

THE MEANING OF PROCOTAN PORRY IN THE TRADITION OF PREGNANCY IN THE SACRAL AND PROPANT PERSPECTIVE

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Abstract

Food in Indonesian society has certain symbols to convey. One of which is the presentation of procotan porridge which is expected to be able to make the baby's birth run smoothly. The existence of this phenomenon makes researchers want to know the meaning of procotan porridge in the tradition of pregnancy in Javanese society using a cultural sociology perspective. The purpose of this study is to find out the meaning contained in the tradition of serving the porridge. This study uses a qualitative method. the data were obtained from interviews with the Javanese community in Karas Village, Central Java and also from literature studies. Then the data were analyzed using the analysis of the sacred theory of Emil Durkheim. The results of the study show that procotan porridge has sacred and profane meanings. This sacred meaning can be seen from the manufacture, which must match the mother's weton and must also be present during the first pregnancy. However, this procotan porridge is also a profane thing as porridge or ordinary food and may be violated or not made during the second, third, and so on pregnancies.

Keywords: *procotan-sacred-profane-Emile Durkheim-tradition*

INTRODUCTION

Culture is something that is produced in society. As long as there is society, culture will always exist. Sociologist Talcott parsons defines culture as a system which means the form of a culture is a series of human actions that occur repeatedly. The form of culture itself is divided into several types. As Hogman said in his work entitled "The World of Man" (1959) divides a culture into ideas, activities, and artifacts. Culture in the form of this idea tends to be abstract and cannot be seen by humans so that its existence only exists in the human mind itself. Meanwhile, culture in the form of this activity is a series of systematic activities carried out in society and can be seen empirically. And the form of culture in the form of artifacts are objects resulting from the culture of society.

Food is a form of culture in society. Indonesian society is a society known for its rich culture and traditions. Food in Indonesian society is sometimes not only a hunger quencher but has its own traditional values. One of them is procotan porridge which is in the Javanese tradition of pregnancy. With the distribution of porridge, it is hoped that the baby to be born will be born smoothly.

Previous research on procotan porridge is also found in the tradition of pregnancy in Javanese society. The procotan tradition is included in the Javanese pregnancy tradition by serving procot porridge or jenang which is distributed to neighbors when the gestational age enters nine months (Suliyati, 2017). Besides that there is also research conducted by (Baehaqie, 2017) about the semiotic meaning of food names in the tingkeban slametan offerings in Pelem hamlet, Wonogiri Regency. There is also research from (Baehaqie, 2018) about the meaning of various jenangs in the birth of Javanese babies: an ethnolinguistic study.

In previous research there are similarities with this research. The first similarity is that there are several discussion points related to procotan porridge in the tradition of pregnancy. In addition, there are also similarities in terms of methods where qualitative methods are used in previous research and also in current research. However, there are also differences that distinguish between previous research and this research. In previous studies, they tended to discuss procotan porridge in general in the Javanese tradition of pregnancy. In addition, the research focuses on history only. In this study, the meaning of procotan porridge will be discussed in terms of cultural sociology. In addition, this study also focuses specifically on discussing the meaning of procotan porridge in the tradition of pregnancy in Javanese society.

The focus of this research study is the meaning of procotan porridge in the tradition of pregnancy in Javanese society. The purpose of this study is to identify the meaning of procotan porridge in the tradition of pregnancy in Javanese society while at the same time analyzing this phenomenon using a cultural sociology perspective. This research was analyzed using the perspective of sacred and profane theory from Emile Durkheim. This research is expected to provide theoretical benefits and practical benefits. The theoretical benefit of this research is that it is expected to be an additional knowledge for the scientific field of sociology. The practical benefits of this research are expected to be a study for society in general and for cultural preservation.

RESEARCH METHOD

The method used in this study is a qualitative method. The reason for the researchers in using this method is to depart from the phenomena contained in the field as a result of people's behavior. The data in the research will be related to the topic of the problem to be studied. Researchers used two research data sources, namely primary data and secondary data. Primary data obtained by researchers from interviews. The interview method used in this research is in-depth interview method. Interviews in this study were conducted by researchers online using two sources of informants. Determination of research subjects or informants using purposive sampling method. Where in this study the researchers looked for informants who were in accordance with the research topic, namely the Javanese people who understood the tradition of procotan porridge. In this study the researchers chose Javanese informants, especially the people of Rembang, Central Java. In addition, researchers also use secondary data as supporting data. This secondary data is obtained from journal articles, books, and other literature on the internet.

Then the data that has been obtained is analyzed using the Miles and Huberman analysis technique. The data analysis stage is the stage where the researcher attempts to elevate the found data to a logical level. This effort is carried out by looking at phenomena through a theoretical perspective that is used for analysis. Qualitative methods use inductive logical thinking analysis techniques. This inductive logic of

thinking has a meaning in which the conclusions of the research results are built from things that are specific to things that are general in nature. Analysis in research is used as a form of analyzing the meaning of data findings that are used by researchers in understanding existing meanings, not used as an explanation of the facts themselves. (Bungin, 2012). The data analysis technique used is the interactive process technique from Miles and Huberman (1994: 23). The stages in the interactive analysis technique include three things, namely data presentation, data reduction, and drawing conclusions or the process of verification. The process is carried out between stages through the form of a cycle and is carried out during the data collection period (Nugrahani & Hum, 2014).

RESULT AND DISCUSION

The Meaning of Procotan Porridge in Pregnancy Tradition

Javanese society is a society that always holds tradition and culture. Javanese people have always had the view that custom is one of the means or tools for humans to get a sense of joy, peace, happiness when the community adheres to this custom. the life of the Javanese people is always related to the circle of life starting from before birth, after birth, and also after death it is always related to customs (Aswiyati, 2015). For Javanese people with environmental conditions that are still traditional, the implementation of traditional ceremonies is a form of proof of compliance in order to fulfill the rules or manners that have been passed down from generation to generation. In other words, the implementation of traditional ceremonies at the time of birth or pregnancy becomes an adherence to the rules of manners that have been passed down from generation to generation. It can be concluded that traditional ceremonies which are carried out at the time of birth or during pregnancy are part of traditional customs in fulfilling hereditary manners with a series of events that cannot be ignored so that both the baby and the mother get safety. In this case the Javanese people always have the view that life in this world is an orderly life. They have the view that all activities in life must run in harmony and order with nature. If there are those who violate the rules made between them, it means that they have committed a sin, which also means that they have made the existing situation in society disorderly and peaceful. Thus, the actions of society must always be in order. According to the Javanese people, to regulate members of their community so that they always live in an orderly state with nature, one of them is by carrying out cultural ceremonies. Culture itself is interpreted as the main source of a system or value system that is trusted by the community so that it can shape patterns of behavior that exist in various aspects of life which will eventually form a political system, social system, works of art and culture, the fruit of science and technology, and others (Alfian, 1980). Meanwhile, according to Ki Hajar Dewantara, culture is defined as the fruit of the human mind that comes from the results of the struggle with nature and time (nature and society). the culture is used as a tool to overcome various obstacles during his lifetime to achieve a safety and culture that is outwardly as well as orderly and peaceful (1967).

One form of a culture that is carried out in a tradition or traditional ceremony, namely food. Food in Indonesian society is not only an ingredient to suppress hunger. However, in certain areas in Indonesia, such as in Java, food usually has certain expected symbols (Auliyah & Sudrajat, 2022). Giving a name also has a meaning that

symbolizes a belief system, ideology, and regulatory practices in a group of people who are bound by a culture (Noor, 2013: 29-40).

One of the foods in the tradition of pregnancy in Javanese society is procotan porridge. Procotan porridge in other areas is also called by the name jenang procot. This procotan porridge is the hope for the community so that it will go smoothly in the delivery process. With the serving of porridge, it is hoped that the baby can be born smoothly from the mother's womb with makprocot or come out suddenly (Baehaqie, 2017). This porridge is served with whole plantains placed on it without being cut into pieces, sugar, salt, and coconut milk which is boiled until it boils. The cultural background of the presentation of procot porridge is the cognitive system of the Javanese people who regard the birth of a baby as a major event from the beginning of the child's life. This makes the birth of a baby must require a big struggle because there is a stake in the life. This means that if the birth process is not facilitated, it will cause death. So that in the process of facing birth there should not be doubts.

Based on the results of the interviews, the two informants knew each other regarding the symbol of the tradition of serving procotan porridge before the month of birth. This procotan porridge is always made by informants when they are approaching birth, to be precise, at the age of 9 months of pregnancy. This is done because they follow the customs carried out by their parents for generations. The informant said that this procotan porridge has a symbol of hope that the baby will be born easily. The word "procot" in Javanese means that the baby will be born with procot or born easily. According to an informant, they always make this procot porridge when they are nine months pregnant. They said that this procotan porridge should always be there and was made when they were pregnant for the first time. It will still be if there are people who are pregnant more than once, then in the second, third and so on they are not required to make this procotan porridge. However, they are still advised to make procotan porridge as a prayer and hope that the baby in their womb can be born quickly and safely. in the manufacture of procotan porridge there are special requirements. The condition is that the process of making procotan porridge must be carried out according to the weton of the pregnant woman. Weton itself is interpreted as the date of birth in the calculation of the Javanese people. Weton in Javanese society is also one of the sacred things.

The informant's knowledge of procotan porridge was given by previous parents. Habermas defines knowledge as the origin of culture. Humans are subjects in producing culture in which there are three stages, namely work, communication, and freedom of thought. Habermas's opinion about humans as subjects in producing culture has three possibilities in interpreting the formation of social organizations including the stages of working, communicating, and independence in thought processes. Information from informants regarding information on the symbol and meaning of procotan porridge was obtained from previous parents. The former parents of these informants can be interpreted as cultural producing subjects in terms of the symbolization and meaning of this procotan porridge. The first element is work, where it can be seen that the informant's previous parents did the symbolization and meaning by making this procotan porridge. Then what they do is informed to their children in this case namely the informant. This kind of activity can be said as a stage of communication. The third element is independence in the thought process which is related to the meaning contained in the symbolization of the procotan porridge itself. in this case it can be seen from the meaning of the informant that procotan porridge has a meaning as a symbol,

prayer, and hope that the baby can be born soon easily. From this description, this is in line with Habermas's thought that humans are the subject of culture.

The meaning of procotan porridge in the sacred and profane dimensions

The sacredness of procotan porridge can be seen through two aspects including porridge as something sacred and also social. The first aspect of procotan porridge can be said as something sacred can be seen from the view of Mircea Eliade (1956) in his book entitled *The sacred and the Profane*, and the second aspect can be seen from the view of Durkheim (1912) in his book *The Elementary form of The Religious Life*. The two figures who have defined the sacred and the profane quite clearly for these two aspects. Based on the point of view of Eliade (2002) something is called sacred if it shows something that has supernatural, extraordinary, important, and impressive characteristics. Meanwhile, a matter is called profane if it is an ordinary matter and is in the area of daily affairs, is unintentional, and has an unimportant nature. Something that is in sacred terms usually becomes something that is in an orderly and perfect realm, it becomes the home of ancestors, heroes, and also gods. Conversely, something that becomes a profane matter becomes something related to human affairs which can change and often causes chaos (Darmana, 2015). Eliade (2002) argues that the sacred is not something social but something supernatural, outside the world, sacred, and lasting. Something sacred becomes a reality that is truly real and manifests differently and thoroughly from the profane.

Durkheim (2011) has a different view from Eliade (2002). Durkheim saw something that is sacred as something social while that which is profane has meaning as something that only has value for individuals. Symbols and rituals that show sacredness will seem to talk about supernatural things that are only an outward appearance because the purpose of the symbol is only to make people aware of their social duties as members of a clan which is the symbol of their totem god. Thus, Durkheim (2011), interprets something sacred as something that is protected and isolated through established prohibitions. Conversely something profane becomes a place where these prohibitions are applied which must be kept at a distance from the sacred. So that here one can see sacred things as social things.

When viewed from the perspective of Eliade (2002), the theoretical answer to the sacredness of the phenomenon of procotan porridge, namely procotan porridge, is a real embodiment of something sacred because procotan porridge is a symbol that is manifested. Offerings and also the presentation of procotan porridge is not only because of the presentation of food. However, procotan porridge has its own meaning as prayer and hope which is considered extraordinary by the community. The hope of serving the porridge which is believed by the community as a prayer for the birth of a baby is easily believed by the community as something that really happened. This causes procotan porridge not only to be seen as something profane, namely the form of *jenang* and also bananas, but as something sacred in which there are hopes and prayers that are believed by the community.

Whereas if it refers to the views of Durkheim (2011), the presentation of procotan porridge in the tradition of pregnancy in the Javanese community is a collective or social symbol of the Javanese community which has a function as an adhesive and the survival of the Javanese people themselves. This can be seen when the presentation of procotan porridge is considered as an adhesive for the Javanese community, that is, when distributing it to neighbors, it will strengthen family

relationships in that community. The symbol of procotan porridge basically does not only mean serving ordinary food but contains a hope and prayer for the smooth birth of the baby conceived by the mother. So that the continuity of society and these symbols can be maintained, the community treats various prohibitions to achieve this goal. The prohibition can be seen from.

By maintaining the enforcement of the ban means maintaining the continuity of the symbol of serving procotan porridge. Furthermore, by maintaining the continuity of the symbol of serving procotan porridge, it has the meaning of maintaining the integrity and sustainability of the Javanese people themselves. Therefore, the sanctity of serving procotan porridge during nine months of pregnancy is basically a statement about loyalty to the symbol (totem) that was made by none other than the Javanese people themselves. whereas if you refer to the views of Eliade (2002) and Durkheim (2011) above, then there are two sacred dimensions which are manifested in the form of symbols serving procotan porridge in Javanese society. The first dimension is the supernatural dimension. this supernatural dimension is interpreted as a magical power which is believed to originate from the presentation of procotan porridge. this supernatural dimension is believed by the community and will affect the survival of society as a whole. The second dimension is the social dimension which can be seen from the self-identity of the Javanese which is also symbolically manifested in the symbol of serving the procotan porridge. This self-identity is seen from the meaning of the procotan porridge symbol which means mak procot or easy. In addition, the distribution of procotan porridge to neighbors has a social dimension where fellow humans must share and get along in social life. Thus the symbol of serving procotan porridge is a vessel from the sacred side. the sacred procotan porridge is basically to maintain the continuity and sustainability of this culture. Until now there are several traditional Javanese people who maintain the continuity of this procotan porridge because this culture has become one of the identities in the cultural series during pregnancy. as a sacred symbol that has supernatural powers, procotan porridge becomes a foundation in solving various problems. This can be seen from the phenomenon in society when a baby is nine months old in the womb and it is time to be born but has not yet been born, procotan porridge must be made which is distributed to neighbors so that it is born quickly. On the other hand, if procotan porridge is not served immediately, it is believed that the baby will not be born quickly.

Apart from being considered something sacred, procotan porridge is also considered something profane. Referring to Durkheim's definition of something profane, in this case procotan porridge becomes something profane can be seen from the existence of individuals or communities who can violate or disobey to make procotan porridge when pregnant with the second, third, and so on.

CONCLUSION

Culture is a product produced by society. As long as society exists, culture will still exist if it is preserved. Javanese society is a society that is still thick with its customs, traditions and culture. Every process of human life towards the unique culture that accompanies it. One of the staunya is the culture of serving procotan porridge in the tradition of pregnancy. Food, one of which is porridge, in society is not only something to eat and suppress hunger. However, it has certain meanings and symbols that are stored and want to be conveyed in it. Procotan porridge is porridge that is made when the pregnancy enters the age of nine months. This procotan porridge in society has a

meaning as a symbol, a wish, and a prayer so that the baby in the mother's womb can be born easily and smoothly. According to Durkheim, culture is no doubt like religion which has its sacred and profane sides. The sacredness of this procotan porridge can be seen from the hopes and prayers that are believed by the community as part of the tradition in facilitating births. Apart from that, there are also certain rules at the time of its manufacture, namely that the porridge is made to coincide with the mother's birth weton. This porridge during the first pregnancy is highly required or recommended to make it so that the baby can be born easily. Besides that, procotan porridge is also something that is profane where porridge is only seen as a food consisting of jenang and also bananas. Making procotan porridge in the second, third pregnancies and should also start turning into a profane thing where they can not comply with making procotan porridge when the gestational age enters nine months.

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