

THE BLESSING OF UMKM WILL BE “WAR TAKJIL” AND BECOME A SYMBOL OF TOLERANCE IN RAMADAN CULTURE

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ABSTRAK

UMKM akan adanya “war takjil” dibulan Ramadhan. Berdasarkan analisis kajian literature dan wawancara, kajian ini memberikan pencerahan dampak positif yang diberikan dari war takjil dibulan ramadhan. Kajian ini mengungkapkkan bahwa dalam kegiatan war takjil atau kompetisi untuk mendapatkan takjil antara muslim dan non muslim tidak hanya merupakan salah satu kegiatan memeriahkan ramadhan, namun juga salah satu cara menjaga toleransi antar umat beragama. Hasilnya menunjukkan para pedagang UMKM merasakan keuntungan serta cerita unik ketika berjualan takjil yang dimana pembelinya tidak hanya kalangan umat islam saja akan tetapi dari lintas agama. Dalam war takjil ini terdapat keseruan yang salahsatunya adalah ekspresi panic dari calon pembeli ketika makanan favoritnya hampir ludes hingga yang bersangkutan nekat menerobos antiran. Secara keseluruhan temuan kajian inimenggaris bawah bahwa momen ini juga menjadi ajang untuk bercanda dan bersenang- senang bersama. Persaingan dalam berburu takjil bukan berarti bermusuhan, justru memupuk saling menghargai antar umat beragama, dan menjadi salah satu ajang untuk mempererat tali persaudaran.

Kata Kunci: Ramadhan; Toleransi; UMKM; War takjil

ABSTRACT

This article discusses the blessings of UMKM on the existence of "war takjil" in the month of Ramadan. Based on the analysis of literature review and interviews, this study sheds light on the positive impact of war takjil in the month of Ramadan. This study reveals that in war takjil activities or competition to get takjil between Muslims and non-Muslims is not only one of the activities to enliven Ramadan, but also one way to maintain tolerance between religious communities. The results show that UMKM traders feel the benefits and unique stories when selling takjil where the buyers are not only Muslims but from across religions. In this takjil war, there is excitement, one of which is the panic expression of potential buyers when their favorite food is almost sold out so that the person concerned is desperate to break through the queue. Overall, the findings of this study underline that this moment is also a place to joke and have fun together. Competition in takjil hunting does not mean hostility, instead it fosters mutual respect between religious communities, and becomes one of the events to strengthen the bond of brotherhood.

Keywords: Ramadhan; Tolerance; UMKM; War takjil

A. INTRODUCTION

The sweetness of the holy month of Ramadan, the streets of various cities in Indonesia are filled with the hustle and bustle of activities that depict religious nuances and social cohesion. One such event is “War Takjil”, a culture that has become a symbol of tolerance and harmony in Indonesia's Ramadan culture. War Takjil is a practice where Muslim traders and volunteers organize small food and drinks known as takjil to be allocated for free to Muslims breaking their fast. This culture not only fulfills the need for energy after a long day of fasting

but also serves as a medium for those who want to share their sustenance and feel a sense of togetherness with others.

One of the things that makes war takjil so amazing is the diversity of cultures and religions involved. Although the tradition is rooted in Islamic religious practice, war takjil is free for everyone regardless of religion, ethnicity, or social background. In places where war takjil is held, we can see Muslims, Christians, Hindus, Buddhists, and even those with no particular religious belief, sharing and interacting peacefully. Tolerance is the key to maintaining the continuity of war takjil. Although there may be differences in beliefs among the participants, the enthusiasm to respect and support each other always dominates. In the midst of social situations that are often colored by divisions and disputes, war takjil is a clear example of how people can coexist harmoniously despite diversity.

Besides being a symbol of tolerance, war takjil also symbolizes the essence of Ramadan as a month of sacrifice and generosity. The participants not only shared food and drinks but also smiles, stories, and warmth of affection. It is a time when the values of solidarity and empathy are upheld and war takjil is the perfect vehicle to put these values into action. The high interest in hunting for various kinds of snacks to break the fast during war takjil is a huge business capability for UMKM to grow further. This Ramadan moment is enlivened by various social media uploads about war takjil carried out by non-Muslims and Muslims in the country. Based on the explanation above, researchers are interested in understanding the description of the perceptions of UMKM actors towards war takjil and the impact of war takjil on UMKM.

B. METHOD

The research design is organized in such a way that researchers can get answers to research questions. (Setiadi, 2013). This study uses a qualitative descriptive research design. The research method/approach used in this research is a qualitative approach. Qualitative research is research that encourages quality or the most important thing about the nature of an item or object (Sukmadinata, 2011). The most important thing about an item or service in the form of an event / phenomenon / social phenomenon is the meaning behind the event which can be used as a valuable lesson for the development of a theoretical design. The characteristics of the respondents in this study were 4 participants who participated in this study. The age of participants who participated in the study ranged from 30-40 years.

C. RESULTS AND DISCUSSION

The definition of UMKM differs from one country to another and also differs from the definitions made by various world institutions. There is no agreement on the definition of UMKM. Generally, UMKM are defined based on criteria and characteristics that can be in the form of the amount of labor used, the amount of capital and turnover of the activities produced, and can also be defined based on UMKM characteristics, such as business scale, technology used, organization and management, market orientation, and so on (Hanim, 2018). This research is a qualitative description research that aims to determine the description of the perceptions of UMKM actors towards war takjil and the impact of war takjil on UMKM. Therefore, to find out how the perceptions of UMKM actors towards war takjil and the impact of war takjil on UMKM during the month of Ramadan, researchers carried out an analysis in accordance with the stages described in the previous chapter. The general results of interviews that researchers have encountered can be described as follows.

Perceptions Of MSME Actors Towards War Takjil

After conducting a study of the information sourced by the four participants interviewed, all participants were of the same mind, so that the existence of war takjil, in addition to increasing sales, also made tolerance between religious communities closer. The following is the expression of the interview participants:

“Alhamdulillah Kak, with this takjil war I feel that not only Muslims are eager to find iftar menus but people of other religions are also eager but they start shopping from 15:30, earlier.” (P1) “Yes, I know kak. The war takjil news. I thought it was only in Jakarta. It turns out that I myself also experienced it. There was yesterday nonis ordered a lot of cakes that I made, he said he wanted to go first while it was still warm and his rivals were still at home” (P2) “As a seller, I just like the inter-religious takjil war. So my merchandise sells quickly and I can also go home and break the fast with my family” (P3) “It's good sis, war takjil can also be bought by people of other religions, but they get off early. So what they get is still good and warm. Sometimes there are also non-believers who eat on the spot. It's fun, all religions celebrate the month of Ramadan” (P4).

This proves that war takjil has enlivened the month of Ramadan and maintained harmony and tolerance between religious communities.

Impact of War takjil on MSMEs

As for the results of the opinions of the four participants about the impact of war takjil on MSMEs, it was found that participants felt that with the existence of war takjil during the month of Ramadan, namely the sales turnover increased and sold well. The following are the results of interviews from the four participants: “Of course my sales run out quickly and I can go home faster” (P1) “At the beginning of the fasting month, I only made 50 pcs of fried food, and it took a long time to finish, and there was even some leftover. Since the existence of this war takjil, I have slowly increased the stock and thank God it sells well. income has also increased because of this war takjil.” (P2) “I'm happy, sis. War takjil has made my cake business sell well. There are even consumers who order a lot for breaking the fast together. It's really very beneficial for small traders” (P3) “In the middle of the fast, many people from other religions besides Islam started to buy. The turnover of capital is so fast, and thank God, there is a lot of profit. Not bad for Eid.” (P4). Thus, war takjil has a positive impact on MSMEs who trade during the holy month of Ramadan and the bond of mutual respect between religious communities is also getting closer.

D. CONCLUSION

In this way, War Takjil is not just a cultural practice, but also a celebration of universal human values. Behind the simple dishes served, there are stories of interfaith friendship, selfless kindness, and togetherness in diversity. In a broader context, War Takjil reminds us that in a life full of differences, tolerance and harmony are key to creating a peaceful and inclusive society. From the writing of the article mentioned, it can be suggested that the government can support the growth of UMKM actors by providing assistance for small businesses and allocating a wider place to make it easier for umkm actors to trade. And it is hoped that the attitude of tolerance between religious communities will not only occur in the month of Ramadan but will always be maintained in the usual months.

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