

**THE CHARACTER VALUE OF THE *SEDEKAH BUMI* TRADITION IN
RACI VILLAGE, BATANGAN SUB-DISTRICT, PATI REGENCY**

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Article Info	Abstract The purpose of this research was to determine the character values of the Sedekah Bumi tradition in Raci Village, Batangan Sub-District, Pati Regency. This research is qualitative research with a case study type-research that will be conducted in Raci Village. The researched object is the <i>Sedekah Bumi</i> Tradition. This research uses observations, interviews, and documentation as the data collection techniques. The results of the research reveal that the <i>Sedekah Bumi</i> Tradition is held on Wednesday (<i>Rabu Wage Bulan Apit</i> of the Javanese Calendar) by conducting rituals and other events at Punden Raci, Punden Ketitang Kulon, Punden Sumur Brumbung, and Pulo Sawahan, where these places are believed to be the tombs of Mbah Danyang as an ancestor in ancient times who had cleared the village land (<i>babad alas</i> Raci Village). The character values that exist in the <i>Sedekah Bumi</i> Tradition are the values of a religious character, tolerance, discipline, love of the motherland, social care, and responsibility. The conclusion of this research is that the <i>Sedekah Bumi</i> tradition is a legacy from our ancestors that is still preserved by the next generation of the nation. The <i>Sedekah Bumi</i> tradition has six positive character values that are well taught to the people of Raci Village and elementary school-age children.
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A. Introduction

Humans are the holders of important positions that can be seen from various aspects. Because humans are able to carry out and manage activities on earth. Gratitude is something that humans can do. One of them is being grateful for the earth as a place to live in by preserving the existing cultural customs. Humans and culture are two interrelated things. Because humans are the actors in carrying out culture and culture is the target object that is run by humans.

According to the Sanskrit term, culture means *buddhayah*, the plural form of *buddhi* or reason that can be interpreted as human reasons. Agustina (2021) reveals that culture is a tradition that develops and is accepted by society and ethnic groups. Culture develops from generation to generation and is passed down through each region's ancestors. Culture can also be defined as the result of the human soul and mind harmonizing its living conditions with the region. Therefore, each region from various

regions in Indonesia has a local culture in their respective regions. The culture that exists in the human environment today should be preserved by the community, so the future generations can know the culture that once existed and the culture that was brought by their ancestors.

Indonesia is a country that is rich in cultural diversity, ethnicity, language, race, religion, and beliefs. Java Island is one of the islands in Indonesia which has a unique and distinctive culture. Javanese society is popular with variety of cultural traditions that exist and is contained in it. These traditions are the diversity of Indonesian culture. One of the traditions that exist in Indonesia, especially on the Java Island must be maintained and preserved, so it is not lost and displaced due to the development of other countries' cultures, namely the *Sedekah Bumi* Tradition. Raci Village is one of the areas on the Java Island, precisely in Batangan Sub-District, Pati Regency, Central

Java, Indonesia. Most residents of the Raci village community now still adhere to the *Sedekah Bumi* tradition. *Sedekah Bumi* is once a year tradition held by each village in the Indonesian Region, especially in the Javanese tribe. *Sedekah Bumi* tradition can also be called a traditional ceremony which is a tradition with the aim of symbolizing gratitude to Allah SWT who has provided sustenance through the earth in all forms of earth products.

Sedekah Bumi tradition in Raci Village is held on Wednesday, *Wage*, the month of *Apit* in the Javanese calendar. The implementation of the *Sedekah Bumi* tradition in Raci Village is conducted in several places of Raci village's *Punden* which is considered the tomb of *Mbah Danyang* as an ancestor in ancient times who had cleared the village land (*Babad Alas Raci Village*). Some of these places include *Punden Raci*, *Punden Ketintang Kulon*, *Punden Sumur Brumbung*, and also *Pulo Sawahan*. The tradition holds elements of advice or messages and the sacred

embodiment of gratitude for the rice harvest and milkfish harvest that has been obtained. *Sedekah Bumi* tradition can build community harmony because what is reflected in the tradition does not discriminate between religion and culture. In addition, based on the research by Arinda (2014) on the Alms of Earth (*Nyadran*) as a Convention on Javanese and Islamic Traditions of the Sraturojo Bojonegoro Society, where the traditions discussed are similar to *Sedekah Bumi* traditions. Based on Arinda's research (2014), found that the meaning of the *Nyadran* tradition has a positive influence on personal and community behalf because it can strengthen togetherness and cohesiveness between one community and another. Reflection of the *Nyadran* tradition is the character education that deserves to be taught and implemented by all groups, both young and old, and most importantly can be taught to children who enter the elementary school age. *Sedekah Bumi* tradition is also local wisdom that needs to be

preserved. This local wisdom can provide opportunities for students to know and understand the principles of life positively, and the efforts to maintain and develop them through the learning conducted in schools which are then integrated into classroom learning. (Ramdani in Andriana, et. al, 2021).

Character is a trait found in a person that can influence all thoughts, actions, and actions that distinguish one from another. Character comes from the Greek word *charassein* means to carve or sculpt. Suharjana (in Guntara, 2016) conveyed that character education is an education that develops the nation's personality values in students, so these students have values and characters that can be implemented in life, so they are useful as members of society and citizens who glorify religious norms, social norms, and culture. As Heriawan (2015) also said that character education focuses on moral and spiritual aspects for personal formation. Characters that are suitable to the noble values of the

Indonesian people are good characters. Anwar (2018) states that there are 18 character values developed in Indonesia, namely: (1) religious, (2) honesty, (3) tolerance, (4) discipline, (5) hard work, (6) creativity, (7) independence, (8) democratic, (9) curiosity, (10) national spirit, (11) love of the motherland, (12) appreciate achievements, (13) friendly/communicative, (14) peace love, (15) love to read, (16) environment care, (17) social care, and (18) responsibility.

Based on research conducted by Anam (2016) revealed that the *Sedekah Bumi* tradition can be used to instill character values in children. Because the *Sedekah Bumi* tradition is a local wisdom culture that has its own added value, it is based on the importance of culture as the embodiment of the nation's character. *Sedekah Bumi* is a celebration form of gratitude expression to God Almighty for the abundance of grace and sustenance that has been given. The expression of gratitude is inherent and becomes

a legacy of hereditary traditions from the ancestors that must be preserved from year to year. So there are many values and messages contained in it, include the cultivation of children's character education. Because character education is one of the goals to preserve the existing culture. Rachmadyanti (2017:204) also explained that character education is the inculcation of character values to all school members that includes elements of knowledge, elements of perception, and action to realize these values. Not only that, Rachmadyanti (2017:204) also said that strengthening character education through local wisdom should be done by teachers, so students recognize the local environment and are more in love with their own nation's culture. This expression is the same as stated by Khairinnida & W.S Rondli (2021) that character education for children can be applied through education in schools by involving various parties and collaboration between schools, families, and communities. Thus, the *Sedekah Bumi* tradition can be a

lesson for strengthening character education for elementary school-age children using family and community assistance, where the tradition contains many good character values taught to children.

Based on the observation results that have been conducted in Raci Village, in general, *Sedekah Bumi* activities are conducted in the *Punden* of several hamlets in Raci Village. *Sedekah Bumi* tradition has a very important meaning for the life of the Raci Village community, especially for elementary school-age children. Because in the *Sedekah Bumi* tradition is an effort to preserve cultural heritage as well as an effort to actualize character education in it which is created from the traditional cultural values. *Sedekah Bumi* tradition had a positive impact on the community of Raci Village's with various kinds of processions in *Sedekah Bumi* starting from *weweh*, making *ambengan* for *bancakan*, to *Wayang Kulit* and *Barongan* performance. From the things that have been described above, makes the researchers will examine what

are the character values contained in the *Sedekah Bumi* tradition that have an important meaning for the

research in Raci Village, Batangan Sub-District, Pati Regency.

B. Research Methodology

The research was conducted using qualitative research with a case study type of research. The research is located in the Raci village, Batangan Sub-District, Pati Regency. Moleong (2018: 6) stated that qualitative research is research aimed to explore events or phenomena about what is experienced by the research topic such as behavior, perception, motivation, action, etc., holistically, and describing it in the form of words and language, in a natural condition, specifically by utilizing various natural methods. This qualitative research was conducted by prioritizing the depth of understanding of the concepts studied empirically and data collection techniques were conducted with observation, interviews, and documentation. Fitrah (2018), in her book, explains that the case study is an in-depth exploration of the system based on comprehensive data

collection. Case studies are related to the case investigations, and can be interpreted as study subjects that are limited from research in terms of time, place, or actual boundaries.

The data in this research are sourced from primary data and secondary data. According to Sugiyono (2017), primary data is a data source that directly provides data to the data collectors. The selected informants were the Apparatus of Raci Village, the Community of Raci Village, and Raci Village's Elementary School students from 4th to 6th grade. Meanwhile, secondary data according to Sugiyono (2017) is a data source that does not directly provide data to the data collectors. Secondary data sources can be obtained from the research documentation, books or written sources, and other supporting data such as the results of references to

the *Sedekah Bumi* tradition from the surrounding area or from the internet which will later be used as the supporting data.

Validity using the source triangulation technique. Data analysis is done through Data Reduction-Data Presentation-Verification or drawing the conclusions (Sugiyono, 2017). Data reduction means summarizing, determining the main things, and focusing on things that are important

related to the *Sedekah Bumi* tradition in the Raci Village. Furthermore, the data presentation is in the form of descriptive narratives with character values contained in the *Sedekah Bumi* tradition. Then the researcher draws conclusions from the research problem, namely regarding the character values contained in the *Sedekah Bumi* tradition in Raci Village, Batangan Sub-District, Pati Regency.

C. Result and Discussion

Based on the results of research that has been conducted in Raci Village, *Sedekah Bumi* is a form of tradition because *Sedekah Bumi* is a hereditary custom handed down by ancient ancestors. This tradition takes place once a year on Wednesday, *Wage* in the month of *Apit*. The provisions of the day have been inherited from their ancestors and are only passed on by all Raci Village community who carry out this tradition from children, teenagers, to adults. *Sedekah Bumi* tradition is carried out after the rice

harvest or milkfish harvest in ponds by holding *bancakan* (prayer and tahlil) together in each punden in the Raci Village. As said by the resource person Mr. K, “*Sedekah Bumi* tradition is held on Wednesday, *Wage* in the month of *Apit* (in the Javanese calendar) which has the first purpose as an expression of our gratitude to God Almighty and the second as an expression of respect for our ancestors, *Mbah Danyang*, who used to clearing the land (*babad alas* the Raci Village)” (January 31, 2022)

Based on the interview above, apart from being a tribute to the ancestors of Raci Village, Mbah Danyang, who had cleared the Raci village land or *babad alas*, is also an expression of gratitude to God Almighty for the blessings and sustenance that have been given to the Raci Village community in the form of all forms of agricultural produce, especially to the farmers who have rice fields and ponds in Raci Village. This is in line with research conducted by Agustina, et al (2021) about the Meaning of the *Barikan* Tradition for Character Education of Children in Sedo Demak Village, where that research is similar to this research, namely as an expression of gratitude to Allah SWT and to maintain harmony among the community of the Sedo Demak village. The gratitude form of community in this research is also similar to research conducted by Wahyuningtyas & Nia (2016) in the *Baritan* tradition in Wates Village, Blitar Regency, where the gratitude is carried out by the Wates Village's community, Blitar in the month of

Suro. In the Sedekah Bumi tradition, there are various sacred activities with various processes carried out, namely, *melekan* and *karawitan*, *weweh*, *bancakan*, and *Wayang Kulit* performance. In the implementation of the *Sedekah Bumi* tradition in Raci Village, the equipment for the tradition is in the form of an *ambengan* filled with cooked rice and served with milkfish accompanied by several side dishes added with traditional snacks in the form of *dumbeg* and *pasung*. That equipment is almost the same as the equipment in the commemoration procession of the Prophet's Birthday in Coper Ponorogo Village, where the *ambengan* rice is the white rice topped with a whole rooster chicken and is accompanied by several side dishes around it (Saputra, 2021). The milkfish rice *ambengan* aims to cook some rice from the rice harvest and cook some milkfish from the milkfish harvest in ponds which will later be donated/distributed to those in need. This is supported by Mrs. MET, who stated that "The equipment is *ambengan* rice, which

contains rice topped with side dishes of milkfish and snacks which will be collected in the *Punden* for *bancakan* and distributed”.



Figure 1. Ambengan Rice

Character values contained in the *Sedekah Bumi* Tradition in Raci Village are:

a. Religious

Character education is one way to direct and guide students so they have good values and morals to become fully human in the future (Solihat & Riansi, 2018). One of the values in character education that is very influential on the children’s personality in the future is religious character. Religious character is an attitude or personality related to the teachings of Islamic. These values are very important for students to overcome the times and moral

degradation, with the hope that students or children can behave well based on the religious provisions and actions. As the resource person, Mr. K revealed that “Praying only to the God Almighty in the form of its application the children also imitate and learn to pray when *bancakan* or celebration” (January 31, 2022).

Besides that, Mrs. YN as an educator at SDN Raci 02 also said that “Religious values, from gratitude and prayers” (January 31, 2022).

The expression above reveals that in the *Sedekah Bumi* tradition, there is religious behavior, where praying is included in the dimensions/aspects of carrying out the obligations of religious values. Therefore, there is a religious character value in the implementation of the *Sedekah Bumi* tradition in Raci Village, Batangan Sub-District, Pati Regency.

b. Tolerance

Indonesia is a country with abundant cultural diversity, so tolerance is needed to maintain unity. Tolerance according to

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Poerwadarminta (in Apriliani, 2020), consists of various actions that respect, accept opinions, actions, beliefs, habits, behavior, and others or that are contrary to the founder himself, for example, religion, ideology, and ethnicity. As stated by Mr. TM, “the tolerance value of religious people is also contained in this tradition. Although in general the *bancakan*/celebration of *tahlil* prayer together is carried out in an Islamic way, but the members of the Raci village community who have other religions besides Islam also pray in their own way” (February 04, 2022).



Figure 2. Praying together in *Bancakan* activities

The statement above shows that the people’s tolerance of the Raci Village can be done by working together between Muslims, Christians, and others in conducting the *Sedekah Bumi* tradition.

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c. Discipline

Discipline is a personality owned by a person and that personality arises because someone is already accustomed. One manifestation of the discipline character is punctuality (Nikmah, 2020). The importance of punctuality in the discipline character is making the best use of time and as much as possible. Discipline can be referred to as timely behavior and obeying the rules (Asyari, et. al, 2021). As stated by Mr. TP as the head of the youth organization in Raci village, “I am the head of the youth organization who participated in the success of the *Sedekah Bumi* tradition. Participate in managing the way of traditions and community. Before 7 am, I was already at the *Punden* location because at 7 am the community had to gather and collect the *ambengan* which would later be distributed” (February 09, 2022).

From the explanation above, it shows that the discipline character is manifested when the committee assigned to carry out the *Sedekah Bumi* tradition in Raci Village should

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arrive on time. The results of the research conducted are in line with the research of Nihayati, Ismaya, and Oktavianti (2021), who said that discipline is a good character that should always be instilled and grown in the millennial generation through various activities.

e. Love of the Motherland

According to Ardianti, et al (2019), instilling the love of the motherland character can be started by knowing, exploring, respecting, and appreciating the local culture around them. As Mrs. YN said, “the benefits of this *Sedekah Bumi* tradition, we can take care of local culture by introducing it to the nation’s next-generation, especially to elementary school-aged children in Raci village who will later become the successors in carrying out the *Sedekah Bumi* tradition in Raci Village, and *Wayang Kulit* performance held in the *Sedekah Bumi* event made the children understand that we must continue to preserve the traditional performing arts of the Indonesian nation”. (January 31, 2022).



Figure 3. The Procession of *Wayang Kulit* Performance

That statement shows that the love of the motherland character is created in the efforts made by the community to preserve cultural traditions inherited from their ancestors and preserve Indonesian traditional performing arts.

f. Social Care

Social care is an action that describes attention and concern for others and those in need (Suyadi, 2015:9). As stated by Mr. TN as a *Modin* or religious figure who said that “all activities are carried out together and helping each other, starting from the preparation to the procession of the *Sedekah Bumi* tradition”. (February 02, 2022)

Mrs. YN as an elementary school teacher also said that “in the tradition, there is a procession of distributing *ambengan* to those in
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needs, which includes the value of social care characters that can be imitated by children. Children can see by sharing with those in need”. (February 10, 2022).

The statement above claimed that the social care character in the *Sedekah Bumi* tradition of the Raci Village is manifested in the attitude of mutual help, the attitude of helping, and the attitude of giving or giving alms in the procession of distributing the *ambengan* rice.

g. Responsibility

Narwanti (in Fitriastuti, 2014) reveals that responsibility is an individual’s attitude towards his duties and obligations towards himself, society, environment, state, and the God Almighty. As stated by

Mrs. SA who said that “each family head brings 2 *ambengan* according to the village’s orders which will later be used for *bancakan* in *punden* and distributed”. (February 07, 2022)

Not only that, Mrs. MET as the village head also explained, “In the traditional event, a committee was formed to regulate the running of the *Sedekah Bumi* tradition, where the committees would later be responsible for their respective duties”. (February 03, 2022)

The explanation above indicates that the character of responsibility is reflected in the efforts made by the community in the *Sedekah Bumi* tradition in Raci Village, Batangan Sub-District, Pati Regency.

D. Conclusion

The *Sedekah Bumi* tradition in Raci Village is a local culture that is still being preserved by the millennial generation of the nation’s successors. Expression of thanks and gratitude to God Almighty for the abundance of favors, blessings, and sustenance that has been given is the

goal of the *Sedekah Bumi* Tradition. The *Sedekah Bumi* tradition is conducted in several *Punden* of the Raci Villages once a year on Wednesday (*Rabu Wage bulan Apit* in the Javanese Calendar). The equipment in this tradition consists of 2 *ambengan* which contain rice

accompanied by milkfish and other side dishes. The tradition begins with various kinds of processions starting from *weweh* to relatives and neighbors and ended with the performance of *Wayang Kulit* and *Barongan*.

The characters that are practiced in the *Sedekah Bumi* Tradition in the Raci Village are religious characters, tolerance, discipline, love of the motherland, social care, and responsibility. This character education practice is useful for the people of Raci Village, particularly for the millennial generation, especially now that

Indonesia is experiencing character degradation.

For the people of Raci Village, the *Sedekah Bumi* Tradition should continue to be carried out in order to remain sustainable, and be able to realize the importance and positive impact of the implementation of the tradition in the community social life and education in schools. Because the existing character values can be absorbed and accepted by the community, so it has a good impact on the social life community and the education of school residents in Raci Village widely.

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