

The Sedekah Bumi Tradition as an Effort to Improve Local Wisdom Education for Generations of the Nation

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Abstract: The implementation of earth alms is a culture that is carried out from generation to generation by the people of Indonesia, especially on the island of Java as a form of gratitude for the gift of the earth's produce by God. The purpose of this study is to describe and analyze the earth alms tradition associated with character education in the form of moral values contained in the implementation of the tradition. This study uses a descriptive qualitative method with a literature study approach. The findings and results of this study indicate that culture is a strong solution to the demoralization that occurs in the nation's generation. This is stated in the values contained in the implementation of the earth alms tradition which includes social, religious, economic and other aspects.

Abstrak: Pelaksanaan sedekah bumi merupakan budaya yang dilaksanakan secara turun-menurun oleh masyarakat Indonesia khususnya di Pulau Jawa sebagai wujud syukur atas karunia berupa hasil bumi oleh Tuhan. Tujuan penelitian ini mendeskripsikan serta menganalisis tradisi sedekah bumi yang dikaitkan dengan pendidikan karakter berupa nilai moral yang terkandung dalam pelaksanaan tradisi. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi literatur. Temuan dan hasil penelitian ini menunjukkan bahwa budaya sebagai solusi yang kuat atas demoralisasi yang terjadi pada generasi bangsa. Hal tersebut tertuang dalam nilai-nilai yang terkandung dalam pelaksanaan tradisi sedekah bumi yang memuat aspek sosial, agama, ekonomi dan lainnya.

INTRODUCTION

The flow of globalization that occurs in all parts of the world also influences the character of society in everyday life. Globalization continues to move with endless updates to accommodate the dynamic needs of human life within the scope of the world community. The entry of increasingly modern technology aims to facilitate the mobilization of people and their work and can accelerate the flow of globalization which affects all vital sectors in life. Globalization has a positive impact on community mobilization but also has a negative impact by shifting noble



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values and culture that have developed for a long time and shaped the character of the nation. Globalization raises various challenges and problems in the field of Indonesian culture, namely the loss of a tradition, the erosion of cultural values, the loss of the nature of mutual cooperation and kinship. These negative impacts arise because globalization forms an individualistic society, thereby eliminating the character that has been formed for a long time. In Law no. 17 of 2007 concerning the 2005-2025 National Long-Term Development Plan (Omer, 2015), states to implement a society that has character, morality, ethics and culture in accordance with the philosophy of Pancasila. To realize these ideals, namely by strengthening character education and national identity that has been formed for a long time.

Lately, issues of culture and national character have often been highlighted which have become a concern for the wider community. Especially the nation's generation who have forgotten the culture and character of their nation as a result of not being ready for the currents of globalization which have changed all aspects of their lives. Character education needs to be carried out as the development of the ability of the nation's generation to implement good behavior such as living beings who believe in God Almighty and hold responsibility as leaders in the world (Ramdhani, 2014). According to Tilaar (Rakhmat, 2013), culture and education cannot be separated because culture forms the basis of the educational process in accordance with the cultural character formed. The mental revolutionary ideas from Sukarno to Joko Widodo should become a movement to produce Indonesian people who are synergistic, have integrity, have a spirit of mutual cooperation and work hard (Asrori, 2016). Character education that is in accordance with local culture can be understood as something that must be learned and passed down from generation to generation. Thus, the task of education is to

be able to pass on culture and assist the community in determining social roles. In the past, the Indonesian nation was known as a nation that was friendly, polite, wise and respected differences but now it's the other way around. This is when there are often horizontal conflicts that occur everywhere only for personal and group interests. Thus, character education needs to be carried out and revitalized again in order to improve the character and moral degradation of the nation's generation in this era of globalization. Globalization has resulted in the cultural liberalization of each nation so that with character education it is hoped that it can become a generation of nations that have characters in accordance with the nation's norms so that they do not deviate from cultures that are not in harmony with the life of the nation.

The dynamics of the Indonesian nation are noted to have many diverse cultures and traditions that reflect tribes or ethnicities that have a distinctive identity between one culture and another as a form of cultural diversity in Indonesia (Ihsan, 2019). There is a cultural celebration that continues to be carried out from generation to generation, namely the Alms of the Earth which is carried out in the area of Java Island. The implementation of Sedekah Bumi has social, religious and other values that can be learned and implemented in the lives of generations of people in the midst of globalization. This tradition is carried out as a form of expression of gratitude for the abundance and sustenance that has been bestowed through agricultural crops such as rice, corn and others. The legacy of the Sedekah Bumi tradition can be a vehicle for culture-based character education that instills the nation's moral values. According to Pambudi (Pambudi, 2014), tradition is a reflection formed on human life that has been in the process for quite a long time and has been passed down from generation to generation. Each tradition always contains

aspects of moral values that are different from other traditions. The Earth Alms Tradition has moral meanings and values such as teaching to help each other, work together in goodness and every human being must always remember Allah.

The implementation of the alms-earth tradition is still celebrated by Indonesian people, especially in the Java region, as a form of gratitude for the harvest of the earth that has been bestowed in a village. In the perspective of researchers, the tradition of almsgiving is a culture that must be preserved and maintained together as a plurality of cultures in Indonesia and the tradition of almsgiving as an effort as a means of character education, especially for generations of people who have experienced moral degradation in the era of globalization. From these perspectives, researchers are interested in comprehensively researching culture-based character education with one example of tradition, namely Sedekah Bumi.

METHODS

This study entitled *The Earth Alms Tradition as an Effort to Improve Character Education for Generations of the Nation* uses a descriptive qualitative research method with a literature study approach. The use of descriptive qualitative methods aims to describe, study and explain a phenomenon discussed, namely the tradition of sedekah bumi in relation to character education so that it can be interpreted in the form of words. Qualitative research can be used to reveal an ongoing phenomenon in order to understand the current problem by describing it well in the form of data, images, words and language. In the data collection process, researchers used a literature study approach based on sources from books, journal articles and others. The literature study approach is intended to reveal theories and seek and gather concrete data with research problems. According to Creswell, literature studies can describe theories and research results that are currently needed through sources such as

articles, books and documents related to research topics. (Creswell, 2015) and character education. The results of a literature study can help explain and detail the problems to be studied and analyze the background that occurs in the problem.

RESULTS AND DISCUSSION

Sedekah Bumi Part Of Tradition

The presence of Islam in Indonesia broadcasts in a peaceful way without any confrontational response from the indigenous population who have lived. This is different from other countries such as India which experienced violence over the coming of Islam. The presence of Indonesian Islam is in direct contact with local local culture and traditions that have long colored the lives of Indonesian people. this event gave a distinctive style to the development of Islam in Indonesia with accommodative Islam and inclusive Islam, this was stated in Clifford Geertz's theory of local culture (Hasan, 2018). Cultural influences are very attached to the lives of Indonesian people with many traditions found in society. This happens because of cultural inheritance between generations so that culture remains sustainable until the next generation. According to Geertz (Rodin, 2013), there are two dominant things that affect the lives of Indonesian people, namely the elaboration between religion and local culture. This affects the social dynamics that are formed and can be classified into three groups, namely the santri, priyayi and abangan. This group stated that the influence of local religion and culture is very attached to the traditions that exist in Indonesia. The santri are the result of the implementation of the domination of religious life while the priyayi and abangan are the result of the implementation of the thick local culture so that this classification forms the social dynamics of Indonesian society that are religious but do not forget the influence of local culture which has been inherited and maintained from generation to generation by the ancestor.



Figure 1. Implementation of the Earth Alms Tradition

Source: Infopublic.id

Celebration of Earth Alms is a tradition that is carried out every year with the aim of expressing human gratitude to God for the gift of abundant crops. This tradition is mostly carried out on the island of Java with various differences in its implementation. The meaning of the word contained in alms is voluntary giving which is not specified in terms of nominal value or the object donated (Wati, 2013). According to Thoriqui, almsgiving is a Javanese culture that continues to be inherited and carried out routinely each and is generally carried out by agrarian communities (Huda, 2017). It is believed that this tradition needs to be carried out because people grow crops on earth using soil as a medium and harvest crops so that there is a tradition as an expression of gratitude and gratitude to God Almighty.

The implementation of the Earth Alms Tradition contains calculations that have been passed down from generation to generation and should not be carried out haphazardly. One example of the implementation of earth alms in Kutabima Village, Cilacap Regency is carried out in the month of Sura. This was determined because during the period of Prophet Noah as there was a big flash flood then receded and a new life began. Oral history that develops in society, the month of Sura is the month when flood water recedes and is interpreted by the community as the start of a new life or civilization on earth (Hidayatulloh, 2015). In the tradition of the Cilacap people, the implementation of almsgiving does not just determine the day, even in the month of Sura. Tuesday Kliwon or Friday Kliwon is the day determined by the community through customary meetings so that a date for the

implementation of almsgiving can be agreed upon. Friday Kliwon is often used as a reference in the implementation of earth alms and Tuesday Kliwon is used as an alternative. Friday in weton which is believed by the Javanese people is the day that is sacred or it can be said to be the king of other days, while Kliwon is the king of the market or weton count for Javanese people such as Legi, Pahing, Pon, Wage and Kliwon.

Sedekah Bumi Tradition Moral Values

The moral condition of the nation's generation is currently experiencing degradation due to unpreparedness in facing globalization and foreign cultures which are very rapidly entering the lives of Indonesian people. Moral values are basic in character building because they are the foundation for strengthening national identity. The acculturation process is carried out through education but in the learning process it is not only conveying knowledge but must be oriented towards moral values (Sugara & Perdana, 2021). In a cultural inheritance there are three main elements that need to be considered so that cultural inheritance can be carried out from generation to generation. First, what elements are inherited, such as customs, cultural values and the local community's way of life. Second, the process of transfer or transmission such as imitation, identification and socialization. Then the third is the way of transmission in the form of role and guidance carried out by predecessors or parents to pass on a community culture (Tilaar, 1999). This cultural inheritance needs to be done so that the traditional assets owned by each community will not disappear along with the times that affect several aspects of life. For example, the arts of Ludruk and Wayang, which are now very rarely found in the public space, so that they experience cultural suspended animation. On the other hand, information technology that is developing rapidly and is sophisticated is a priority for the community to use because it has many choices of various entertainment media compared to traditional art. Even though traditional art is a national treasure that has

become a witness in the civilization of local Indonesian people.



Source: *Tagar.id*

Figure 2. Ketoprak Performing Arts

Celebration of Earth Alms is not just a traditional ceremony that is casually carried out but has moral values that can be emulated, especially for generations of the Indonesian nation. According to Kroeber and Kluckhohn, community culture is a pattern that has values, ideas and symbolic systems that shape character and become a medium for building community character (Prasasti, 2020). So that in each existing culture there are values contained that can be learned or implemented in a real way. There are several values that can be learned and implemented in the implementation of almsgiving, including, first, the attitude of mutual cooperation by the community during the preparation of the event until after the ceremony. In the implementation of the Sedekah Bumi tradition, each community contributes voluntarily or in agreements that have been made for the continuation of the event. Then make dishes like local specialties and make other creations in the form of agricultural products called *ogoh-ogoh*. Second, the divine value, the community carries out the tradition of giving alms to the earth as an expression of gratitude for the crops that have been bestowed by God Almighty. In the earth alms tradition, they usually do the recitation before doing the earth alms tradition. The community believes in carrying out the almsgiving earth tradition because it is considered that the earth or land has become an intermediary for the sustenance of the crops by God Almighty so that with the intention and purpose of not deviating from monotheism. Third, social value, this third value is an important value for the nation's

generation because in globalization circles society tends to be formed individually through community traditions formed with a high social spirit because they interact with each other in preparation for and after the event. Fourth, artistic value, in the implementation of almsgiving there are art performances shown to the public as a form of preserving Javanese art for generations of nations such as puppet shows, cultural carnivals, *ketoprak* performances and local local arts. Fifth, the attitude of nationalism, following or seeing the tradition of alms giving rise to an attitude of nationalism that is proud of the culture that is owned by Indonesia which is plural.

In emulating the tradition of almsgiving, there is an important thing, namely the value of natural preservation. The earth alms tradition is intended to manifest gratitude for the bounty bestowed from the earth's crops. This means that the community must continue to preserve nature for the balance of nature and pass it on to future generations. Along with the development of the times, the need for life will increase and lately it has often happened that natural areas have been used as capitalism practices to meet the needs of the upper middle class economy. The incident of one of the indigenous peoples in Java, namely the Samin people, defended their territory from the construction of a cement factory. Samin people generally work as farmers and want to save and preserve the nature that has long been become a source of livelihood for people's lives (Asyari et al., 2021). From this, in the future it is possible that the tradition of giving alms to the earth will disappear if the community does not pay attention to and preserve nature because it has been built concrete for the economic interests of the elite. Thus, the community and generations must have a commitment and have a spirit of nationalism towards the local culture that is owned as a form of compound wealth in Indonesia.

Character Education through Culture

Character is an important component in the life of the nation and state because it can reflect the identity of a country in global life. Good character can be

seen from the relationship between humans and God, nature and society. According to Zubaedi (Zubaedi, 2011), character is divided into three parts which are always related to other components, namely moral feeling, moral knowing, moral behavior . Culture will be in continuous contact if culture is in a system that lives in people's lives. Culture that meets with social systems and personal systems will form an open institutional culture. This open culture is the main key in the internalization and socialization of culture in people's lives. One way to maintain culture so that it becomes a medium that has values and norms is by means of an inclusive culture-based educational method. According to Parsons, inclusive culture-based education is a learning method that combines an open culture. Cultural balance is not only caused by the process of learning and socialization, but culture also has the ability to control, correct and maintain other social systems. Thus, Parsons' view of culture-based education becomes an educational innovation based on values and norms in the midst of globalization dynamics that affect all sectors, one of which is local culture (Syawaludin, 2014).

During an era like this, the issue of character education has become an endless issue discussed in the world of education which is progressing with time. Character education becomes a basic component in the learning process before entering the subject. If a student has good knowledge but is not matched by good character then that knowledge will be in vain. Character education is important because in the future it will determine improvements or setbacks if character education does not have good implications. According to Tilaar (Sulhan, 2018), Indonesia's current condition is in an era of social transformation facing the modern era and globalization. Character education is an important capital to maintain the stability of the nation, especially the nation's generation that inherits moral values. Currently, the nation's generation is experiencing demoralization, as seen from the many actions that should not be carried out by an educated person, such as acts of violence, sexual harassment, bullying and others. This is a problem that should be

minimized as soon as possible so that it does not become a latent culture that could arise at any time.



Source: GresikNews.com

Figure 3. The Social Value of the Earth Alms Tradition

Character education is not only carried out and obtained from educational classrooms. There are still many other activities that can be used as character education that absorbs moral values from these activities, one of which is local culture. Culture-based character education will mean that culture must be studied and transformed to the next generations because culture is a national identity that must be learned and passed on as a whole. According to Yunus, culture has five main problems related to human dynamics, including life, time, work, human-human relations and the nature of the relationship with the existing environment (Prasasti, 2020). Based on these five main issues, the almsgiving earth tradition covers the main issues of culture in human life. Thus, in carrying out the almsgiving tradition, an attitude of mutual cooperation, gratitude and always remembering God Almighty for the blessings of the earth's products that are bestowed upon the community can be reflected.

Basically character education boils down to moral values. To learn or get moral values from an event does not only come from formal education but through local culture which is still preserved and carried out today. The almsgiving earth tradition emphasizes the value of the relationship between human life and God and other human beings. The connection between human relations with nature and God becomes sacred because if it is not implemented properly then humans will reap disaster (Wagiran, 2012). Therefore, the view of life of the Javanese people is that human life in the natural world is only a

temporary haven. According to Javanese ancestors, humans live in the world only temporarily or just drink if in Javanese, namely *urip mung mampir ngombe*.

CONCLUSION

The Sedekah Bumi tradition has comprehensive moral values related to character education which is currently being echoed to form the golden generation of the Indonesian nation. In general, the almsgiving earth tradition teaches the relationship between humans and humans and humans and God. This is reflected in the attitude of mutual cooperation in preparing events and other things. then the relationship between humans and God can be seen from the purpose of carrying out alms of the earth as an expression of gratitude for the produce of the earth that is gifted by God. Culture-based character education will provide an optimal strategic role to shape the character of the nation's generation if it is accompanied by good implementation and awareness of the importance of culture for the continuation of Indonesia's plural wealth. This is the responsibility of all elements in the life of Indonesian society, especially educational institutions as the forefront that determines the direction of education can have responsibility and regulations related to culture can be implemented to the fullest.

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