

Tradition of Ashura Porridge 10 Muharram in Kayu Bawang Village, Hulu Sungai Tengah Regency

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Abstract: This research is entitled 'The Tradition of Ashura Porridge 10 Muharram in Kayu Bawang Village, Hulu Sungai Tengah Regency'. The people of Kayu Bawang Village include people who interpret the month of Muharram as a noble and special month by carrying out religious traditions, namely cooking Ashura Porridge as a form of gratitude to Allah SWT, and commemorating the death of the granddaughter of the Prophet Muhammad PBUH, Saidina Husein. The purpose of this study is to describe the history and meaning of the As yura Porridge tradition, the process of making asyura porridge and analyze the challenges faced and how the efforts are being implemented in Hulu Sungai Tengah district. The method used is the Qualitative Research method, data is collected through observation and interviews. The results of the research show that the people of Kayu Bawang Village, Hulu Sungai Tengah Regency carry out the tradition of Ashura Porridge every 10 Muharam. The community cooks Bubur Ashura together in mutual cooperation. The process of cooking Ashura Porridge is carried out by women, using a large iron pot that takes approximately three hours. Ashura Porridge for the people of Kayu Bawang Village as a link for friendship, which can build cohesiveness, social concern and a sense of mutual cooperation among fellow communities. Meanwhile, efforts are made to preserve this tradition by introducing Ashura Porridge to the community, especially the millennial generation through technology media and continuing to carry out it regularly every year, so that this tradition is still known so that it can continue to be preserved by the next generation.

Keywords: 10 muharram, porridge ashura

1. Introduction

The entry of Islam into Indonesia is one of the historical processes that took place peacefully and gradually through trade, da'wah, marriage, and cultural assimilation (Shapiah et al., 2023). Since the 7th century, traders from Arabia, Persia, and Gujarat have sailed to the archipelago, bringing not only merchandise, but also Islamic religious teachings. The spread of Islam in Indonesia is getting stronger thanks to an approach that prioritizes the values of tolerance and local wisdom, so that the people of the archipelago can accept new teachings without abandoning their original traditions (Indriyani & Putra, 2025).

One of the forms of cultural acculturation that exists today is the tradition of making Ashura porridge which is usually done every 10 days of Muharram in the Hijri calendar (Nisa, 2025). The month of Muharram in Islam is a time that is considered holy, especially on the 10th of Muharram which is known as the Day of Ashura. In Hulu Sungai Tengah, especially in the village of Kayu Bawang, there is a unique tradition that is carried out every 10th of Muharram, namely making Ashura Porridge (Amaliyah et al., 2023). This tradition is not only part of the cultural heritage, but also has high social and spiritual value. Indonesia is a country rich in culture and traditions that have been passed down from generation to generation. Local wisdom is knowledge and practice that is passed down from generation to generation in a community, covering various aspects of life, such as culture, social, agricultural, and human relationships with the environment (Prasetyo et al., 2025). One form of local wisdom that is still preserved in various regions is culinary traditions that have a deep meaning for the local community.

This tradition is not only a symbol of togetherness in society, but also full of Islamic meaning, because it is related to the commemoration of Ashura, the day on which various important events in Islamic history are

commemorated, including the story of the patience of the Prophet Noah, the Prophet Moses, and the commemoration of the death of the Prophet Muhammad's grandson, Husain bin Ali, in Karbala (Fahrudi & Alfadhilah, 2022).

Ashura porridge is not only an ordinary culinary dish, but also a means to strengthen social relationships and strengthen the value of togetherness in the midst of community (Subroto et al., 2024). The process of cooking porridge which is carried out in mutual cooperation reflects Islamic teachings about solidarity and concern for others, especially in the month of Muharram which is considered a noble and blessed month. This tradition teaches that the commemoration of holidays in Islam is not only interpreted as a religious ritual, but also a moment to strengthen friendship and share sustenance with others.

In Hulu Sungai Tengah, especially in Kayu Bawang Village, the tradition of Bubur Asyura means understanding the values of togetherness and mutual cooperation which is reflected in the process of making it (Marianti, 2024). The materials used came from donations from residents, which signifies the spirit of togetherness that is still thick in the community. The cooking process is carried out together, which is a place to gather and strengthen social relationships. However, in the current era of modernization and globalization, local traditions are beginning to experience challenges in terms of preservation. Many young generations do not understand the meaning of Ashura Porridge, so it is feared that this tradition will be further eroded by the times (Sabila et al., 2025). Therefore, it is important to continue to educate the public about the values contained in this tradition so that it remains sustainable and can be passed on to the next generation.

2. Research Methods

This research related to Ashura Porridge was carried out with a descriptive field research method. A descriptive qualitative approach is a research approach that aims to summarize and analyze individual and group phenomena, events, social activities, attitudes, beliefs, perceptions, and perceptions (Furidha, 2023). The qualitative approach was chosen because it is appropriate to explore complex social phenomena, where social realities cannot be fully explained through quantitative data (Carter & Henderson, 2005). This study aims to understand, and observe the phenomenon or symptoms associated with the issue under investigation.

In this case, the researcher will see how the implementation of the Ashura Porridge tradition continues to flourish and be preserved among the people of Kayu Bawang Village, Hulu Sungai Tengah Regency, besides that the author will also make observations about the implementation of the Ashura Porridge tradition and the components used in the Ashura Porridge process. In addition, the researcher will also conduct a direct dialogue with a number of informants, namely residents in Kayu Bawang Village, Hulu Sungai Tengah Regency who carry out the Ashura Porridge tradition and know the ins and outs of the Ashura tradition. This study focuses on the village of Kayu Bawang in Hulu Sungai Tengah Regency. The selection of this location is based on a strong reason, because it is still active in the implementation of the tradition of Bubur Ashura every year in the month of Muharram. This activity is the main basis for the selection of this village, because it provides an optimal opportunity to observe and document the process of implementing Ashura Porridge directly. In addition, this village is considered very strategic in collecting information related to other research topics related to this tradition. The openness of the community and the information related to Ashura Porridge can be obtained by mudah.

Data was collected through two main techniques, namely in-depth interviews and observations (Eppich et al., 2019). Interviews are conducted using semi-structured guidelines, which allow flexibility in extracting information from the source. This interview aims to gain a comprehensive understanding of Ashura porridge and the process of making it. In addition, data is also collected through observation, which is a method used to obtain information by observing directly to the research location related to phenomena relevant to the issue to be investigated. Observation at this stage of the study is carried out through direct observation to the research location of the subject to be investigated in order to obtain the right information. In this context, the researcher will make direct observations on how the implementation of the Ashura Porridge tradition is still preserved in the lives of the people in Hulu Sungai Tengah. Previously, the author had also seen firsthand the process of cooking Ashura Porridge, therefore he was inspired to write about Ashura Porridge.

The researcher also documented the entire research process through trail audits. This documentation covers all stages of the research, from data collection to analysis, to ensure transparency and provide opportunities for others to evaluate the research results. This research was conducted by paying attention to the ethical principles of research, such as informed consent, confidentiality, and anonymity. Before the interview was conducted, each interviewee was given an explanation of the purpose of the research and asked for approval to participate. The identity of the source is kept confidential and only used for research purposes.

As with qualitative research in general, the results of this study are not intended to be generalized to the entire population. Another limitation faced is the potential for subjectivity in data interpretation. Nonetheless, researchers have sought to minimize bias through the use of rigorous data validation techniques. In addition, limited time and resources are also a challenge in optimizing data collection in the field. With this structured research method, it is hoped that the research can provide a comprehensive picture of the 10 Muharram tradition of making Ashura Porridge in Hulu Sungai Tengah.

3. Results and Discussion

This research aims to describe the history and meaning of the tradition of Ashura porridge and how to make Ashura porridge. The results of the research were obtained through in-depth interviews with the sources and observations. These results are compiled based on the main themes that emerged from the data analysis process.

3.1 History and Meaning of Ashura Porridge

The tradition of cooking Bubur Ashura has strong historical roots, both from the perspective of Islam and the culture of the local community (Rohmatun et al., 2024). Ashura porridge is associated with an event that occurs on the 10th of Muharram, known as the Day Ashura. One of the historical events associated with this day is the Karbala tragedy, where Imam Husayn bin Ali, the grandson of the Prophet Muhammad (PBUH), and his followers died in the struggle against injustice. In addition, in some narrations, it is mentioned that when Prophet Noah (AS) and his people survived the great flood after his ark docked at Mount Judi, they cooked food from the remains of food left on the ark. The food resembles porridge with various mixtures of ingredients, which is then believed to be the forerunner of the Ashura Porridge cooking tradition.

In Hulu Sungai Tengah, the tradition of cooking Bubur Ashura developed as part of the commemoration of Ashura Day, especially in the village of Kayu Bawang. This tradition is carried out as a form of gratitude and reflection on the historical event, as well as to strengthen the values of togetherness in society. A source mentioned that "Ashura porridge reminds me of the event of Karbala, where the Prophet's grandson died fighting the enemy. Hopefully we can always increase our piety to Allah". This means that the meaning of the Ashura Porridge Tradition is Religious. Ashura porridge is a symbol of the commemoration of the Karbala event, which teaches the value of struggle, patience, and sacrifice in upholding the truth. For the Muslim community in Hulu Sungai Tengah, this tradition is also a moment to increase piety and increase deeds of worship in the month of Muharram.

Then another resource person also mentioned that "We always gather together to make Ashura Porridge, donate something to each other, be it rice, vegetables, spices or others so that our togetherness is getting stronger". This means that the tradition of porridge has a social and togetherness meaning. The tradition of cooking Bubur Ashura is carried out by mutual cooperation by the local community. Everyone usually donates foodstuffs such as rice, vegetables, and spices to cook together. The cooking process also involves various groups, from children to the elderly, thus creating a close togetherness in the community.

The tradition of asyura porridge also has the meaning of Local Culture and Wisdom. Although the tradition of cooking Ashura Porridge is found in various regions in Indonesia, the people in Hulu Sungai Tengah have their own characteristics in making this porridge. Typically, porridge is made by mixing various ingredients, such as rice, corn, beans, meat, and various vegetables, reflecting the diversity and richness of local produce. The resource person said that "After this Ashura porridge has finished cooking, we will distribute it to the poor or the poor, so almost one village feels the Ashura porridge made together". It means Social Concern. Ashura porridge is not only made for mutual consumption, but also distributed to people in need, such as the poor and the poor. This reflects the values of social care and the spirit of sharing that are part of the local wisdom of the people of Hulu Sungai Tengah. Thus, the tradition of bubur asyura in Hulu Sungai Tengah is not just a typical culinary, but also a cultural heritage rich in religious, social, and togetherness values. Therefore, efforts to preserve it are important so that future generations continue to understand and apply the values contained in this tradition.

3.2 The Process of Making Ashura Porridge

The making of Ashura Porridge in Hulu Sungai Tengah is not only cooking food, but also part of a tradition that is full of the value of togetherness and mutual cooperation (Anisah & Hafidzi, 2025). Every year, on the 10th of Muharram, the local community gathers to make Ashura Porridge together, starting from the preparation of ingredients to the distribution of porridge to local residents. One of the speakers said that the stages in the process of making Ashura Porridge are the first preparation and collection of ingredients, including rice as the basic ingredient for porridge, nuts such as green beans, peanuts and kidney beans, corn pipil or sweet corn to add texture and taste, tubers such as sweet potatoes or cassava as a source of additional carbohydrates, meat or fish as a source of protein, usually beef or chicken, vegetables such as cassava leaves, kangkong, yellow pumpkin and carrots.

To add nutrition and taste, spices such as onion, garlic, ginger, lemongrass, galangal, turmeric, and duan salam to give a distinctive aroma and taste. Once the ingredients are collected, more experienced residents will organize and divide the tasks in the cooking process. Before starting cooking, all ingredients are washed and well prepared. The rice is washed and soaked to make it easier to cook. The beans and corn are also soaked to make the texture softer when cooked. The vegetables are washed thoroughly and then cut into pieces according to the desired size. The meat or fish is cut into small pieces and cooked first with spices to have a stronger flavor and spices such as onion, garlic, ginger, and turmeric are mashed or thinly sliced to sauté before being mixed into the porridge.

Furthermore, the process of cooking porridge is carried out in a large cauldron or pot placed on an open fire stove. This is because the making of porridge is done in large quantities to be shared with many people. In cooking porridge starts with soaked rice being put into a large pan that has been filled with boiling water, rice is cooked over medium heat while stirring continuously so that it does not burn or clump, after the rice begins to thicken, the beans and corn pipil are put in the cauldron and stirred well. Then the finely prepared spices that have been prepared in advance are

sautéed until fragrant, then put in the porridge. Pre-cooked meat is also put into the porridge so that it is absorbed with other spices. Vegetables such as yellow squash, kale and cassava leaves are added to the porridge in the final stages to keep them fresh and not too mushy. The porridge continues to stir for a few hours until all the ingredients are cooked through and the texture is evenly distributed. Then the porridge is added with salt and sugar according to taste to balance the taste. After cooking, the asyura porridge is left to sit for a while so that it is more absorbed before being distributed to the residents.

After the porridge is cooked, the last process is to distribute it to the residents and eat it together. Usually porridge is distributed in large containers to needy families, orphans and the poor as a form of Social Care. In addition, the community also enjoys this porridge together in the cooking place as a form of friendship and togetherness. The distribution of asyura porridge is also often carried out in local mosques, langgars or prayer rooms, so that this tradition becomes part of religious and social activities that further strengthen the relationship between residents.

3.3 Challenges Faced in Preserving the Tradition of Ashura Porridge in the Modern Era

The tradition of Ashura porridge has strong historical, cultural and social value. However, in the rapidly developing modern era, various challenges have arisen in efforts to preserve it. Some of the main challenges faced in preserving this tradition are lifestyle changes and individualism. In the modern era, people tend to be busier with personal activities, work, and increasingly individualistic lifestyles. The value of mutual cooperation which is the core of the Ashura Porridge tradition began to decrease because many people focused more on their own routines. As a result, participation in cooking activities and porridge sharing has decreased, especially in urban areas.

One of the biggest challenges in preserving the Ashura Porridge tradition is the lack of interest of the younger generation to engage in this tradition (Zulkarnain, 2025). Many young people are more interested in modern culture and digital technology, so they lack a better understanding of the historical and social meaning of Ashura Porridge. If there is no proper educational effort, this tradition can be slowly abandoned by the next generation. Another challenge is globalization and the influence of foreign cultures. The resource person mentioned that modern food is now more in demand than traditional food. With the growing influence of foreign cultures through social media and digital entertainment, many local traditions are starting to be displaced by new habits. Fast food and modern culinary are more in demand than traditional foods, including Ashura Porridge. In addition, the concept of commemorating 10 Muharram in some areas began to shift to other more modern forms of celebration, so that the essence of the Ashura Porridge tradition could be eroded.

In addition, urbanization and the reduction of communal space are significant challenges. In urban areas, social and economic changes have caused people to no longer have a common space to carry out traditional activities such as cooking Ashura Porridge collectively. In the past, people gathered in the courtyard of houses or mosques to cook large quantities of porridge, but now many people live in apartments or housing with limited land, making it difficult to hold events together. Then the lack of documentation and promotion is also a challenge in itself. Many local traditions, including Ashura Porridge, still rely on oral inheritance from generation to generation. The lack of written or audiovisual documentation makes information about Ashura Porridge less known by the wider community, especially the younger generation. Without good documentation, this tradition risks fading over time.

Then another challenge is the change in consumption patterns and the practicality of instant dishes. In the modern era, many people prefer practical and instant food to foods that take a long time to cook. The process of cooking Ashura Porridge which takes hours is considered less efficient for busy people. This makes fewer and fewer people interested in maintaining the habit of cooking porridge in mutual cooperation. The next challenge is the lack of support from formal institutions. The preservation of local traditions requires support from various parties, including governments, schools, and cultural organizations. Unfortunately, in some areas, attention to the Ashura Porridge tradition is still lacking. There are not many official programs that encourage the community to preserve this tradition, such as cultural festivals or educational curricula that introduce the values of Ashura Porridge to students.

3.4 Overcoming Challenges

Despite facing various challenges, there are still many ways to ensure that the tradition of Ashura Porridge remains alive and relevant in the modern era, including education to the younger generation by introducing the history and meaning of the tradition Ashura porridge through schools, social media and communities. Then it also involves technology by using digital platforms such as tiktok, youtube, instagram to disseminate information about this tradition. Furthermore, the organization of cultural festivals by holding annual events involving the wider community to remain interested in this tradition.

Several speakers proposed that the government provide support in the form of policies or facility assistance to preserve this tradition of ashura porridge. In addition, adaptation to modern lifestyles is considered important by developing the concept of making asyura porridge on a small scale or in a more practical form to remain relevant to modern life. With these steps, it is hoped that the tradition of asyura porridge can survive and remain part of local wisdom in Hulu Sungai Tengah Regency.

4. Conclusion

Bubur Asyura is one of the typical culinary traditions in Hulu Sungai Tengah that has a deep meaning in social, cultural, and spiritual aspects. This tradition is not only a cooking activity, but also a symbol of togetherness, mutual cooperation, and a form of gratitude for the community on the 10th of Muharram. The process of making it involving all levels of society shows the strong value of solidarity and social concern in community life.

This research has provided a comprehensive overview of the history and meaning of the tradition of asyura porridge, how it is made, challenges and efforts to preserve it. The findings of the study show that the Ashura Porridge tradition faces various challenges, such as lifestyle changes, declining interest among the younger generation, and reduced communal space for the implementation of this tradition. Therefore, real efforts are needed to preserve this tradition, such as education to the younger generation, the use of technology for documentation and promotion, as well as support from the government and cultural institutions so that Ashura Porridge remains known and passed on to the next generation. By maintaining and preserving the tradition of Bubur Asyura, the people of Hulu Sungai Tengah not only maintain cultural heritage, but also strengthen local identity and social values that have been inherited from generation to generation. Therefore, it is important for all parties to continue to play an active role in maintaining the sustainability of this tradition so that it remains sustainable in the midst of modernization.

This research has several limitations that need to be considered. First, this research was only conducted in Kayu Bawang Village, Hulu Sungai Tengah Regency, so the results could not be generalized to all regions of Indonesia. Second, the research method used is qualitative descriptive, which aims to provide an in-depth understanding but does not produce data that can be measured quantitatively. Therefore, follow-up research with different methods and wider coverage of regions is recommended to reinforce these findings.

Nevertheless, this research is expected to make a significant contribution in efforts to preserve the tradition of asyura porridge. With the right support from various parties, this tradition is still sustainable even in the midst of the times. As a follow-up step, this study recommends several things. First, the need to develop a concept of making smaller and practical asyura porridge so that it remains relevant to the challenges of the times. Second, increasing collaboration between the government, local communities, and the media in holding programs that support cultural heritage traditions. Third, the need for a massive and creative digital campaign to increase the awareness of the younger generation on the importance of this local tradition.

With a collaborative and adaptive approach, it is hoped that this tradition of asyura porridge will remain sustainable in the midst of changing times. Therefore, support from all parties is indispensable to maintain this tradition and pass it on to future generations.

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Conflict of Interest

The authors declare no conflicts of interest.

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