

# THE INTEGRATION OF HISTORICAL VALUES, LOCAL CULTURE, AND ISLAM VALUES IN THE ASYURA RITUAL (TEN MUHARRAM)

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## ABSTRACT

The basic reason for conducting this research emerged when witnessing firsthand some locals welcoming and celebrating the day of 'asyura' (ten Muharram). There are unique things in terms of history, materials used, highlighted symbols, ways of practicing, and other rituals not found in other communities with similar rituals. This study determines the touch of historical values, local culture, and Islamic elements in the asyura ritual. Because this type of research is descriptive qualitative with an ethnographic approach, the data sources are primary and secondary obtained using observation, in-depth interviews, and documentation. The study results show that it is challenging for local people to separate historical and local cultural elements from their rituals, even though it is a religious rite. The historical element is associated with a historical event in the past where a major disaster threatened the safety of life. Hence, people tried to prevent and anticipate it by performing rituals on asyura day. The local culture displayed lies in the ingredients or types of food served with certain meanings, as well as the views of the people who are very classical and still respect the traditions of their ancestors. While the Islamic elements can be seen at the time, as well as the readings or prayers that are said during the implementation of the asyura ritual (ten Muharram). It was concluded that historical values occupy an important position in the human heart, culture is part of their lives, and living Islamic values are believed to be able to increase the reward for the hereafter, thus bringing these three elements to life in a religious ritual including the asyura ritual.

**Keywords:** Asyura ritual; local culture; Islamic values

## 1. INTRODUCTION

A great nation is a nation that knows its history, that is the pearl of wisdom that the first president of Indonesia (Ir. Soekarno) once said in his speech. The meaning that can be drawn from this sentence is that today's victory and independence cannot be separated from history. Many

people have higher education, and in-depth religious knowledge, but are not interested in getting to know history even though the roots of science and religion are history. No science has no history, so does religion.

History is a past record containing many meanings and valuable lessons. That is why most local people remember their ancestors through history and manifest it through rituals, both religious and non-religious. Religious rituals are a way for humans to get closer to the creator, who is judged by the reward for the sake of the salvation of the world and the hereafter. Through the asyura ritual (ten Muharram), which is rich in historical values, it becomes a valuable teacher, especially for writers, because much new knowledge is obtained after reviewing this research. In addition to historical value, local wisdom also colors this ritual so that there are differences in practice in its implementation.

Preserving local wisdom values for certain communities through rituals is a tradition built by predecessors or ancestors. The question that arises is the existence of local wisdom amid modernization and globalization which is still a top priority for certain communities, such as the ten Muharram (asyura) tradition. One of the supporters is because in it there are religious values that integrate with the values of wisdom, so that both of them can work as guides of life. Several events related to the ten Muharram (asyura) are not widely known by the Islamic community. Some of them only understand that asyura is a tradition of their ancestors, so it must be preserved. But some know that asyura is part of historic days for mankind, especially Muslims so some of them try to welcome it with joy.

The month of Muharram, which the Caliph Umar bin Khattab designated as the new year for Muslims. This determination was marked by the migration of Rasulullah SAW. along with the companions and other Muslims from Mecca to Medina. Muharram as the Islamic New Year, makes some Muslim communities around the world interpret it as an important day, especially the tenth day (asyura). Some interpret it as a good day for worship such as fasting, almsgiving, and other practices. Apart from that, some regard it as a historic day, so they perform rituals that are new to history as well.

The Asyura ritual is able to present these three elements, namely history, local culture, and Islamic elements. This is how the Asyura ritual is practiced by the local people of Pattalassang. After

making observations in several areas in South Sulawesi, the fact is that there are differences among Muslim communities both in terms of methods, materials, symbols, and the purpose of carrying out asyura itself. Each one is unique. This uniqueness is the main attraction for researchers so they consider it necessary to study or study in depth. The aim is to find cultural diversity as part of the wealth of the Indonesian nation, and also to get a novelty from this research so that it is different from previous studies, but can enrich further studies for those who carry out similar research.

## **2. METHODS**

This paper examines the integration of historical values, local culture, and Islamic elements in Pallantikang village, Pattallassang district, Gowa. The research time starts from July 15, 2022, to August 20, 2022. The type of research used in this study is an ethnographic study. Ethnography means “paintings about nations” (Koentjaraningrat, 2015:9). Ethnography is work that intends to describe a culture, whose primary goal is to understand a view of life and point of view of the native population, as Bronislaw has stated Malinowski, Malinowski, that the purpose of ethnography is "understanding the point of view of the indigenous people, their relationship with life, to get their views on their world". Therefore, ethnographic research involves learning activities about the world of people who have different ways of speaking, thinking, acting, and how to see or see things. Thus it can be stated that ethnography does not only study society, but more than that, with ethnography, we can learn from a group of people, (Spradley, 2006:3). The data collected was obtained using observation, interviews, and documentation. Furthermore, the data is analyzed through stages including data reduction, presentation, and conclusion.

## **3) RESULTS AND DISCUSSION**

Muharram is one of the months in the calendar system with privileges and virtues, both before and after the advent of Islam. Various written sources, especially historical sources, stated that the month of Muharram had been venerated and privileged by the Jews before the advent of Islam. One of the days and dates that are venerated by religious people in the month of Muharram is Asyura or the tenth of Muharram. The things that indicate that asyura (ten Muharram) is a special day, various rituals have been carried out by some Muslim communities around the world.

When conducting interviews with several informants, some provided information according to what they did, some simply answered questions from us, and some did not provide any answers at

all and some did not even want to be interviewed by us. Those involved in this study (informants) came from different educational backgrounds, making it possible to provide different answers. Through the interview guide, we used in the field, various questions were asked related to the title of our research, including history, and other important events that we could ask informants. Some answer, "we only do what our parents did before". This statement in no way diminishes our determination as researchers to cross-check and find out what forms of community activity in Pattalassang celebrate the tenth of Muharram (Asyura). I continued searching for information until I found informants willing to explain their knowledge of the ten Muharrams, their activities and other rituals. Thus, I was able to start conducting interviews, and these interviews were conducted several times with different informant backgrounds.

## **History and Origins of the Practice of Asyura in the Village of Pallantikang, Sub-District of Pattalassang, District of Gowa**

### **1) History**

The following is the result of our interview with informants in July 2022 regarding the celebration of the tenth of Muharram (asyura). Based on the results of interviews with several informants related to the history of Asyura. On 16 July 2022, informant 1 stated:

“Injo wattu rioloa nia' singkamma inne bala'labattu yes minjo niananu injo nikana songka bala month of Muharram was rejected injo balaka anuntama ripa'rasangang kampungka since then we have been commemorated injo ten Muharramka but I wasn't born at that time. At that time Islam had entered, and before the coming of Islam there was no anu kamma injo antamapi Islam. Adapi Islam just entered there is something like that. Turunmi Sijang inne Kalompoangnga (tomanurung) at the same time the same Bungung Lompoa (well that is considered sacred) was in Pallantikang Gowa.

It means:

"The early history of the community knew the term and tradition of Asyura along with the arrival of Islam in Gowa. At that time there was a disaster that befell this village so that a 'songka bala' (reject reinforcements) was held in the month of Muharram. This incident coincided with the appearance of to manurung and there were also wells that were considered sacred, the same as those in Gowa (Pallantikang).

Informant 2 on July 16, 2022, that:

“From our grandmothers, we have done it every year, but now many have not done it because they are considered polytheists. But in my opinion, it's not polytheism except for going to beg from trees or other places, not at the mosque, right?”

## 2) Origin

Informant 1 on 16 July 2022:

“The person who first introduced the asyura tradition was my grandfather named Bado' Dg. Rukka. He was the first person to live in the village of Pattalassang. Iapa was challenged by faith, ampa nia' tong Islam, nia' tomme inne asyura, injomi nikana songkabala. Bado' Dg. Rukka nibattui (get guidance) so there is something like this”.

## 3) Important Events Related to the Day of Asyura (the Tenth of Muharram)

Informant 1 on 16 July 2022:

“At that time, there was a disaster in this village, such as the agricultural products were not good, there were also other kinds of diseases and coincidentally coincided with the Asyura day so that the villagers at that time held a meeting to perform a ritual whose purpose was to ward off reinforcements or ‘songka bala’. So two kinds of porridge are made, white and salty, the purpose is to cover up or keep things away that are not good, while the red one is meant to defend the truth.”

## 4) Rituals Performed on The Day of Asyura (the Tenth of Muharram)

### a. Make Asyura Porridge

On 16 July 2022, informant 1:

“Porridge is a characteristic that is very synonymous with Asyura day, therefore we in Pattalassang village every ten Muharram (Asyura day) make two types of porridge, namely white and red. The ingredients for white rice are usually mixed with coconut milk and salt so that it tastes salty. The white porridge is topped with colored omelet, purple sweet potato (lame tindra) in piles, and su'ra. All of it's purpose is to eliminate that is not good or as repellent reinforcements!. Meanwhile, the ingredients for red porridge are rice, coconut milk, and brown sugar, the meaning is defending goodness.”

Informant 2 on July 17, 2022:

“If we don't have time to make porridge, we donate money according to sincerity in the mosque as a substitute.”

Interview with informant 3 on 17 July 2022 said that:

“We are here trying every ten Muharram (asyura) to make two kinds of porridge because we already believe it can bring goodness in life.”

## b. Eat Together

Informant 1, dated 16 July 2022:

“Eating together is done at the mosque, the time is after the evening prayer until the time for the evening prayer together.”

Informant 2 on July 17, 2022:

“In this village, most of the women make porridge (jepe') at ten Muharram (asyura) and then take it to the mosque and we eat together and taste each other's mosque.”

## c. Pray Together

On July 16, 2022 we conducted an interview with informant 1 regarding the prayers read on the tenth of Muharram (asyura). Prayers are held before eating and are led by an imam or community leader. The prayer opens by reading al-Fatihah, then continues by reading:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ×٧٠

سُبْحَانَ اللَّهِ مَلَأَ الْمِيزَانَ وَمُنْتَهَى الْعِلْمِ وَمُبْلَغِي الرِّضَى وَزِنَةَ الْعَرْشِ لِأَمْنَجَا وَلَا مَنْجَا مِنَ اللَّهِ إِلَّا إِلَيْهِ  
عَدَدَ الشَّفْعِ وَالْوَتْرِ وَعَدَدَ كَلِمَاتِهِ التَّامَّةِ كُلِّهَا أَسْأَلُكَ السَّلَامَةَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّحِيمِينَ وَلَا حَوْلَ وَلَا قُوَّةَ  
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ. وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ  
وَ عَلَيَّ آلِهِ وَصَحْبِهِ وَسَلَّمَ..... ×٧.

Then ‘ameen’, and continued reading QS. al-Baqarah: 1-5 of the following:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ يَا مُفَرِّجَ كُلِّ كَرْبٍ وَيَا مُخْرِجَ ذِي النُّونِ يَوْمَ عَاشُورَاءَ وَيَا جَامِعَ شَمْلِ يَعْقُوبَ يَوْمَ عَاشُورَاءَ وَيَا غَافِرَ  
ذَنْبِ دَاوُدَ يَوْمَ عَاشُورَاءَ وَيَا كَاشِفَ ضُرِّ أَيُّوبَ يَوْمَ عَاشُورَاءَ وَيَا سَامِعَ دَعْوَةَ مُوسَى وَهَارُونَ يَوْمَ  
عَاشُورَاءَ وَيَا خَالِقَ رُوحِ مُحَمَّدٍ ص. م. يَوْمَ عَاشُورَاءَ وَيَا رَحْمَنُ الدُّنْيَا وَالْآخِرَةِ وَأَطْلُ غُمْرِي فِي طَاعَتِكَ  
وَمَحَبَّتِكَ وَرِضَاكَ يَا أَرْحَمَ الرَّحِيمِينَ. وَأَحْيِي حَيَاةَ طَيِّبَةَ وَتَوَفَّنِي عَلَى الْإِسْلَامِ وَالْإِيمَانِ يَا أَرْحَمَ الرَّحِيمِينَ.  
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

After that, then proceed with reading al-Ihlas, al-Falaq, and an-Nas. then read:

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ  
الدَّعَوَاتِ

Then the prayer closes by reading surah al-Fatihah.

## Real forms of integration of historical values, local culture, and Islamic elements of Asyura rituals in the village of Pallantikang, kec. Pattallassang Kab. Gowa

### 1) Time and Place of Implementation

Informant 1, dated 20 July 2022:

“Before the existence of Islam there was no such thing, later after there is a new Islam it will be commemorated asyura.”

Informant 2, dated 20 July 2022:

“The time for reading the asyura porridge is after the evening prayer until it is time for the evening prayer, the place is in the mosque.”

### 2) Recited Prayers

Informant 1, dated 20 July 2022:

“The readings or prayers that are recited on the day of Asyura are like al-Fatihah, an-Nas, al-Ihlas, al-Falaq, al-Baqarah, but sometimes they are added by using the local language to ask something from the Creator.”

### 3) Practiced Methods

Every ritual practiced by a group of people or community certainly has its procedure based on the community's agreement.

Informant 1, dated 8 August 2022:

“The procedure that we practice in enlivening the ten Muharram (asyura) is according to what we saw from our parents before, that's why we also practice it because we are not told what the meaning of the procedure is, we only do what we see from people our old.”

Informant 1 continued to say:

“We always try to perform the Asyura ritual every year because, first of all, the aim is to remember the history of our ancestors when a big disaster hit Indonesia. this village, but they prevent it by performing rituals on Asyura Day. Thus we do it in ways that our ancestors have exemplified. However, we also believe in Islam as our religion and may not perform rituals contrary to its teachings, therefore every prayer recited in this ritual comes from the Koran.”

### 3) RESULTS AND DISCUSSION

#### History and Origins of the Asyura Tradition in the Village of Pallantikang

The practice of Asyura has a long history in a series of human events from the prophetic era to the Rashidun Khulafaur period, especially regarding fasting. When Rasulullah SAW. emigrated with his friends and Muslims to the city of Medina, he found the Jews observing the fast on the tenth of Muharram, then Rasulullah SAW. asked the Jews and said that we fast as a form of our gratitude to Allah SWT. for the safety of the prophet Musa as. with the Israelites from the pursuit of Pharaoh in the Red Sea. After that, Rasulullah SAW. ordered the friends and Muslims in the city of Medina at that time to fast on the ninth and tenth of Muharram so that there was a difference between his people and the Jews (9 Muharram was called ‘tasua’ and 10 Muharram was called asyura). Fasting on ‘tasua’ and ‘asyura’ days is the routine of Rasulullah SAW. every year before or after the revelation of the fasting month of Ramadan. We met at the research location very different from the information provided by several informants. They said that history or the beginning of the emergence of the Asyura ritual practiced by the community was a reaction to a major disaster or calamity that occurred, so an agreement emerged through deliberations, especially among community shops, to carry out a ritual aimed at avoiding or keeping the disaster away (reject reinforcements or songkabala) and coincides with ten Muharram (asyura). Since then they began to



recognize and run the rituals at ten Muharram (asyura). Therefore, the results of our studies through historical sources, including books, journal articles, and other information media related to asyura, are very different from the results of our research in the field.

The term's history and origin are two different terms but have the same meaning. History should include the year, while the source can be traced without including the year because it cannot be known with certainty to prove what, who, why, when, where, and how (5 w 1 h). Asyura practices that entered and developed in the archipelago generally came from Persia. This can be known through the results of research and theories that were born by previous scientists. Several theories are considered strong to support statements related to Islam entering and developing in the archipelago, one of which is the Persian theory emphasized by Kenneth W. Morgan that Islam in the archipelago has many similarities with Islam in Persia, this can be seen from various historical relics in Indonesia such as architects on tombs, buildings, other religious rituals, especially the tenth anniversary of Muharram (asyura). Digging from its historical roots, religious rituals preserved by some Muslim communities in Indonesia, such as 'barasanji', birthdays of the Prophet, religious titles (sultans), the tenth anniversary of Muharram, and others tend to have a Persian style and origin. In contrast to the results of our interviews with informants who gave statements about the origins of the Asyura tradition that grew and was preserved in the research location. Bado Dg. Rukka was the first to introduce the Asyura ritual. He was a figure who influenced the people of Pattalassang at that time. Thus, traditions or cultures dominate the Asyura rituals practiced by some local people in Pattalassang. local. Meanwhile, the value or elements of Islam are very minimal.

Examining the ten Muharram (asyura), is the same as digging at the deepest base related to human events that have occurred hundreds of years ago or even thousands of years. Therefore, it is indispensable to carry out various related sources to analyze the critical events tied to the ten Muharram (asyura). Researchers from various scientific backgrounds have carried out these analyses using different approaches. The Qur'an and Hadith are undeniable sources for Muslims, strengthened by evidence or other sources.

Prophetic historical events related to the ten Muharram include the prophet Adam as. repentance is accepted, Musa as. survived the pursuit of Pharaoh, Ibrahim as. survived the torture of king Namrud, Yusuf as. released from the Egyptian prison, and the prophet Ayyub as. cured of a loathsome disease. The tragedy of Husain bin Ali's death is engraved in red ink in the pages of

Muslim history, especially for those who glorify the caliph Ali bin Abi Talib, or better known as the Shiites. The disaster occurred and coincided with the tenth of Muharram in Karbala. Various series of historical events enshrined in manuscript pages stimulate reactions and responses from people with diverse perceptions as a form of their love for historical values. The research results in the field clearly show that the important events mentioned above have no ties to the Asyura rituals practiced by local people in the Pattalassang area. They carry out rituals on the tenth of Muharram (asyura) based on pure knowledge to reject reinforcements (songka bala) as they have been passed down from their ancestors.

Some Muslim communities enliven various rituals in urban and rural areas to welcome the Islamic New Year as a form of obedience and love for the religion they believe in. Various ways are practiced to indicate love for the creator, oneself, religion, ancestors, family, environment, and other things that are considered important in life. Some perform rituals of worship, meditation, 'wirid', 'dhikr', and include processing various food ingredients into an exciting and meaningful dish. Among the rituals practiced by the local Pattalassang community is processing and mixing food ingredients such as rice, coconut milk, brown sugar, salt and other ingredients into processed porridge. Asyura porridge consists of two types: white porridge and red porridge. The asyura porridge tradition has a fascinating history from the time of Prophet Noah as. when his boat was anchored, he said to his people collect the supplies that you have such as nuts, seeds, wheat, you will be happy in a safe condition. Noah as. along with his people on the boat survived the flood on the tenth of Muharram. As an expression of gratitude to Allah SWT. Noah as. ordered his people to fast. Thus, its historical roots can be traced to fasting and the Asyura porridge tradition. Fasting, eating together, giving alms, and praying together are rituals that are worth worship, are glorious in God's eyes and are beneficial to fellow human beings. Activities like this need to be increased daily and are highly recommended in Islam.

The recommendation to fast on Asyura is supported by the hadith narrated by Ibn Abbas and Aisha ra. Praying for fellow believers, men and women, both those who are still alive and those who have died, should be practiced at least after the obligatory prayers. Imam Muslim in his book "Al-Imam An-Nawawi Asy-Syafi'i" with the title "the primacy of prayer for Muslims without knowledge and presence". These prayers are often recited in every Friday sermon, that is teachings recommended in Islam that are not taught in other religions. Helping others in the form of energy, food, money, and others is a commendable act because it can reduce or lighten the burden on

others. The suggestion to give alms can be found in the Koran verses and the Prophet Muhammad's hadiths d. narrated by the narrators. Furthermore, the promise of Allah SWT. for his people who give alms, among others, Allah SWT. increase sustenance, heal from illness, extend life, purify wealth, widen the road to heaven, and many more benefits or goodness promised by Allah SWT. as a result of charity.

Apart from giving alms or sharing with neighbors, relatives, family, friends, friends, and others, shopping for household items, especially kitchen equipment such as buckets, basins, buckets, and other containers, is also a ritual cannot be separated from the tenth anniversary. Muharram (asyura). This tradition originates from the culture of the Arab nation. Before the arrival of Islam in Arab lands, they were very well known as warlike and nomadic nations. Both of these characteristics are very attached to the Arabs, so it is challenging to find archaeological evidence or their remains in the past. Although known as a warlike and nomadic nation, the Arabs at that time already had high knowledge and civilization, including their knowledge of the year's calculation which consisted of twelve months, then certain months were considered to have glory namely Muharram, Rajab, Dzulqaidah, and Dzulhijjah. Because it is considered to have nobility, war which is considered essential to protect and defend the community is forbidden or unlawful in these months. Apart from the four names of the month, they are very busy with activities such as trading, raising livestock, including fighting so that the goods they own are bound to be damaged, lost, destroyed, and used up. Therefore, the names of the four months (Muharram, Rajab, Dzulqaidah, and Dzulhijjah) are used to collect the goods they need, so that when a war occurs they are ready to face it. This is where its historical roots are related to the tradition of shopping for goods, especially household appliances, at ten Muharram (asyura).

The arrival of Islam in the archipelago does not necessarily change or eliminate the beliefs and traditions of the people inherited from their ancestors. These traditions are known as animism and dynamism, where they believe that there is still a relationship between people who have died and those still alive, including believing in the power of supernatural beings. One of the communication channels that can deliver or connect with the intended intended is through the smoke of incense or burning incense so that there is a statement that the more incense smoke, the better the implementation of the ritual.

The glory described in the month of Muharram has given rise to various interpretations from various tribes, nations and other communities among Muslims. Some rituals must be performed, some are prohibited or taboo. The sacred and legal requirements for a marriage actually lie in the ceremony, because the wedding will not take place if it does not meet the requirements as stipulated in Islam, so it is necessary to think about the time and place that is considered good for carrying out a marriage. There are no verses or hadiths that regulate good or bad days for holding a marriage, in general what is found from the two guidelines is an order to marry.

Allah SWT conveyed this command through the verses of the Koran, and so did Rasulullah SAW. recommends that his people get married as soon as he is able physically and spiritually because marriage includes perfecting religion, avoiding adultery, getting help from Allah SWT. in the hereafter, and Rasulullah SAW. proud if his people are far more than the other people.

We learned from interviews with several informants that marriage can occur, but the party will occur after ten Muharram (asyura). This is based on people's thoughts as a result of suggestions left by their ancestors that the *cipi'* (squashed) month is not good for holding weddings, but the unique thing is that the marriage ceremony can be done while the party or reception is postponed until after ten Muharram (asyura)

Thoughts like this are complicated to get rid of in society because what they think is proven to exist. Shopping or buying goods before the asyura porridge is recited is a taboo for local people in Pattalassang. This tradition has been carried out by their predecessors so that it is difficult to abandon even though they live in the era of globalization and modernization, they still preserve things that are considered heritage as an expression of love and respect for their ancestors. It is permissible to carry out buying and selling transactions before reciting Asyura porridge, but transferring the hand from the seller to the buyer is postponed until after reading Asyura porridge. Outside of the local Pattalassang community, shopping for certain items in the *cipi'* (squashed) month is not taboo, so they can do it at any time, depending on the funds and opportunities they have.

The uniqueness found among the local Pattalassang community in welcoming or celebrating the tenth of Muharram (asyura) needs to be explored and studied more deeply to add intellectual insight and enrich cultural treasures in understanding the identity of the Indonesian nation as a

multicultural nation. It takes a big soul, high tolerance, a mature attitude, and democratic thinking to create a society of peace and character.

### **Elements of Local Culture and Symbolic Meanings**

Processed food ingredients are traditional ingredients that are easy to find anywhere, especially in Indonesia. These ingredients are put together or processed into a traditional food dish and produce a sweet, delicious, and savory taste. This feeling is often symbolized or represented by conditions, especially one's hopes in living the next life.

Rice is the staple food of the Indonesian people from Sabang to Merauke, so it is used as a symbol in the fifth precept of Pancasila to describe the prosperity and welfare of the Indonesian people. Coconut, which consists of roots, stems, leaves, and fruit, including coir, shell, coconut milk, dregs, and water, can all be used as food, household furniture, building materials, cleaning tools, and other accessories. Thus, the coconut is symbolized that in this life, as much as possible, we benefit others. Besides tasting delicious and containing high protein, Eggs can also glue and soften. Therefore, according to the stories of the ancients, before there was cement, egg white was an adhesive used to make a building strong and sturdy like the giant wall in China, the Borobudur temple in Indonesia, and other historic buildings in various countries around the world. Thus the local people make the egg a symbol of tenderness and strength. Even giving examples through eggs, that human life is like a chick that emerges from an egg, immediately walks and looks for food on its own without being breastfed and guided by its mother. With that, it is expected that humans live independently, are strong, and are beneficial to fellow human beings and the benefits that eggs give to human life.

Another traditional ingredient is brown sugar. It is common knowledge that sugar has a sweet taste, so when it is added to other food ingredients it can produce a better taste. With a sweet taste, people generally symbolize it with a sweet, delicious, beautiful, or better life.

Goodness is a hope that every human being wants to achieve in his life, therefore various ways are used to achieve it, including choosing food ingredients that are considered meaningful. Nuts included. Salt is the most important kitchen spice and is always present in every family.

## **Islamic Values in the Practice of Asyura**

Integration between one culture and another gives rise to a new culture or tradition that is usually unique because it differs from the original culture or tradition. Its uniqueness can be found in accessories, ways and methods, time, and the recited language or prayer. Before getting to know the teachings of Islam, people already have a tradition or original culture. When Islam came there was integration with the original culture or local culture. Society accepts Islam but does not want to leave or eliminate its original culture. Therefore, they try to display both through rituals, both religious and non-religious.

Commemorating the tenth of Muharram is a religious ritual. Coinciding with August 8 2022, some Muslims celebrate the tenth of Muharram (asyura), including the local community of Pattalassang. Looking at the knick-knacks or accessories used to decorate Asyura porridge, there are no Islamic symbols so it can be described that the local traditions are still robust.

To enliven the ten Muharram (asyura), the local people of Pattalassang have their procedures, they combine their local ideas with Islamic values as their religion. This can be seen from how it is practiced starting from the materials prepared to the stage of reading the prayer. The indications are those strong local thoughts integrate with tolerant Islamic cultures to give birth to a comprehensive new thought.

Choosing a time to perform religious rituals, in general, does not interfere with worship times. Between 'maghrib' and 'isya' is the time used to perform rituals because the farmers have returned from their gardens or rice fields and office employees. If it is related to Islamic values, it is very bound, because the place of implementation is in the mosque, then the time is between sunset and evening. In carrying out the Asyura ritual, the prayers recited consist of verses from the Koran, followed by the readings of the Friday sermon.

If you listen to the prayers recited by the imam, it can be seen that Islam has a strong influence on local cultures, so the languages used in praying at the time before the influence of Islam disappeared and were replaced by the languages of the Koran.

## CONCLUSION

Muharram is a noble month, in which various important events that contain human values occur so that they remain a lesson for humans to this day. The Arabs, before the fall of Islam, believed in the glory of the month of Muharram, and so did the Jews. Historical events related to the ten Muharram (asyura) such as Musa and his followers surviving the pursuit of Pharaoh, prophet Nuh as survived the flood, the bloody tragedy of the death of Husain bin Ali (grandson of Rasulullah SAW), and many other historical events that are closely related relation to ten Muharram (asyura). Several theories support the origins of Islam that developed in the archipelago. The integration of Islam with the original cultures of the Indonesian people gave birth to a new culture, one of which is the ten Muharram (asyura) ritual. Various archaeological remains that have similarities with Persian culture include the commemoration of the tenth of Muharram, barasanji, the birthday of the prophet, and others, so it can be concluded that the tenth Muharram (asyura) tradition, which is enlivened by some Muslim communities in Indonesia originates from Persia. Indonesian people celebrate the ten Muharram (asyura) with various people carrying out fasting, almsgiving, eating, medical treatment, praying, shopping, making porridge, and other rituals. Specifically for the local Pallantikang community, the Asyura ritual celebrated yearly has its history.

Local cultural elements and symbols or signs contain deep meaning for those who make symbols. The accessories or materials needed to celebrate the tenth of Muharram (asyura) have their meaning based on the local community's thoughts. The form of reality that can be seen and known as a result of the contact between Islam and local cultures lies in the procedures that are practiced, the prayers that are recited, and the materials needed during the Asyura ritual.

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