

LOCAL WISDOM OF EARTH ALMS TRADITION AND ITS APPLICATION IN THE COMMUNITY IN DUSUN NYURUNGAN, MENDURAN VILLAGE, GROBOGAN DISTRICT

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ABSTRACT

This research is based on the local wisdom of almsgiving to the earth which is always carried out by the people of Dusun Nyurungan, Menduran Village, Grobogan Regency every year. The aim of this research is to find out what almsgiving is and how it is implemented in society. The research method used is descriptive qualitative with data collection techniques in the form of interviews with community leaders, documentation and literature study. The results of the research show that in this earth alms tradition the buffalo is used as a medium. This animal is later slaughtered in one of the residents' houses and then the meat is distributed to the village community. Earth almsgiving is also carried out as a form of gratitude to Allah SWT for all his abundance. Apart from that, earth almsgiving itself has the values of mutual cooperation, faith, kinship, justice, friendship and the value of prayer. Obstacles in implementation can occur due to internal and external factors. This shows that giving earth alms has been a tradition in Dusun Nyurungan since time immemorial and will not be replaced as time goes by.

Keywords: Local Wisdom, Values, Application, Sedekah Bumi.

ABSTRAK

Penelitian ini dilatar belakangi dengan adanya suatu kearifan lokal sedekah bumi yang senantiasa dilakukan masyarakat Dusun Nyurungan, Desa Menduran, Kabupaten Grobogan setiap tahunnya. Tujuan penelitian ini adalah untuk mengetahui apa itu sedekah bumi dan bagaimana penerapannya di masyarakat. Metode penelitian yang digunakan adalah kualitatif deskriptif dengan teknik pengumpulan data berupa wawancara dengan tokoh masyarakat, dokumentasi, dan studi pustaka. Hasil penelitian menunjukkan bahwa dalam tradisi sedekah bumi ini yang dipakai sebagai media yaitu kerbau, hewan ini nantinya dipotong di salah satu rumah warga kemudian dagingnya dibagikan kepada masyarakat dusun. Sedekah bumi juga dilaksanakan sebagai bentuk rasa syukur kepada Allah swt atas segala limpahannya, selain itu sedekah bumi ini sendiri memiliki nilai gotong royong, keimanan, kekeluargaan, keadilan, silaturahmi dan nilai do'a. Adapun hambatan dalam pelaksananya bisa terjadi karena faktor internal dan eksternal. Hal ini menunjukkan bahwa sedekah bumi sudah menjadi tradisi di Dusun Nyurungan sejak dahulu kala dan tidak akan tergantikan seiring berkembangnya zaman.

Kata kunci: Kearifan Lokal, Nilai-nilai, Penerapan, Sedekah Bumi.

INTRODUCTION

Indonesia is the fourth largest archipelago in the world. With such a large area, Indonesia certainly has a lot of local wisdom. As a country known for its richness in cultural diversity, ethnicity, race, and religion, there are at least 520 ethnic groups spread from Sabang to Merauke. Each region in Indonesia has its own distinctive culture that can influence the lives of its people. For example, Java Island is famous for its diverse cultural traditions, one of which needs to be preserved and maintained so

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that it is not replaced by other cultures is the Earth Alms Tradition. The Earth Alms tradition is an activity that has always been carried out from generation to generation until now and has become a tradition that must be carried out once a year. Earth alms are held to get smoothness in the future (Fajrie, 2024). This earth alms tradition cannot be classified as a haram or shirk element, because in its application it is in accordance with Islamic teachings, starting from slaughtering buffaloes by reading basmalah first, and in it there are activities that contain elements of humanity and divinity (Susanto, 2017).

Earth alms for the Javanese community is a way to express gratitude to Allah swt for the various pleasures of life, such as a bountiful harvest. This allows the community to carry out their obligations of worship joyfully. In addition, through this earth alms tradition, the community can gather and interact with other communities, creating an annual gathering event that is anticipated. The sedekah bumi tradition also strengthens familial relationships among Muslims, who love each other and feel bonded to one another.

Javanese people who still carry out the tradition of earth alms are the people of Dusun Nyurungan, Menduran Village, Grobogan Regency. The people of Dusun Nyurungan carry out the tradition of earth alms once a year, namely in the month of Apit (sandwiched) in the Javanese calendar. It is said to be sandwiched because this month occurs between Eid al-Fitr and Eid al-Adha and cannot be done other than that month. The month of *Apit* itself is the month after Shawwal, where the sequence is the month of fasting, *Shawwal, Hapit, Besar*, etc.

Based on these reviews, researchers are interested in knowing how the tradition of earth alms in Dusun Nyurungan and how it is applied to the surrounding community. In addition, whether there are values contained in it and what are the obstacles in its implementation.

METHOD

In this research, the author uses descriptive qualitative research methods, and the type of data used in this research is qualitative data. As for the main data source in this research is the author coming to the location witnessing how the earth alms tradition is carried out and interviewing the community leaders of the village. While supporting data for this research comes from various sources, including books, journal reports, the internet and others.

In addition, a literature review will be conducted to gather information about the earth alms tradition in its local wisdom. By using a qualitative approach and a combination of these research methods, it is hoped that this research can provide a comprehensive understanding of the local wisdom material, one of which is the existence of earth alms tradition to preserve the culture and its application for the surrounding community. The research period was from April 2024 to May 2024. The research site was in the rice field area of Dusun Nyurungan, Menduran village, Brati district, Grobogan regency.

RESULT AND DISCUSSION

Overview of the People of Dusun Nyurungan

This description of the condition of the people of Dusun Nyurungan determines why they carry out this tradition continuously. Dusun Nyurungan is part of an area that



has a rich culture and unique community life. Geographically, Dusun Nyurungan is a village located in Menduran Village, Brati Subdistrict, Grobogan Regency. The area of this village is between 600 x 100 m. This village is circled by the Lusi River, which is the river that irrigates the existing rice fields. This village has four RTs. Overall, the people of Dusun Nyurungan have Javanese ethnicity and are mostly influenced by Islam. This village has three mushollas located in the east, center and west of the village.

Road conditions or adequate infrastructure are enough to make the residents of this village prosperous and prosperous (see picture 1). The majority of the people in this village work as farmers, traders and industrial workers. Because most of the population works as farmers, the people who are involved in the world of agriculture always want to realize their gratitude by means of earth alms.



Picture 1. Condition of Dusun Nyurungan

Earth Alms at Dusun Nyurungan

Although there are no sources that can clearly state when the tradition of earth alms in this village was held, many parties say that the tradition of earth alms has been carried out since the time of the ancestors and hereditary heritage, ancestors. So that no one knows exactly when the earth alms began to be held in this village. Most of the people only know that earth alms means giving something to the earth by way of salvation or thanksgiving.

The Earth Alms tradition is generally always carried out in Menduran Village, but each village has a different way of doing it. Dusun Nyurungan itself has a unique way to commemorate the earth alms by slaughtering a buffalo. The tradition of slaughtering buffaloes for every earth alms activity has existed since the time of the ancestors and continues to be carried out until now so as not to be lost. According to an interview with Mr. M. Ali Zuhroni on April 19, 2024, the pre-earth alms event is to pay a per-head of household contribution of Rp. 20,000.00 for ten months. And later it is used to buy a buffalo worth Rp. 20,000,000. This is done for no other reason than to buy a buffalo that will be sacrificed. Furthermore, it is distributed to the community and cooked and the last is to pray to Allah SWT.

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a. Slaughtering Buffalo



Picture 2. Atmosphere of Buffalo Slaughter

The slaughter of buffaloes in the Dusun Nyurungan as part of the earth alms tradition is a matter of course (see picture 2). This traditional practice has been going on for generations and is carried out with great care and following procedures in accordance with Islamic teachings. For this reason, those in charge of the slaughter are usually clerics or local community leaders who understand the religion, so that what is done is right and not wrong. During the slaughter, there are also people in charge of tying the buffalo's legs, wrapping the buffalo's head in banana leaves and so on. The slaughter takes place at 6.00 a.m. and the place of slaughter is in the yard of one of the residents' houses and alternates every year, so if it is in RT 1 this year, it will be in RT 2 next year.

b. Buffalo's Meat Distribution



Picture 3. Buffalo Slaughtering

The distribution of buffalo meat is done together among the residents (see picture 3). All residents work together in mutual cooperation for this distribution procession. After everything has been slaughtered, the meat will then be distributed to the entire village community. In accordance with the provisions, each house will receive 1kg of meat. The meat is then cooked and then distributed or donated to relatives, neighbours and so on. This is done in the hope that after the alms will be given more enjoyment.

According to the word of Allah in QS. Ibrahim verse 7, namely:

إِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۗ

“(Remember) when your Lord said, ‘If you give thanks, I will increase (favours) to you; but if you deny (My favours), surely My punishment is very severe.’”

This is a sign that we are grateful for the abundance of food, fertile harvests and affordable food prices that make the residents of the village, most of whom are farmers, feel prosperous and well off.

c. Prayer Together



Picture 4. Prayer Together

After the buffalo meat has been cooked, the last stage of the implementation of this tradition is a joint prayer, or the local community calls it ‘banca’an’ (see picture 4). This prayer is led by the local cleric, and the essence of the prayer is that there is hope that when giving alms the community is kept away from bala' and to avoid unexpected things, so that residents get safety (Zulaikha, 2023). Then because the earth is where we live, eat, take a drink, it is expected to benefit the lives of the residents of Dusun Nyurungan.

According to the word of Allah in QS. As-Saba verse 15, namely:

عَفُورٌ وَرَبُّ طَيِّبَةٌ بَلَدَةٌ

‘(Your land) is a good (comfortable) land, while (your Lord) is a forgiving Lord.’

Local Wisdom Values of Earth Alms

Based on the results of the research describing the earth alms in Dusun Nyurungan, Menduran Village, Grobogan Regency, some of the values contained in it can be analysed as follows:

a. Gotong Royong (Mutual Aid)

The value of gotong royong is one of the noble values in Indonesian culture that emphasises cooperation, help and togetherness in carrying out an activity. Gotong royong is also a human social trait in everyday life, people cannot live without others. Gotong royong is also done together at the same time in order to get the job done faster (Sayekti, 2022). This is demonstrated by the people of Dusun Nyurungan who work together to cut, wash and distribute meat. In this way, the community has directly experienced the value of gotong royong in strengthening social relationships and fostering a sense of unity. Through the practice of gotong royong, people can enrich the meaning of living together and strengthen the foundation of harmonious community life.

b. The Value of Faith

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Iman means belief, which basically means that we have to believe and acknowledge that Allah exists and is One, that there is no god but Allah, and that Muhammad is His messenger. The value of faith is very important because maybe in ancient times people had this tradition because of factors from Hinduism and Buddhism, but after the community believed that everything came from Allah, both security, abundance of food and so on, then faith must exist in every Muslim.

c. The Value of Kinship

The value of kinship is a relationship between people in their lives that creates a sense of mutual love. If you live in a village, you will certainly feel that everyone is family, so you should embrace each other. As already explained, the results of cooking buffalo meat are shared with relatives or kith and kin. This will make the value of kinship even warmer.

d. The Value of Justice

This value of justice indirectly leads to the application of the philosophical values of the precepts of Pancasila. Sedekah bumi contains elements of the precepts of social justice for all Indonesian people, especially the people of Dusun Nyurungan (Dariyo, 2020). It begins with the cutting and distribution of buffalo meat, which is immediately given to the people who are entitled to it. It continues with the community sharing their food fairly and equally with others as a form of social justice. Justice is the main basis for carrying out this tradition to create togetherness in sharing food.

e. The Value of Friendship

Silaturahmi means to bind the ropes of brotherhood, which illustrates the importance of friendship in the life of a Muslim. This is because keeping in touch affects one's livelihood and can be used as a provision for life in this world for the afterlife. Silaturahmi also refers to social relationships that are broad in nature and involve interactions between individuals or groups without blood ties. Earth alms is a place to keep in touch with neighbours, for example if neighbours normally never appear in the community then for this tradition they will appear as a form of respect.

This friendship is also useful for expanding the communication network. Many say that people who like to stay in touch automatically have many friends, acquaintances and even relatives. Relationships themselves can be one of the factors that make a person successful in business. In addition, having many friends increases the number of relatives and means that they have also tried to increase their devotion to Allah. For people who are devoted, Allah will provide sustenance and a way out of every problem, as in the word of Allah QS. Ath-Thalaq verses 2-3.

f. The Value of Prayer

The purpose of praying here is as a form of gratitude for what Allah has given through the blessings in the world, and as a reminder that what is obtained by the farmers and residents is the pleasure of Allah SWT. The prayer here is also a symbol of the security of the villagers because they have been given land as a producer of plants and a producer of water. If we look at it together, we come from the earth and we will return to the earth.

Praying as a form of application from humans to God and avoiding all prohibitions and in this tradition it is intended only to expect the pleasure of God and there is no intention whatsoever to associate with him. This is in accordance with the word of God in QS. Al-Baqarah verse 22, namely:



طَالِدِي جَعَلَ لَكُمْ الْأَرْضَ فِرْشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ
فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

"It is He who has made the earth a plain and the heavens a roof, and sends down water (rain) from the heavens, and brings forth fruits as sustenance for you, so do not make partners for Allah, when you know."

Obstacles in the Process of Earth Almsgiving

Passing on a tradition from one generation to the next, or from one generation to another, is not necessarily a smooth process. This process of inheritance often encounters various obstacles. These obstacles can come from both internal and external factors. In terms of internal factors, in terms of financial resources, it is often the case that some residents find it difficult to withdraw contributions, even though the money will later be used to buy a buffalo to be slaughtered. As for external factors, sometimes the weather is suddenly unfriendly on the day of the event, disrupting a series of Earth Alms events. In addition, the negativity of the age of globalisation, especially in the cultural field, is also an obstacle to the process of inheriting this tradition. The advancement of time and increasingly sophisticated communication means that some of the younger generation are unaware of the existence of this Earth Alms tradition. Rejection of local culture and acceptance of new cultures are challenges to be faced.

Another obstacle is the perception of the younger generation that the values it contains are not relevant to contemporary life. The role of parents in stimulating children has a positive and effective impact in teaching children that there are many values and benefits in this earth alms tradition. It can stimulate children to continue the tradition of earth alms to the next generation (Koenunu, 2021). Therefore, parents should teach their children from an early age the importance of maintaining local wisdom traditions by following a series of earth alms processes, so that the regeneration process runs smoothly and the tradition does not stop in the middle of the road.

In addition to the means of inheriting traditions through non-formal education as described above, the inheritance of this tradition is also carried out through schools as formal education. The inheritance is done by integrating cultural values into existing subjects. However, although the application is narrow, it is hoped that the values in the Earth Alms can be properly implemented by the students.

CONCLUSION

Based on the results of the above research and discussion, it can be concluded that the procession of the Earth Alms tradition in Dusun Nyurungan, Grobogan Regency has been carried out for generations since the time of the ancestors. This tradition is divided into several parts, namely the first is the slaughtering of buffaloes, cutting or dividing the buffalo meat equally among the village community, then cooking it, and the last is a joint prayer with the aim as a form of gratitude to God for bestowing many blessings in the form of fertile land for agriculture and good yields.

The values contained in the Earth Alms Procession include the value of mutual cooperation, the value of faith, the value of kinship, the value of justice, the value of

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friendship and the value of prayer. In addition, the obstacles that accompany the tradition are the different financial problems of each person, the natural conditions that are often suddenly unfriendly, and the lack of participants from the younger generation to follow the tradition due to globalisation that is spreading to all levels of society.

The researcher believes that this earth-alms tradition is very good for preserving what has become an ancestor, and the values embedded in it should not be lost to time. The researcher's advice to the readers is to always look positively at a tradition that exists somewhere and to take the educational value it contains.

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