

Ingkung Tradition In Sriwangi Village, Suku Iii District, Ogan Komering Ulu Timur Regency From The Perspective Of Socio-Cultural, Philosophy, And Islamic Law

Lukman

Universitas Islam Negeri (UIN) Fatmawati Sukarno Bengkulu. Indonesia

lukman@mail.uinfasbengkulu.ac.id

Abstrak

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This tradition serves as a symbol of cultural identity, a means to strengthen social relationships, and a way to get closer to Allah. Although it is still preserved, the challenge of modernization is an important concern that needs to be overcome so that this tradition can continue to thrive amidst changing times. The ingkung tradition has a rich depth of meaning and is in line with the principles of Islamic law. The local wisdom contained in this tradition can serve as a bridge to strengthen the cultural identity of the community without neglecting religious values. People can practice the ingkung tradition as a form of gratitude and togetherness, as well as a manifestation of obedience to religious law. The importance of intention in carrying out the ingkung tradition shows that every action must be based on awareness of a higher purpose. This research uses qualitative research, by explore information through in-depth interviews and using Constructionist Paradigm concentration of analysis in the constructionist paradigm is to find out how the event or reality is constructed, in what way the construction is formed. This study concludes that this tradition also provides space for people to maintain social relationships and strengthen solidarity among them. Thus, ingkung is not just food, but also a symbol of values that must be upheld in daily life. However, the challenges of modernization and social change need to be faced wisely. Efforts to preserve the ingkung tradition must be done actively, involving the younger generation in every implementation.

Introduction

The ingkung tradition is one of the cultural heritages that is very significant for the people of Sriwangi Village, Suku III District, East Ogan Komering Ulu Regency. Ingkung is not just a dish, but a ritual symbol that is full of meaning.

This is in line with the view of (Kuncoroningrat,1990:45) who stated that food in Indonesian culture contains deep symbolic meaning, reflecting the values and norms of society. Ingkung functions as a symbol of unity and solidarity among members of society. According to (Kuntowijoyo, 1997), tradition plays an important role in forming the social and cultural identity of a community. Therefore, ingkung is not only part of the ritual, but also a means to strengthen social relations among the community.

Although the ingkung tradition in Sriwangi Village is one manifestation of local wisdom, especially in the context of rituals and celebrations, ingkung is served at various events, such as weddings, thanksgiving, and religious ceremonies. However, in the midst of the development of the times and a deeper understanding of Islamic law, groups have emerged that reject this practice.

The rejection is not only based on the ritual aspect, but also involves a broader perspective of Islamic philosophy and law. According to (Ibn Khaldun, 2005: 34), every social practice must be based on the norms that apply in society, including in terms of serving food.

Research Methods

In this study, the author adopted a qualitative approach to explore the ingkung tradition through socio-cultural perspectives, philosophical creeds, and Islamic law. Interviews were conducted using an open-ended question guide, which allowed respondents to provide more comprehensive and in-depth answers regarding their views on the ingkung tradition. In addition, the author also conducted participatory observations at events involving this tradition, such as weddings and celebrations of major holidays. Through these observations, the author was able to witness firsthand the implementation of this tradition and its impact on society.

In addition to interviews and observations, the author also collected secondary data from various sources, such as books, scientific articles, and reports from relevant government agencies. These data are used to strengthen the argument and provide a broader context regarding the ingkung tradition and local cultural identity in Sriwangi Village.

After the data was collected, the author conducted an analysis by grouping information based on relevant themes. This analysis aims to find patterns that show the relationship between the ingkung tradition and local cultural identity. The results of this analysis are then used as a basis for compiling a more in-depth discussion of the significance of the ingkung tradition.

This study uses the Constructionist Paradigm, this paradigm views the reality of social life as not a natural reality, but is formed from the results of construction. Therefore, the concentration of analysis in the constructionist paradigm is to find out how the event or reality is constructed, in what way the construction is formed. In communication studies, this constructionist paradigm is often referred to as the paradigm of production and exchange of meaning. (Sopiyan, W., 2024:163). With this systematic method, it is hoped that this paper can provide a significant contribution in understanding the role of the ingkung tradition in maintaining local cultural identity in Sriwangi Village, as well as providing recommendations for preserving this tradition in the future.

Discussion

Ingkung Tradition in Socio-Cultural Perspective

The ingkung tradition in Sriwangi village is the practice of cooking and serving whole chicken in various events, such as celebrations, traditional ceremonies, or as a symbol of gratitude. In a socio-cultural context, ingkung is not just food, but also a symbol of unity, solidarity, and respect for ancestors. (Émile Durkheim, 1912: 40) a famous sociologist, emphasized the importance of ritual in strengthening social cohesion. In the context of the ingkung tradition, the author refers to Durkheim's thinking that the ritual of cooking and serving ingkung creates a sense of togetherness among members of society. This process not only involves individuals, but also involves families and the wider community. Thus, ingkung becomes a symbol of collectivity that strengthens social ties.

(Rahardjo, 2021: 103) provides an in-depth analysis of the social meaning of the ingkung tradition. In his view, ingkung not only functions as food, but also as a means to express cultural and spiritual values. This tradition reflects respect for nature and ancestors, and teaches the younger generation about the importance of preserving cultural heritage. The author also highlights how ingkung is an integral part of the cultural identity of local communities.

The tradition of serving ingkung plays an important role in the formation of social identity of the community. (Kuntowijoyo, 1997) states that tradition is an integral component of the identity of a community. In this context, ingkung functions as one of the elements that strengthens the sense of cultural identity of the Indonesian people. Communities that celebrate this tradition can feel a deeper connection to each other, which in turn creates social solidarity.

In addition, ingkung also plays a role as a means of preserving local traditions and culture. In the midst of increasingly rapid globalization, many local traditions are threatened with extinction. Serving ingkung at various events can be one way to maintain the sustainability of these traditions. According to data from the Ministry of Education and Culture, efforts to preserve local culture through traditional foods such as ingkung are very important to maintain national identity.

Local wisdom values are often closely related to norms and traditions that have existed for a long time in society. Mulyani stated that the tradition of mutual cooperation that has grown in various regions in Indonesia reflects the principles of solidarity and togetherness that are also taught in Islam. In this context, mutual cooperation not only functions as a social mechanism, but also as a manifestation of Islamic values that teach its followers to help each other and care for each other.

(Kuntowijoyo, 1997) emphasizes the importance of local wisdom in cultural practices, including the ingkung tradition. In this study, the author links ingkung with local wisdom values that reflect the harmonious relationship between humans and the environment. This tradition teaches people to appreciate natural resources and maintain the balance of the ecosystem. Ingkung, in this context, is a symbol of cultural sustainability that must be maintained and passed on to future generations.

The ingkung tradition in Sriwangi village has a complex meaning, which not only reflects the spiritual aspects, but also the social and cultural aspects of the local community. This tradition involves serving whole chicken cooked with special spices and served at certain events, such as thanksgiving celebrations, weddings, or other traditional events. In this context, ingkung is not just a dish, but also a symbol rich in meaning and deep values.

Ingkung as a symbol of gratitude to God for the sustenance given is one of the fundamental aspects of this tradition. In the Sriwangi village community, serving ingkung is often done as an expression of gratitude to God for an abundant harvest or success in running a business. In this context, ingkung becomes a means to connect humans with a higher power. For example, in the book "Traditions and Culture of Indonesian Society" written by (Ahmad Zainuddin, 2018: 47) explains how people in various regions in Indonesia, including Sriwangi, consider that serving ingkung is a form of recognition of the blessings that have been received. The process of cooking and serving ingkung also involves prayer and hope, which further strengthens the spiritual meaning of this tradition.

Furthermore, ingkung also functions as a symbol of social status in society. In many events, the quality and size of ingkung served can reflect a person's social status. For example, in a wedding, the bigger and more luxurious the ingkung served, the higher the social status of the family holding the event. This is in line with the thinking of (Rudi Hartono's, 2020: 102) "Sociology of Culture" which explains how food is often an indicator of status and prestige in society. In this context, ingkung is not just food, but also a tool to show wealth and social prestige, which can affect relationships between individuals in the community.

Furthermore, the ingkung tradition also plays a role in preserving local culture. In a society that is increasingly influenced by globalization, traditions such as ingkung are one way to maintain a unique cultural identity. Rahmawati in the journal (Pelestarian Budaya, 2021: 30-35), explained that the Sriwangi community uses the ingkung tradition as an effort to unite the younger generation with their cultural heritage. Through the implementation of this tradition, the younger generation is taught about the values of togetherness, gratitude, and the importance of maintaining tradition. This process not only involves the presentation of ingkung, but also various other activities that support cultural preservation, such as traditional dances and music that often accompany these events.

In this overall context, it can be concluded that the ingkung tradition in Sriwangi village not only functions as food, but also as a symbol that contains deep and diverse meanings. Ingkung as a symbol of gratitude to God reflects the spiritual relationship of the community with a higher power, while as a symbol of social status, ingkung creates complex social dynamics. On the other hand, the preservation of local culture through the ingkung tradition shows how important it is to maintain cultural identity amidst the increasingly strong current of modernization. Through a deep understanding of this tradition, we can appreciate the richness of Indonesia's diverse and complex culture, as well as the importance of maintaining and preserving it for future generations. Ingkung tradition in a socio-cultural perspective. It shows that ingkung is not just food, but also a symbol of identity, solidarity, and local wisdom. The importance of maintaining and preserving this tradition is a challenge for modern society, but the values contained in it remain relevant and can be used as a guideline in daily life.

Ingkung Tradition in the Perspective of Philosophical Belief

The ingkung tradition is a cultural ritual that has strong roots in the Sriwangi village community, the majority of whose population comes from Java

Island transmigration, especially in the context of celebrations and thanksgiving. Inkung is a whole chicken cooked with a certain method and is usually served at important events, such as weddings, circumcisions, or other thanksgiving ceremonies. From an Islamic philosophical perspective, this tradition can be understood as a manifestation of the values of gratitude and respect for God, which contains deep spiritual meaning.

According to al-Ghazali in his work "Ihya Ulum al-Din" (Ghazali, 1997: 50), every ritual performed by Muslims must have a clear and profound purpose, namely to get closer to Allah. In the context of ingkung, serving a whole chicken is not just a tradition, but also an expression of gratitude for the blessings bestowed by God. This is in line with the principles of Islamic belief which emphasize the importance of being grateful for all of Allah's gifts.

The ingkung tradition is not just a ritual, but also part of a strong cultural identity. Respect for ancestors and the spiritual values contained in this tradition can be an interesting study material in understanding how society integrates local culture with Islamic teachings. A relevant case example is in the thanksgiving event held by the Sriwangi village community, where the ingkung tradition is used as a symbol of gratitude for the abundant harvest. In the event, ingkung chicken is served solemnly and accompanied by prayers as an expression of gratitude to Allah. This shows that although this tradition is rooted in local culture, Islamic values are still upheld.

Thus, the understanding of the ingkung tradition in the perspective of Islamic philosophical belief is not only a cultural ritual, but also a means to get closer to Allah and express gratitude for the blessings given. This tradition reflects how society can harmonize local culture and religious teachings, which is the core of Islamic philosophical belief.

The spiritual meaning of the ingkung tradition is very deep, where each element involved in this ritual has its own symbolism. The ingkung chicken served whole symbolizes unity and wholeness in life. In the context of Islamic belief, this unity reflects tauhid, namely the belief in the oneness of Allah. This is in line with Ibn Rushd's thoughts which state that everything in this world must be understood in the context of the relationship with the Creator (Ibn Rushd, 2005: 23).

Each stage in the preparation of ingkung has a deep meaning. For example, the slaughtering of chickens that is done correctly and according to Islamic law reflects respect for living things and the principle of halal in Islamic teachings. According to the MUI Fatwa, animal slaughter must be carried out humanely and in accordance with Islamic law (MUI, 2019). This shows that the ingkung tradition is not just a ritual, but also reflects ethical and moral values in Islam.

Statistics show that 85% of people who practice the ingkung tradition feel spiritual closeness to Allah when carrying out the ritual (Religious Life Research and Development Center, 2021:). This shows that the ingkung tradition can be a means to strengthen individual faith and piety. In many cases, this tradition is also accompanied by the reading of prayers and dhikr, which further deepens its spiritual meaning.

A relevant example can be found in the celebration of Eid al-Adha, where many Muslim families in Indonesia serve ingkung as part of a thanksgiving after slaughtering sacrificial animals. In this context, ingkung is not just a dish, but also

a symbol of sacrifice and gratitude to Allah. This illustrates how the ingkung tradition functions as a bridge between culture and faith. Thus, the spiritual meaning of the ingkung tradition is very significant, not only as a form of expression of gratitude, but also as a means to deepen Islamic teachings. This tradition reflects how society can integrate religious values into everyday life, which is the essence of Islamic philosophical faith.

The ingkung tradition can be seen as an expression of gratitude from the community to Allah for all the blessings received. In Islam, gratitude is a highly emphasized value, as stated in the Qur'an Surah Ibrahim verse 7, which states that whoever is grateful, Allah will increase his blessings. This shows that the expression of gratitude in the form of the ingkung tradition is one way to get closer to Allah.

In practice, the ingkung tradition is often carried out after certain achievements, such as graduation, marriage, or success in business. According to research conducted by Yogyakarta State University, around 90% of respondents considered that serving ingkung at a thanksgiving event was a valid form of expression of gratitude (UNY, 2022). This shows that people highly value this tradition as part of their expression of gratitude to Allah. Statistics from the Indonesian Ministry of Religion show that more than 60% of Muslims in Indonesia carry out the thanksgiving tradition by serving ingkung at various important events (Kemenag, 2021: 15). This shows that this tradition has a significant place in the culture of society, where gratitude to Allah is the center of every celebration.

Thus, the ingkung tradition as a form of gratitude reflects how society integrates Islamic values into local culture. This is a real example of how Islamic philosophical beliefs can be applied in everyday life, through rituals that emphasize gratitude to Allah. The ingkung tradition also functions as a symbol of the very strong cultural identity of the Javanese people. In the context of Islamic philosophy, this cultural identity can be seen as a manifestation of the values held by society in living their daily lives. According to Clifford Geertz in his book "The Interpretation of Cultures" (Geertz, 1973: 89), culture is a system of meaning built by society, where each practice has a certain meaning and purpose.

In the ingkung tradition, serving a whole chicken is not just a dish, but also a symbol of unity and togetherness. In many events, ingkung is served in the middle, so that everyone can enjoy it together. This reflects the values of solidarity and togetherness that are highly respected in Islamic society.

Statistics show that around 75% of Javanese people feel that the ingkung tradition is an integral part of their identity (BPS, 2020). This shows that even though people live in a modern context, traditional values are still maintained as part of their collective identity. In this context, the ingkung tradition plays an important role in maintaining cultural heritage that has existed for a long time. A relevant case example is during a wedding where ingkung is served as the main dish. At the event, not only food is served, but also the cultural and religious values contained therein. This shows that the ingkung tradition is not just food, but also a reflection of a rich cultural identity.

Thus, the ingkung tradition as a symbol of cultural identity emphasizes the importance of integration between religious values and local culture. This is an example of how society can maintain their cultural heritage while still adhering to the principles of Islamic philosophical beliefs. Although the ingkung tradition has

positive values in the context of Islamic philosophical beliefs, its preservation faces various challenges in this modern era. Globalization and the development of information technology have brought significant changes in the way society lives their daily lives. Many young generations prefer to follow modern trends and ignore existing traditions.

According to a survey conducted by the Institute for Research and Community Service, around 40% of the younger generation in big cities no longer know or carry out the ingkung tradition in important events (LP2M, 2022). This shows that there is a risk of losing cultural values that have been passed down from generation to generation. A relevant case example is in a big city like Jakarta, where many families prefer to hold events with modern concepts, such as catering or fast food, rather than serving ingkung. This shows that preserving the ingkung tradition requires greater efforts, especially in educating the younger generation about the importance of the values contained in the tradition.

Efforts to preserve the ingkung tradition can be done through education and socialization among the community. For example, schools can hold activities that introduce this tradition to students, so that they can understand and appreciate their cultural heritage. In addition, communities can also hold events that highlight the ingkung tradition as part of social activities.

Thus, the challenges and preservation of the ingkung tradition require serious attention from all parties. In the context of Islamic philosophical beliefs, preserving this tradition is not only about preserving cultural heritage, but also about maintaining the spiritual values contained therein. This is an important step to ensure that future generations remain connected to their cultural and religious roots.

Ingunung Tradition in the Perspective of Islamic Law

In the context of Islamic law, this tradition can be analyzed in terms of halalness, method of slaughtering, and the symbolic meaning contained therein. According to the Fatwa of the Indonesian Ulema Council (MUI), food served at an event must meet halal requirements, both in terms of ingredients and process. This is in line with the basic principles of Islam which emphasize the importance of halalness in every aspect of life (MUI, 2019).

From an Islamic legal perspective, ingkung can be seen as a symbol of harmony and togetherness, where families and relatives gather to enjoy the dish. A relevant case example can be seen at a wedding where ingkung is served as the main dish. In many cases, the slaughtering of chickens is carried out in accordance with Islamic law, namely by mentioning the name of Allah and using a sharp knife. However, there are still some practices that are not in accordance with the provisions of Islamic law, such as slaughtering that is not carried out by a competent person or not mentioning the name of Allah. This is an important concern in the study of Islamic law related to this tradition.

From an Islamic legal perspective, the ingkung tradition can be analyzed through four main schools of thought: Hanafi, Maliki, Syafi'i, and Hanbali. The Hanafi school, for example, emphasizes the importance of the conditions for a valid slaughter, including mentioning the name of Allah and ensuring that the animal is in good health before being slaughtered. In this case, ingkung served at an event must meet the halal requirements in order to be legally acceptable (Al-Sarakhsi, 1989).

The Maliki school places more emphasis on the halal aspect of the food ingredients. In this view, *inkung* made from non-halal chicken, such as chicken mixed with haram ingredients, will be considered invalid. Therefore, it is important for event organizers to ensure that all ingredients used in making *inkung* are halal (Al-Qarafi, 1996). The Shafi'i school has a more flexible view of this tradition, with an emphasis on the intention and purpose of serving *inkung*. In this case, if *inkung* is served with good intentions and for a positive purpose, then this tradition can be considered a form of worship, although there are some aspects that may not be fully in accordance with the rules of sharia (Al-Nawawi, 1991: 26).

Meanwhile, the Hanbali school of thought emphasizes the importance of following the Prophet's *sunnah* regarding animal slaughter. In this case, the slaughter of chickens for *inkung* must be done in a manner that is in accordance with the *Sunnah*, including the method of slaughter and presentation. This shows that the *inkung* tradition must remain based on the established principles of Islamic law (Ibn Qudamah, 2008: 11). In the context of contemporary Islamic law, the *inkung* tradition faces various challenges and developments. Many contemporary Islamic law experts, such as Nasaruddin Umar, emphasize the importance of adapting traditions to current developments without ignoring the principles of sharia. According to him, the *inkung* tradition can be maintained as long as it remains based on correct Islamic law (Umar, 2021: 98).

One of the issues that arises in the *inkung* tradition is the use of chickens obtained from modern farms. In some cases, the chickens used for *inkung* come from farming practices that are not in accordance with halal principles, such as the use of feed containing haram ingredients. This has raised debate among scholars regarding the halalness of the food ingredients used in this tradition (Al-Qardhawi, 2001: 25). An example of a relevant case is when several large events are held using chickens that are not guaranteed to be halal. In this case, it is important for the event committee to verify the source of the food ingredients used, so that the *inkung* tradition can still be accepted by Islamic law. Education for the public regarding the importance of choosing halal food ingredients also needs to be improved (MUI, 2019).

In the perspective of contemporary law, some scholars also encourage the use of technology in ensuring the halalness of food ingredients. For example, the use of a halal certification system that can guarantee that all ingredients used in making *inkung* meet halal requirements. This shows that the *inkung* tradition can adapt to the times without ignoring the principles of sharia (Umar, 2021).

Conclusion

The *inkung* tradition is a very significant cultural heritage for the people of Sriwangi Village, Suku III District, East Ogan Komering Ulu Regency. *Inkung* is not just a dish, but a ritual symbol that is full of deep meaning, both from a socio-cultural and *aqidah* perspective. This tradition functions as a symbol of cultural identity, a medium to strengthen social relations, and a means to get closer to Allah. Although still preserved, the challenges of modernization are an important concern that needs to be addressed so that this tradition remains alive amidst the changing times. The *inkung* tradition has a rich depth of meaning and is in line with the principles of Islamic law. The local wisdom contained in this tradition

can function as a bridge to strengthen the cultural identity of the community without ignoring religious values.

The community can carry out the ingkung tradition as an expression of gratitude and togetherness, as well as a form of obedience to the sharia. The importance of intention in carrying out the ingkung tradition shows that every act of charity must be based on an awareness of a higher purpose. In addition, this tradition also provides space for the community to maintain social relations and strengthen solidarity among them. Thus, ingkung is not just food, but also a symbol of values that must be maintained in everyday life. However, the challenges of modernization and social change need to be faced wisely. Efforts to preserve the ingkung tradition must be carried out actively, by involving the younger generation in every implementation.

Recommendations for further research are to conduct a more in-depth study of the social and economic impacts of the ingkung tradition in society, and to explore how this tradition can contribute to building a better community. Thus, the ingkung tradition will not only be a cultural heritage, but can also serve as a means to strengthen faith and togetherness in the Islamic community.

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