

The Dynamics of the Earth Alms Tradition in Patat Village Waringinkurung Village, Cimanggu District, Pandeglang Regency, Banten in 2001-2018

Tirta Jaya Lukmana^{1*}, TB. Umar Syarif Hadiwibowo², Eko Ribawati³

^{1,2,3}History Education, Faculty of Teacher Training and Education, Sultan Ageng Tirtayasa University, Indonesia

*correspondence email: 2288160048@untirta.ac.id

Received 20 August 2023; Received in revised form 29 September 2023; Accepted 2 October 2023

Abstrak

Penelitian ini bertujuan untuk menjelaskan dinamika sejarah tradisi sedekah di Desa Patat Desa Waringinkurung. Penelitian ini menggunakan pendekatan sejarah dengan jenis penelitian deskriptif. Pengumpulan data dilakukan dengan observasi, wawancara dan studi pustaka. Teori yang digunakan adalah teori interaksi simbolik. Menurut Blumer, dalam penelitian ini makna simbolik yang terkandung dalam tradisi Sedekah Bumi adalah komunikasi atau interaksi antara manusia dengan dewa-dewanya. Kemudian teori fungsionalisme struktural oleh Talcot Parson, dijadikan acuan dalam melihat perubahan fungsi dan hubungan antar manusia dalam menjaga dan memelihara pelaksanaan upacara sedekah bumi. Temuan yang diperoleh dari observasi wawancara dengan masyarakat Kampung Patat adalah sedekah merupakan tradisi turun temurun yang dilakukan masyarakat Patat sebagai wujud rasa syukur masyarakat khususnya masyarakat petani karena telah diberikan rezeki dan nikmat oleh Allah SWT. Tradisi sedekah bumi ini rutin dilaksanakan setiap tujuh tahun sekali, namun dalam perkembangannya terjadi beberapa perubahan, misalnya saja adanya perubahan rangkaian doa. Pada zaman nenek moyang dahulu, doa atau pemujaan dipersembahkan kepada Dewi Sri sebagai dewi padi.

Kata Kunci: sedekah bumi, tradisi, desa patat.

Abstract

This study aims to explain the historical dynamics of the almsgiving tradition in Patat village, Waringinkurung village. This study uses a historical approach with a descriptive research type. Data collection was carried out by observation, interviews and literature studies. The theory used is symbolic interaction theory. According to Blumer, in this study the symbolic meaning contained in the Sedekah Bumi tradition is communication or interaction between humans and their gods. Then the theory of structural functionalism by Talcot Parson, is used as a reference in seeing changes in functions and relations between people in maintaining and maintaining the implementation of the earth's alms ceremony. The findings obtained from interview observations with the people of Kampung Patat are that almsgiving is a hereditary tradition carried out by the Patat community as a form of gratitude for the community, especially the farming community, for having been given sustenance and favors by Allah SWT. The earth alms tradition is routinely carried out once every seven years, but in its development several changes have occurred, for example there is a change in the series of prayers. In ancient ancestral times, prayers or worship were dedicated to Dewi Sri as the goddess of rice.

Keywords: earth alms, tradition, patat village.

INTRODUCTION

Earth alms are generally done once a year, namely at the beginning of the month of Muharam or Shura. According to Abdurahman (2011) In general, the earth

alms tradition is an activity to provide abundant food offerings but not only a necessity but at the same time also the earth alms tradition is an attraction for residents to attend the event. According

to Abimanyu (2013) explained that earth alms (nyadran) is one type of community tradition in the form of the result of conventions or agreements with the community to unite native Javanese culture with the values taught in Islam. Waringinkurung Village is one of the villages located in the southern part of Banten Province, directly adjacent to the Ujung Kulon National Park area (Abdurahman, 2011).

The majority of Waringinkurung villagers consist of Javanese and Sundanese. This village has three villages namely Village Patat, Village Ciundil, and Village Polos Earth alms are generally done once a year, namely at the beginning of the month of Muharam or Shura. According to Abdurahman (2011) In general, the earth alms tradition is an activity to provide abundant food offerings but not only a necessity but at the same time also the earth alms tradition is an attraction for residents to attend the event. According to Abimanyu (2013) explained that earth alms (nyadran) is one type of community tradition in the form of the result of conventions or agreements with the community to unite native Javanese culture with the values taught in Islam (Jones, 2016).

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consist of Javanese and Sundanese. This village has three villages namely Village Patat, Village Ciundil, and Village Polos. Regarding the origin of it called Waringinkurung Village because there is a very large banyan tree that is believed by local residents to make the village 'cold' in the sense of peace for residents living in the village. The majority of Waringinkurung Village does farming, gardening and livestock work. Agrarian societies have distinctive cultural wisdom that continues to be practiced from generation to generation (Ritzer, 2011). They are a society that deeply understands what their ancestors believed and passed on from generation to generation and upholds a culture that they believe in for its sanctity and nobility (Geertz, 1985).

The implementation of earth alms has an important meaning for the community that carries it out because it contains many noble cultural values. Likewise with the people of Patat Village, Waringinkurung Village, where the community still carries out the tradition of earth alms and also the Prah prahan tradition. Until now, it is still carried out for generations and the community has hope that these ceremonies and traditions bring salvation. The selamatan ceremony can also be said to be a ceremony of sacrifice of energy, material and time. Selamatan itself aims to create conditions that are safe, prosperous and avoid

interference from human and spirit crimes (Prasetyono, 2022).

From the explanation above, it is interesting to study more deeply by seeing that until now it is still maintained and carried out the tradition of earth alms in Patat Hilir Village, Waringinkurung Village, Cimanggu District. This research was conducted to determine the dynamics of the Earth Alms tradition in Patat Hilir Village, Waringinkurung Village, Cimanggu District, where the majority of the population works as farmers who depend on agricultural products (Koentjaraningrat, 2015).

In addition, this study will describe the existence and development of the Earth Alms tradition in Patat Village, Waringinkurung Village. It is hoped that with this research readers will get education about the history of meaning and value in the earth alms tradition and can participate in criticizing the cultural changes that occur in the earth alms tradition and prah-prahan in the modern era today studied (Sjamsuddin, 2019). That way the method can be interpreted as a series of processes as a whole systematic way of conducting a study.

METHOD

This research uses historical research methods or historical methods. The historical method is a process of studying, explaining, and critically analyzing records and events that occurred in the past. The

research method according to Helius Sjamsuddin has four stages, namely heuristics, criticism, interpretation and historiography. Heuristics are a way of gathering historical sources. The source (also called historical data) collected must be in accordance with the type of history to be written.

As the second step of Langlois and Seignobos' book is the so-called "Operations analytiques; analytical operations; criticism" that historians must display documents after they are from the archives (Sjamsuddin, 2019). Criticism is divided into two, namely external criticism and internal criticism (Daliman, 2015).

Interpretation or interpretation is often referred to as the culprit of subjectivity. The statement is partly true and partly incorrect. True, because without the interpretation of historians, data can not speak. An honest historian will list the data and information from which the data was obtained. Others can look back and reinterpret. That is why, the subjectivity of historical writing is recognized, but to be avoided. Interpretation consists of two kinds, namely analysis and synthesis. Analysis means to elaborate while synthesis means to unite. In historical writing, the form of writing (historiography) is a presentation, presentation, presentation or appearance (exposition) that arrives and is read by readers or observers of history (Soekanto,

2013). At least, simultaneously three forms of basic writing techniques are used as a vehicle, namely description, narrative and analysis (Sjamsuddin, 2019).

RESULTS AND DISCUSSION

Symbolic Meaning of Traditions and Belief Systems in Earth Alms in Patat Hilir Village, Waringinkurung Village, Cimanggu District, Pandeglang Regency, Banten in 2001-2018

The tradition of earth alms is interpreted as a binding between humans as servants, nature as a place on which humans depend on life, and God as the highest honor. Tradition as one of the seven elements of culture is so important its position in society that plays a role in interpreting the values and norms of its society. In fact, tradition becomes a manifestation of the locality value of a society that also reflects the social system of the community itself. Thus, until now there are many people who firmly believe in traditional traditions as sacred in the form of community obedience. Tradition is etymologically defined as a bond between the past and the present which includes systems of knowledge, beliefs and practices that are transferred from one generation to the next continuously. While tradition is terminologically interpreted as something that is practiced, embodied and believed which includes the results of human, beliefs and patterns of thinking, forms of social, technological, or natural

relations as objects in the process of movement. The important thing about a tradition is how the process of passing down the tradition from generation to generation so that it is not lost to time (Hasan, 2021).

The tradition of earth alms is a form of traditional ceremony carried out by the people of Indonesia whose understanding is to give crops by humans to nature. Earth alms became a hereditary inheritance from the predecessors and ancestors of a society. In general, what most people know, earth alms does come from Java. However, today the tradition of earth alms has spread throughout the archipelago. No one has been found to state exactly when the earth alms tradition began to be carried out, because of the lack of written sources that provide extensive information about earth alms. The tradition of earth alms is generally carried out by residents who work as farmers, as well as fishermen who depend on themselves and their families for their livelihoods from crops (Firmansyah, 2022). The tradition of earth alms is a form of traditional ceremony carried out by the people of Indonesia whose understanding is to give crops by humans to nature. Earth alms became a hereditary inheritance from the predecessors and ancestors of a society. In general, what most people know, earth alms does come from Java. However, today the tradition of earth alms has spread throughout the

archipelago. No one has been found to state exactly when the earth alms tradition began to be carried out, because of the lack of written sources that provide extensive information about earth alms. The tradition of earth alms is generally carried out by residents who work as farmers, as well as fishermen who depend on themselves and their families for their livelihoods from crops (Firmansyah, 2022).

Not only carried out in Java, earth alms ceremonies are also carried out by people in Banten, especially in agrarian areas. One of the areas in Banten that conducts earth alms ceremonies is Patat Village located in Waringinkurung Village, Cimanggu District. The majority of Waringinkurung villagers come from Javanese and Sundanese descent. In general, the tradition of earth alms is carried out once a year, but it is different from Village Patat which carries out once every seven years (Sztompka, 2017).

The tradition of earth alms is not only a form of celebration or traditional ceremony that is routinely carried out. However, the tradition of earth alms has a hidden meaning behind it, where the meaning is understood and believed by the perpetrator community. Man cannot extricate himself from his relationship with the surrounding natural environment. To maintain harmony and attachment to life, balance with the natural environment is needed so that people's lives become harmonious. It gave birth to various kinds

of traditions in society. Traditions that grow in a society, have symbols and meanings in every action of the community (Sutrisno, 2022).

As the theory of symbolic interaction that views the idea of the relationship and interaction of individuals with society. The main value of symbolic interaction itself is an activity that also characterizes humans, namely communication or transfer of symbols that have meaning. Seeing that understanding, if it is associated with the earth alms tradition carried out by the Patat village community, it means that the earth alms tradition is the result of interactions between individuals in a community group that has meaning as a result of symbol exchange. The interaction that is established between individuals grows and develops with the symbols they create (Bachtiar, 2006).

The symbolic meaning contained in the Earth Alms tradition is communication or interaction between humans and their gods, as an expression of gratitude to God for his sustenance and gifts, as well as a request for salvation. In the implementation of the traditional ceremony of earth alms in general, there are not many celebrations in it. At the time of the implementation of earth alms, people usually bring food to eat together and people slaughter buffaloes to distribute meat, but not for buffalo heads.

The head of the buffalo is planted in a hole (Setiadi, 2006).

Earth alms means giving alms to the earth with the intention of the welfare of the earth. The people of Patat Village believe that earth alms aims to ask for safety and protection, as well as a form of gratitude to Allah SWT, with what has been passed down to man. Residents who carry out the tradition of earth alms believe that Allah Almighty. has made the earth, with its contents, and given its care. The changing seasons have brought the rotation of the earth's cycles into balance, and the natural phenomena that come unexpectedly, all of which show the power and almighty of God. Thus, earth alms is carried out as a form of gratitude for the sustenance and favor of Allah SWT. through produce, especially a form of gratitude from farmers for their crops. Earth alms means giving alms to the earth with the intention of the welfare of the earth. The people of Patat Village believe that earth alms aims to ask for safety and protection, as well as a form of gratitude to Allah SWT. with what has been passed down to man. Residents who carry out the tradition of earth alms believe that Allah Almighty. Has made the earth, with its contents, and given its care. The changing seasons have brought the rotation of the earth's cycles into balance, and the natural phenomena that come unexpectedly, all of which show the power and almighty of God. Thus, earth alms is

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The people of Patat Village, especially the farming community, are still convinced of the benefits of carrying out the earth alms ceremony that has existed for a long time, because the earth is to offer good prayers for safety and prosperity. The people of Patat Village, especially the farming community, are still convinced of the benefits of carrying out the earth alms ceremony that has existed for a long time, because the earth is to offer good prayers for safety and prosperity.

Based on this explanation, it can be concluded that the earth alms tradition has a meaning or symbol behind every element contained in it. The tradition of earth alms has the main purpose of asking for safety and peace and a form of community gratitude for abundant fields and rice fields, as well as a request for agricultural products in the future. The tradition of earth alms in Patat Village is carried out once in a period of seven years. There are changes in its implementation, both its purpose and function. In the beginning, before the strong influence of Islam, the earth alms tradition aimed to make offerings to Dewi Sri and ask for bountiful harvests. Currently, after the strong influence of

Islam in the community of Kampung Patat in particular, the tradition of earth alms is carried out as a form of alms or setting aside some property to be distributed to other communities, and prayers or requests are offered to Allah SWT. as an expression of gratitude for the results of nature that He has given. This celebration is still held once in seven years which is held every month of Muharram. It is held in the month of Muharram because this month is the first month in the Hijri calendar. People interpret it because Allah made the month of Muharram as a month that became one of the four haram (sanctified) months. Thus, the month of Muharram as a symbol of a good time to give his alms. The timing of the earth alms in each region varies, as is the belief of the local community. In addition to the month of Muharram, there are also those who carry out the tradition of earth alms in the month of Sura, and the month of Safar. For people who carry out the month of Safar, they believe that the month is not good because they think that in that month there will be various disasters, so an alms ceremony is carried out (Tambunan, 2022).

CONCLUSION

Patat Village is one of the areas located in Waringinkurung Village, Cimanggu District, Pandeglang Regency, located in the southern part of Banten which is located close to Ujung Kulon National Park. The

people of Patat Village, the majority of whom work as farmers, believe and carry out the tradition of the earth alms ceremony. The Earth Alms tradition is one of the traditional ceremonies in Indonesia with its characteristic understanding, namely, giving produce from the community to nature. It is not known when the exact year of the earth alms tradition was first carried out, but this tradition originated from Javanese society which was passed down by ancestors in a *turto-turtun* manner.

The tradition of earth alms in Patat Village was originally intended as a worship ceremony to Nyi Pohaci Sanghyang Sri or Dewi Sri. However, now it has undergone a change where the purpose of carrying out the tradition of earth alms ceremony is no longer as worship to Nyi Pohaci Sanghyang Sri or Dewi Sri, but aims to give alms for agricultural products and as a form of public gratitude to Allah for the natural products that He has handed down. This traditional procession is carried out first, where the community gathers in the field, then the procession around the village and returns to start the ceremony, namely performing *hadorot* to the Lord Tuan Syeh Abdul Kodir, then accompanied by Rengkong art performance. The Earth Alms tradition has such an important meaning for the residents of Patat Village, especially farmers because it is one of the identities inherited by its predecessor. An expression

of gratitude to God for his sustenance and gifts, as well as a request for salvation.

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