

The Takiran Tradition in Sura Month as a Form of Cultural Diversity in Selanegara Village, Sumpiuh District

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Abstract

The Takiran tradition is still very familiar, we can find it in all corners of the village in Banyumas Regency, especially in Sumpiuh District. as an embodiment of gratitude to the creator. There is no definite provision regarding the day of the implementation of this Takiran, which is definitely still in the day of the month of Sura according to the agreement of the villagers with the village head. Usually it is taken on Sundays or holidays with the consideration that the implementation of this takiran can be enjoyed by many the community, especially those who work days. Before praying together and eating takir rice, usually the men work to clean the environment and public facilities, while the women/mothers prepare Nasi Takir complete with side dishes. This study uses theory Clifford Geertz's interpretation of culture is culture n is a pattern of meaning contained in various symbols. While the method used is a qualitative descriptive method with a phenomenological approach. The data collection technique used is a literature study by reading books and interviews with village heads and local elders. The purpose of this study is that we can find out the philosophical meanings contained in takir are very unique, namely "organized and thought" and "taqwa and dhikr" as well as knick-knacks in the takiran tradition. in the past until now, it's just that there are some villages that have combined the looks of more modern takiran. There are also those who still maintain the procedures and appearance of the takir rice, such as in the village of Selanegara which still uses banana leaves which are shaped takir as a place for rice and then on top put side dishes, vegetables and other accessories.

Keywords: takiran tradition; cultural diversity

1. Introduction

Indonesia is a large country, consisting of various races, ethnicities, religions, cultures and languages. One of the wealth owned by the Indonesian nation is cultural diversity. Culture or culture comes from the Sanskrit language, namely "Budhayah" which is the plural form of "Budhi" which means mind or reason. In the language dictionary, culture means thoughts, reason, mind, results. While culture is the activity and creation of the human mind (mind) such as: belief, art and customs. Culture is the root of culture which has the meaning of reason and mind. Etymologically culture comes from the Latin chorere which means to process.

According to J. Macionis, culture is a way of thinking, acting and material objects that shape the way of human life. Indonesia is identical with its cultural diversity.motto of the Indonesian nation is Bhineka Tunggal Ika (Darori Amin).

This diversity of different cultures is something we should be grateful for and proud of because it is a country's wealth. As good citizens, of course, we also have an obligation to preserve existing cultures. The form of cultural diversity that exists in Indonesia is tradition. The traditions of each region are different, tradition is a legacy from ancestors that has been preserved from generation to generation so that its existence is maintained. his presence will be fast ah if not really cared for and preserved.

As a tradition in Javanese society whose existence is maintained from generation to generation because the community has an awareness of the importance of maintaining tradition to respect the ancestors or ancestors who have discovered and carried out a tradition. Javanese society is a unit that is bound by rules or norms of life, such as history, tradition and religion.

Tradition is the identity of a region that distinguishes one region from another. The traditions of an area also have different uniqueness, such as Javanese people who have different histories, traditions and religions. Characteristics of Javanese society by kinship. The family life system in Java is reflected in the kinship of Javanese society. If you look at the kinship vocabulary, it appears that the same term is used to refer to ancestors, both at the third level and their descendants in the third generation as a reference.

Buddhism is very closely related to traditions and traditional ceremonies, as well as our ancestors, namely the Javanese people who have traditions and ceremonies. Certain ceremonies are held before or on certain days. Basically our ancestors were Javanese Buddhists, then the traditions passed down by religion are still attached and continue to be carried out to honor them. The combination of these traditions by our society is better known as the Javanese Islamic Society.

Every time a religion enters an area, it is inevitable that the religion can be accepted by the community properly, the delivery of material and religious teachings must be "grounded". diametrically with the substantive teachings of the religion. Likewise, the presence of Islam in Java, from the first conversion to Islam was so easy to accept, because the preachers conveyed Islam in harmony, namely embracing good traditions as part of the teachings of Islam as their religion. Islamic", because it adheres to a rule of *ushuliyah* (rules that are considered in the formulation of law into *fiqh* law), which is quite well known, namely "Keeping good old values, while taking new, better values"

One form of Javanese tradition Islam that still survives in some areas, one of which is the Takiran tradition in the month of Sura or Muharam. Takiran is a form of ancestral cultural heritage which is a manifestation of people's gratitude to the owner of nature or God as well as a forum for friendship or family kinship. familiar we meet in all corners of the village in K Banyumas district, especially in Sumpiuh District.. One of the villages that still routinely carries out this tradition is Selanegara village. Selanegara village Sumpiuh sub-district is a Banyumas area which is located at the eastern end adjacent to Tambak sub-district and Kemranjen is also adjacent to the other side, namely Kebumen Regency. and Cilacap Regency.

The various Javanese Islamic traditions that exist in Indonesia are 1) Wetonan tradition 2) Ruwatan ceremony 3) Larung Saji ceremony 4) Syawalan tradition 5) Tedak Siten tradition 6) Takiran

Takiran tradition is a symbol, there is a meaning contained in it, namely in *Tata* and in *Pikir*, which means humans must organize and think before taking an action so that there is no mistake in making a decision. Another meaning of Takir is "*Taqwa* and *Dhikr*" which is a practice or our worship to God the creator.

The takiran tradition in Selanegara village is carried out in the month of Sura or Muharam, and this tradition has been carried out for a long time from generation to generation until now it is still maintained. and life that is given to the community, but also as a gathering place for community members in the midst of their respective activities. There are no definite provisions regarding the day of this Takiran, which must still be in the day of the month of Sura or Muharam according to the agreement between the villagers and the village head or with the head of the local RT RW. But it is usually held on Sundays or holidays with the consideration that the implementation of this takiran can be enjoyed by many residents, especially those who are busy with work so they rarely gather together with other residents.

Before the takir ceremony, namely praying together and eating together with nasi takir, usually the men work to clean the environment and public facilities, while the women or women prepare Nasi Takir complete with side dishes.

The purpose of this study is that we can find out the philosophical meanings contained in takir are very unique, namely "organized and thought" and "*taqwa* and *dhikr*" as well as knick-knacks in the takiran tradition. Until now, it's just that there are several villages that have combined the appearance of more modern takiran. There are also those who still maintain the procedures and appearance of the takir rice, such as in Selanegara village which still uses banana leaves which are formed as takir as a place for rice and then placed on top side dishes, vegetables and other accessories.

2. Research Methods

Method The method used in this study is a qualitative descriptive method with a phenomenological approach. The phenomenological approach is a research method that emphasizes the observation of phenomena and requires sharp instincts from the researcher. Because this approach does not use temporary hypotheses or conjectures in the analysis process, although it is sometimes able to generate a hypothesis for further testing. This approach is not initiated nor does it aim to test the theory through hypotheses.

This research is focused on the village of Selanegara, Sumpiuh District, Banyumas Regency, precisely the Selanegara village community led by a village head named Mr. Imam Susanto, the Selanegara village community who still maintains this takiran tradition until now. read books on culture and tradition, then recorded important points related to the research objectives, then continued with interviews with several village elders in order to complete the results of his research.

The data collection technique used is a literature study, namely reading books and noting important things related to the research. Then conducting interviews with village heads and local elders. Researchers record the results of interviews with village heads and local elders and then connect them with theories that there are books or journal articles that have been made previously that have a similar research title.

Data analysis in this study used a qualitative descriptive strategy, after all the data collected were processed and then poured into a journal article which was later expected to be useful for readers who want to know the takiran tradition as a form of cultural diversity, its connection with Javanese Islam and handicrafts. knick-knacks.

3. Results and Discussion

The Takiran tradition is still often encountered in all corners of the island of Java, even outside Java, there are some areas that still carry out this tradition. The Takiran tradition is a form of cultural diversity that is owned by the Indonesian people. a sense of tolerance that must be owned by Indonesian citizens. Because in essence Indonesia has the motto *Bhineka Tunggal Ika* which means different but still one.

The Takiran tradition is a manifestation of the cultural heritage of our ancestors who were formerly Buddhists. However, since the entry of Islam into Indonesia, there have been several areas where the majority of the Islamic religion has combined this takiran tradition with procedures according to Islamic teachings. The takiran tradition is a form of feeling our gratitude to God who created the universe and its contents. Therefore, as creatures we must be grateful for the gifts, risks and blessings given by the almighty creator. In addition to worshipping diligently, we can also express gratitude with certain symbols one of them is the Takiran Tradition. The Takiran tradition is not only a manifestation of our gratitude to the creator, but also as a forum for friendship between members of the community where when this event is held people flock to meet the event. There residents can meet and greet to create a sense of tolerance and cooperation. The tolerance built from this tradition is that residents continue to sit together, eat together and pray together even though there are members of the community of different religions. While the cooperation that is built from this tradition is when women or mothers are busy preparing rice takir and side dishes, the men carry out community service cleaning public facilities, such as roads, tombs, village hall offices and other places of worship.

After all the preparations have been completed, all the community members gather in the courtyard of the village hall pavilion. The women who have finished preparing their takir rice immediately collect the takir rice into one arranged and lined up with the other residents' takir rice. All gather into one. After everything is ready then the ceremony The takiran begins, before a prayer with the village head gives a speech. The greeting is usually a thank you to the residents for working together in preparing a series of takiran events. And urges the residents to continue to carry out this tradition continuously. advised the residents to maintain friendship and still have a high sense of tolerance because in the village of Selanegara there are several religions.

After the greeting from the village head, it was followed by a joint prayer by all residents led by the local Kyai. This prayer is devoted to our gratitude to God Almighty for all the blessings given, and hope that God will always keep us all from harm and calamity, always healthy and given a long life. After praying with the organizers of the event, they took takir from each of the winnows brought by the ladies, usually taking 2-3 takir to be distributed to the gentlemen who had carried out the service. In addition to the gentlemen, nansi takir is usually distributed to local residents who attend the event, orphans and other residents who attend the event.

The Nasi Takir that has been distributed is immediately enjoyed by all members of the community. It feels good to eat together in the same place in a pleasant, happy and crowded situation. While takir rice is added to the leftovers taken by the committee by mothers, it is usually exchanged with other mothers, this is done so that all residents can feel differences and respect differences. After everything is done, residents usually pack up to return to their respective homes, but before that, a handshake is carried out.

Nasi Takir made by residents of the village of selanegara still follows the old tradition of using a banana leaf formed by takir as a container for rice and side dishes, usually the contents of the takir are rice which is placed at the bottom then the top is covered with banana leaves which are formed and then put side dishes on top Then there are crackers, *srundeng*, fresh vegetables, etc. It is different with other villages that have combined takir rice with the progress of the times, namely not all takir rice is wrapped in banana leaves but some people in other villages use boxes, styrofoam and mica as containers for takir rice.

The Takiran tradition carried out in Selanegara village is to take the month of Sura / Muharam because this tradition takes from Javanese Islamic culture where the month of Sura / Muharam is the Hijri new year or the new year of Muslims. - Whatever day is most important is still in the month of Sura. With the traditional takiran ceremony in the village of selanegara, apart from being a form of respect for our ancestors, it is also to celebrate the Islamic new year which falls on the 1st of Muharram or 1 Sura. So the link between Islam and culture Javanese local tradition whose basis is Hindu-Buddhist religion blends into the local Javanese Islamic tradition, where the takiran tradition is one of those forms of linkage. Which is a manifestation of the cultural diversity that exists in Indonesia.

This study uses the theory of cultural interpretation by Clifford Geertz, namely culture is a pattern of meaning contained in various symbols. The nature of symbols according to Sutri Novia (in Abdurrohman 2016: 31), explains the properties of a symbol, namely symbols are arbitrary, arbitrary or arbitrary, symbols basically have no meaning, humans themselves interpret, symbols vary from one culture to another culture, from one area to another from one place to another from the present time and the future.

The Takiran tradition which is carried out in Selanegara village is still running from time to time until now. It is hoped that it will continue to be maintained along with the development of an increasingly advanced era. who care more about their gadgets and feel comfortable as well as fun which will later lead to ignorance of the surrounding environment which will have an impact on the decline of a tradition.

To anticipate this, it is necessary to nurture from an early age the importance of a tradition. Therefore, the activities of the Takiran tradition also need to involve children, so that they observe, understand and can continue the tradition. invites their children to be involved in it, for example, a son joins his father in making takir, participates in community service and prays together and then enjoys eating takir rice together. Meanwhile, for girls, it is helping their mother prepare food ingredients to be made takir, helping with shopping, memsaka at the same time accompanied Nasi takir to the village hall yard and witnessed the event.

Hopefully with the involvement of children in the takiran event, it will make them understand and understand the meaning of a takiran tradition so that later the children can continue the tradition if the parents are not there. So that the tradition will continue to grow and be maintained even though later there will be modifications new meaning, at least the meaning in a tradition will still exist. Because tradition is a source of cultural diversity that must be preserved so that the State of Indonesia remains a country rich in tradition and rich in tolerance.

The results of previous research by Rizki Amalia Rokhmah in the thesis entitled "The Takiran Tradition at the Syuraan Celebration in Kaliwedi Village, Kebasen District, Banyumas Regency" put more emphasis on the philosophical meaning and origins of the takiran tradition. in general and in Selagara Village in particular.

4. Conclusion

The results of the study show that the takiran tradition is a form of cultural diversity that belongs to the State of Indonesia, which has existed since ancient times until now. Not all regions have this tradition, but areas that have this tradition will continue to maintain their existence in the midst of progress of the times. There are areas that are still pure in carrying out the takiran tradition according to what was inherited from their ancestors, some have combined it with the times. An example of an area that carries out the takiran tradition purely is an area where many of its citizens still embrace Buddhism. holding the takiran tradition but has combined it with Islamic teachings, one of which is the village of selanegara. There are also areas that still practice both because there are some residents who still embrace Buddhism, one of which is the village of Selanegara.

The takiran ceremony for residents who are internally Buddhists is carried out by their adherents, the implementation is not only in the month of Sura but on major holidays they are also accustomed to holding traditional takiran ceremonies which usually take place in the monastery where they worship. holding a prayer together in the month of Sura by making takir rice. This is indeed different, that's why the tradition of takiran in the month of Sura in Selanegara village is a form of cultural diversity between Muslims and Buddhists. mutual respect for differences. Conclusions must answer the problems and objectives of the study. The conclusion is not a summary nor is it a rewrite of the discussion. The first paragraph is written left-aligned, straight with the chapter title.

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