuk mengungkap; pertama Tradisi “Sapparan” sebagai bentuk akulturasi budaya dan Islam. Kedua, cara mempertahankan budaya tradisi tajin sappar dalam kehidupan masyarakat Kabupaten Pamekasan. Metode yang digunakan adalah metode penelitian kualitatif. Hasil dari penelitian ini adalah pertama, Tradisi “Sapparan” merupakan tradisi keagamaan bagi Masyarakat muslim sebagai bentuk akulturasi budaya dan Islam. Kedua, mempertahankan budaya tradisi tajin sappar dalam kehidupan Masyarakat kabupaten pamekasan.

ABSTRACT

The "Sapparan" tradition is carried out by the majority The rural Muslim community of Pamekasan district is a religious tradition which is passed down from generation to generation as a form of cultural acculturation from grandmothers ancestors. The "Sapparan" tradition is expected to be a solution in creating Muslim communities in Pamekasan Regency are harmonious and peaceful. Tradition "Sapparan" is also a means of maintaining and developing Islamic traditions that still exist today. The aim of this research is to reveal; firstly, the "Sapparan" tradition as a form of cultural acculturation and Islam. Second, how to maintain the traditional culture of Tajin Sappar in the lives of the people of the Regency Pamekasan. The research method used in this research is method qualitative research. Results (findings) of this research Firstly, the "Sapparan" tradition is a religious tradition for the community Muslims as a form of cultural and Islamic acculturation. Second, maintining the tradisional culture of tajin sappar in the lives of the people of Pamekasan district.



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INTRODUCTION

Indonesian society is very rich with many local cultures and traditions. Local culture and traditions in Indonesian society not only provide color to the diversity of the archipelago, but also influence the community's religious beliefs and customs. Madura is one of the regions in Indonesia which is rich in arts, culture and customs. These various cultures are sometimes very closely related to religious elements. Madura Island has many diverse cultures and customs, starting from Bangkalan, Sampang, Pamekasan and Sumenep, but there are always differences between one part and another, but even though they have differences between them they still have the same goals and objectives.

Culture is something that will always exist in life in society. Culture and society will always be related to each other, until they experience development and change in accordance with the civilization that occurs. Tradition is a collection of materials and ideas that have been given special meaning from the past and passed down to present and future humans. One of the cultures or traditions is the "Sapparan" tradition which is carried out by the majority of rural Muslim communities, especially in Konang Village, Galis sub-district, Pamekasan district, Madura. This tradition is a religious tradition passed down from generation to generation as a form of cultural acculturation from ancestors. It is hoped that the "Sapparan" tradition can be a solution in creating a harmonious and peaceful Muslim society in Madura. The "Sapparan" tradition is also a means of maintaining and developing Islamic traditions which still exist today.

The tradition of the Madurese people every month of Safar which remains sustainable to this day is distributing the tajin sappar menu. Tajin sappar is tajin or porridge made from rice flour, some are made from sticky rice, brown sugar and coconut milk. This Tajin is red in color and sprinkled with solid pulp the size of marbles which is usually called candil, and white pulp with a slightly salty taste on top, and drizzled with coconut milk sauce. Tajin sappar is usually served on a plate covered with young banana leaves to add its own aroma to the tajin.

Konang Village, Galis District, Pamekasan Regency is one of the areas that still preserves various oral and non-oral traditions. One example of a tradition that is still attached to the village is Tajin Sappar. This tradition also contains character education values in it, namely religious character values, love peaceful, and caring about society. Interesting things to study are the meaning of the tajin sappar.

Apart from having the benefits of starch sappar also contains meaning and symbols, where These cultural meanings and symbols are reflected in the contents of the food. Typical characteristics reflected in form, motif and meaning symbols found in various this shows the level of cultural development of that ethnic group. Madurese people have inherited from generation to generation advanced skills in making traditional tajin sappar according to their regional characteristics. Likewise, when making tajinn, they always consider taste. Apart from that, color also has a symbolic function, in the sense that what is worn gives an implied message and certain symbolic meaning.

In still life in society upholding its culture, tajin sappar is an important material element, because it is a marker or identity of the community. Apart from that, tajin sappar is also used in the month of safar, tajin sappar also contains messages about cultural values whose understanding can be known through various symbols are reflected in the shape, texture and taste itself.

Tajin sappar as an identity region, has a distinctive pattern adapted to characteristics and understanding society itself. The uniqueness it has by a community group in terms of food has been around for generations from their ancestors and remains preserved until now, although in modern times, many food ingredients are instant and have undergone many changes. Even though many foods are more modern, that doesn't mean they abandon the legacy of their ancestors. The texture or taste

of the existing tajin sappar is still maintained as a characteristic of their identity, although it cannot be denied that there have been changes, but it is not far from their cultural roots.

METHOD

Research design

The research method used in this research is a qualitative descriptive study focused on describing in detail and in depth the symbolic meaning of Tajin Sappar. The description of research informants or research subjects for this research is that there are 8 people.

The subjects in this study have been selected and determined by the researcher, in accordance with necessary data and information and the subject is considered to have mastered the research objectives this is to answer the questions that have been asked determined. The research was carried out with focuses some important questions refers to the problem formulation submitted to participants. Implementation, this research aims to prove and describe the meaning and values of tajin sappar.

Data collection techniques used:

1. Interview technique

According to Berger (in Kriyantono, 2020, p. 289) interviews are conversations conducted by researchers or people who hope to get information, and informants are people who are considered to have important information about an object.

Interviews conducted by researchers with the reason that researchers can ask questions face to face with the participant. With use of interview techniques, participants also better able to convey information directly so that researchers are able get a more detailed answer from the questions asked researchers to participants about the meaning contained in Tajin sappar.

2. Observations techniques

According to (Morissan, 2017: 143) Observation is a daily human activity using the five senses as the main tool. In other words, observation is a person's ability to use their observations through the work of the five senses.

In this study the researcher chose data collection using techniques observation, so that researchers are able to observe the making of tajin sappar, so that observations occur and involve themselves directly in it collection of data and information sought to answer that question become a problem in research.

3. Documentation techniques

According to Sugiyono (2020:124) documentation is the collection of records of events that are already in good standing in the form of writing, drawings/photos or monumental works from somebody.

Researchers use documentation techniques in data collection for the reason that with documentation, the required data will be easier obtained from research and information through interviews it will be more real proven in the form of documents/images.



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RESULT AND DISCUSSION

A. Tajin Sappar Tradition "Sapparan"

The Tajin sappar tradition has been a tradition passed down from generation to generation in Madurese and continues to this day. Tajin Sappar comes from the Madurese language "Tajin" which means porridge, and "Sappar" which means month of Safar. The tajin sappar tradition is a tradition of distributing tajin/jenang to relatives and neighbors to welcome the month of safar. The Tajinan tradition itself has high social value to maintain a sense of kinship, social care value because it is not only enjoyed personally, but also shared with relatives and closest neighbors.

The month of Shafar is the second month after Muharram or Sora. Even though humans have a holy nature, humans have the potential to do bad things, therefore they need to be controlled. In Madura, especially Pamekasan itself, enters the month of Shafar for its people start making porridge which is usually called tajin plokkor and tajin etem. As for the time of implementation in the Tajinan tradition, Pamekasan people are free to do it on any date, the most important thing is during the months of Suro and Safar.

Tajin sappar has its own philosophical meaning and characteristics, the red in the porridge is interpreted as the color of the blood of a mother who has given birth to a human. Meanwhile, the processed flour (Plokkor) is round like marbles which means embryo or seed, while the white color is interpreted as semen from a father. With so, in general, the Sapparan tradition of serving tajin sappar has a very deep philosophical meaning, namely reminding humans at the beginning of their creation not to be arrogant, to love each other as God's creatures. Another meaning of this tradition, apart from friendship, is that they can give charity without spending a lot of money and teach simplicity in it.

Selamatan sapparan in Pamekasan district, especially in Galis sub-district, Konang village, is packaged by distributing the sappar tajin to neighbors and close relatives, especially to religious figures in the nearest residence.

B. Maintaining The Traditional Culture Of Tajin Sappar In Pamekasan

Preservation is an activity or activity that is carried out continuously and in a directed manner and integrated to realize certain goals that reflect the existence of something that is permanent, eternal and dynamic. Cultural preservation is an effort to maintain cultural, artistic and traditional values by developing manifestations that are dynamic and flexible and adapt to situations and conditions that are always changing and developing.

Public awareness of maintaining local culture is currently still very minimal. Local culture can also be adapted to the times, while not abandoning the characteristics of the original culture. Lack of learning culture is one of the causes of the fading of local culture for the younger generation. Therefore, learning about culture must be instilled from an early age.

There are a number of forces that encourage the socio-cultural development of Indonesian society. Categorically there are 2 forces that cause social change. The first is forces from within society itself (internal factors), such as generational changes and various local discoveries and modifications. Second, there are forces from outside society (external factors), such as the influence of contacts contact between cultures (culture contact) directly or spread (elements) culture and environmental changes which in turn can spur social and cultural development of society which must reorganize their lives (Koentjaraningrat, 2015: 191).

Local culture can also be preserved by getting to know the culture itself. Moreover, the people of Pamekasan, especially the younger generation, lack the awareness to preserve it. Therefore, the role of government in preserving national culture is also very important. However, the government



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has a very large role in efforts to preserve local culture, such as implementing policies that lead to efforts to preserve that culture. As a Pamekasan community, especially Pamekasan, we must maintain the sappar tradition so that this tradition can continue to be carried out and can continuously improve the quality of resources. Humans in advancing culture local, trying to ensure that the community able to manage diversity local culture.

There are efforts that can be made to maintain or defend the existence of regional culture, especially Pamekasan, can be done in various ways, including efforts to learn traditional culture by each individual, examining the values contained in the traditional culture of tajin sappar, adding insight by studying culture from other regions, instilling value to the younger generation to be proud with the traditional culture of the archipelago, for example tajin sappar, creating a forum or institution to channel the talents and creativity of the younger generation in terms of culture, fostering awareness and a sense of belonging to that culture, so that with a sense of belonging and love for their own culture, people will be motivated to learn it so that the culture will continues to exist because the heirs of its culture will continue to exist.

KESIMPULAN

Various traditions are spread across various regions Indonesia certainly has values and norms ancestors are guarded to this day by generations next generation. Konang village, Galis District, Pamekasan Regency one of them, an area that is still preserved various oral or non-oral traditions. One of an example of a tradition that is still attached to the village this is Tajin sappar. This tradition also contains values social in it is value, love peace, and care towards social. This research is expected to be able to provide good impact and become reference material for further research.

Tradisi sapparan which is carried out in the month of Sofar in the Hijriyah year, people make porridge/tajin made from glutinous rice flour which is processed into small balls (like boba) and then mixed with sanan, white sugar and palm (red) sugar until it has the desired taste. The sweet taste of Tradisi sapparan aims to maintain tali silaturahmi between one neighbor and another, social values are also contained in this celebration, because tajin sappar made by the community is not enjoyed individually but in groups by distributing it to neighbors, relatives, friends and close relatives, sometimes also distant relatives.

Thus, in general, tradisi sapparan by serving tajin sappar has a very deep philosophical meaning, namely reminding humans at the beginning of their creation not to act: arrogant, loving each other as creatures created by Allah Tradisi sapparan which initially smelled of syncretism and animis as well as idolatry with The way of begging people who have died (grave experts) has now changed to praying for grave experts so that they get a worthy place next to Allah's beloved.

Tajin sappar is a type of food which is in the month of Safar and has the special attraction is the taste and texture. Its uniqueness is reflected in the combination of textures and colors, which has a sweet taste from the mixture of sugar and tapioca flour with pandan aroma as a differentiator to strengthen it feels like, with its originality depicted through the characteristics of the basic materials used and the manufacturing process; And the authenticity shown is through the value and exoticism of its appearance, which different from other tajin.



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