

Research Academic

**Social Harmony in The Bedusun Sedakah Tradition at Belitang District
Martapura Regency Indonesia**

Mohammad Syawaludin *

*Faculty Adab and Humanities, Universitas Islam Negeri Raden Fatah Palembang, Sumatera Selatan 30126,
Indonesia*

Abstract

The various regions of Indonesia certainly have cultures and traditions that are formed and passed down from generation to generation. All existing customs and practices have their own unique features and turn them into a feature of society. The diversity of customs is also an attraction, not only must be preserved, but existing are traditions also important to be introduced to a wider audience. A tradition that exists and is practiced in the culture of the South Sumatra region is sedakah bedusun. A tradition to express gratitude and purify the village from various trials and difficulties of life. This study aims to understand and interpret the social and religious values contained in the tradition. This study uses a sociocultural approach with phenomenological qualitative research while data collection techniques are through observation, in-depth interviews and documentation. Data analysis is used simultaneously through interpretation and contents. The results of this study indicate that traditions based on local wisdom have undergone a process of acculturation and acculturation. The meaning of this tradition is to invite the community at large to maintain harmony and make it a social bridge for many people. This is reflected in each traditional procession and its social significance.

Keywords: Social Bridges, Social Harmony, Local Wisdoms, Reciprocity, Origination

* Corresponding author:

Mohammad Syawaludin E-mail: mohammadsyawaludin_uin@radenfatah.ac.id

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Introduction

Bedusun almsgiving (sedakah bedusun) is a local tradition performed by the villagers of to be grateful for the different qualities of life and to cleanse the village from various problems and disasters. done before the month of fasting or after harvesting the garden or field. In this tradition, there are two basic concepts, namely gratitude (almsgiving) and earth work. the earth is a symbol of the environment described as a vehicle used by humans to exist. Humans depend on the environment powered by Allah SWT (Prahayadsap & Suetair, 2022), the environment or what can be called with nature where people live has its own characteristics, which are: have functions that are complex and real to humans. an essence of culture has been become a tradition in society. So, the discussion regarding the tradition of almsgiving earth (sedakah bedusun) according to a theory of function in culture (Kimball, 1965). In the sense culture is a system of meanings symbolic systems of meanings, some of which provide the opinion of something becomes a fact and becomes a belief the social and culture system. Then others become a hope standard for society. This tradition is not only the acculturation and internalization of Islamic teachings with culture, but also a social bridge for various social values and interests such as benevolence and social networks that form social stimuli (Miftahudin, 2016). Thus, this tradition occupies an important place in the formation of cultural identity and daily human behavior in the form of values and symbols. all lead to the formation of social hormones. (Kimball, 1965) (Keesing, 1974). Research location in the hamlet community Belitang Ogan Komering Ulu East South Sumatra. Belitang society is a pluralistic society. the majority are Sunni Muslims. Meanwhile, the tribes in the area are mostly Javanese who transmigrated in 1971. Some are ethnic Komering. the process of acculturation and cultural assimilation takes place peacefully and creates new cultures that mingle with indigenous ethnicities one of them is the tradition of alms bedusun. The people of the community are immigrants from Java who have experienced a process of assimilation and social origin. Many of the innate customs of the Javanese are accepted by the Komering people as an indigenous people. even develop into a new culture and form an open social system based on culture and religion. Javanese assimilation and the Komering tribe in Belitang results in the integration of social systems in a multi-ethnic space.

Objective

1. To describe what religious traditions and customs exist in Indonesia as a tool for exchanging knowledge of local culture.
2. To interpretation what the meaning of the symbols in the bedusun tradition.
3. To explain the various meanings and special social values and tolerances contained in the bedusun alms tradition.

Method

The method used in this study is descriptive (Hidayat et al., 2022) (Lans & Van der Voordt, 2002) This descriptive method can be used to test systems thinking or an event in Ideas. Others also reveal that descriptive research is methodological research that aims to describe existing phenomena, either directly in the present or in the past. Therefore, the aim of this approach is to produce a description, an overview or a systematic presentation of the facts, characteristics and relationships among the phenomena under study. In this case, the author describes events or circumstances related to the celebration of the sedakah bedusun culture. This study uses qualitative data types related to the data under discussion, namely the ritual culture of land giving. The primary data sources in qualitative research are words and actions (Heaton, 2008), with the remainder being supplementary material. The data types are divided into word and action, text source, image and statistical data. Out of four data types. The data types used for research in this study are word and action data types as well as supporting text data sources. Textual data sources can be divided into books and scientific journals, archives, personal and official documents. This paper mainly uses data written in the form of books and scientific journals. Data collection techniques in this study are as follows: data collection techniques apply to qualitative research, including through observations, interviews, documentaries and triangulation.

Result

Almsgiving (sedakah bedusun) is a local community custom passed down from generation to generation. As one of the typical rituals of the community, the custom of land donation is performed by the community every year as an expression of gratitude for the benefits that agricultural products bring. At the same time, rituals remind people of their existence and their connection to the environment. Through rituals, people got used to using symbols from various social events in everyday life. Ritual is also the knowledge of how a person acts and behaves in response to the symptoms they experience in the process that is learned from the previous generation and then passed on to the next generation (Whitehouse, 2004). In addition, sedakah bedusun are a part of religious rituals, are common cultural factors, difficult to change and difficult to be influenced by other cultures, ritual is the most solemn act. basic religious beliefs. In rituals, there are symbols in the form of offerings, sacrifices and ubarambe (name of same food) that connect people to society because in everyday life they unconsciously use symbols, such as language symbols and gestures. Because symbols are associated with social cohesion and social reform. Alms bedusun (sedakah bedusun) is not only a ritual, but also the idea of symbolizing religious beliefs with long-term goals (Geertz, 2005). A ritual as a logical expression rather than a psychological expression, that is, the objectification of a symbol. These symbols represent actions and emotions and shape the individual personality of the believer according to their stereotypes. This objectivity is important for continuity and unity in the practice of worship in groups. The symbols presented and represented in the ritual (Avis, 2013) are linked to world myths and summarize the active emotional quality of life during or in action (Salamon & Goldberg, 2012). The sacred symbol combines ontology and cosmology with aesthetics and ethics. The sacred symbols are woven into an orderly unity forming a religious system with the symbols used to perform it, such as tumpeng (kinds of food) and offerings. In addition, the blessing ceremony is also to pay respect to the deceased ancestors. The bedusun alms tradition is a form of ritual performed by farmers, merchants, and others who depend on their livelihoods to support themselves and benefit from the natural wealth that exists on earth (Geertz & Banton, 1966) . soil. For the people of belitang , especially the farmers, the tradition of holding annual rituals such as granting land is not only a habit, moreover, it is also a form of reverence for the god of blessings. lives through farming and is part of a resilient and happy life support network (Scott, 1977) (Scott, 2012).

This tradition dates back to the ancient ancestors around 1798 (Syamsudin, 2021) a year after the founding of village, and has been passed down from generation to generation to this day. Therefore, the tradition of bedusun almsgiving cannot simply be abandoned and is still customarily practiced in the village community. The traditional bedusun almsgiving is an activity performed based on the culture and rules established by the community, for the culture itself is the result of a long process through the past history (Roszi & Mutia, 2018). The performance of the traditional bedusun almsgiving ceremony takes place once a year after the rice harvest, is performed by slaughtering buffaloes, praying together, eating lemang together at Mosque, and continuing into the next day by watching the dances (syaraful anam), which is located in village. along with traditional musical instruments performed at the ball field of district (Siti, 2021). The tradition of bedusun almsgiving is done with the purpose of discarding the logs, praying for the spirits of ancestors and giving thanks for the blessings received.

This study found that there are several stages in the implementation of this bedusun alms, all people carry out in the mosque by bringing food in the form of lemang (kinds of food) including:

1. The place where religious ceremonies take place

After the time has been agreed between the people and the head of the hamlet, each resident will prepare the offerings and bring them to the mosque to collect and pray. Based on insight, why does the tradition from home to mosque begin to have specific goals and meanings such as:

- 1.1 Purpose of worship; In the village of belitang, Bedusun alms are given to thank God for the nutrition given through various types of agricultural products such as rubber, oil palm and rice. Also, the goal is to reject logs, keep away from various illnesses, and seek food.

- 1.2 Educational goals; Knowledge inheritance can come in many ways, one of which is custom or tradition. The alms of these settlements can basically survive in this modern era because of the educational elements within them. When the element of education is a form of knowledge and learning for the younger or next generation. Bedusun alms seem to be able to educate people not to do stingy things and to spend some of their wealth on alms in these settlements (Fortes, 2018).

1.3 Community Goals; For the villagers of Belitang, the practice of bedusun should strengthen the sense of kinship among the villagers of Belitang, especially through mutual cooperation and communication between the communities.

1.4 Sanitation goals; Bedusun almsgiving is a form of ritual performed through cleansing. Before starting a traditional day of almsgiving bedusun, the community comes together to clean up. This is to make the condition of the village or village look clean. Community activities like these show that in bedusun almsgiving the goal is purity.

2. In religious ceremonies; The procedure or performance of the traditional bedusun almsgiving ceremony will be described as follows:

2.1 In the initial process when this practice will begin, religious shops and community members gather in the field of the village chief's house to witness the slaughter of buffalo and continue into the evening at the Mosque.

2.2 After the event started for the first time, the traditional manicurist opened with a welcome speech to express his gratitude to God for his grace gathered at the bedusun alms event.

2.3 When the tradition bearer finishes his alms-giving speech, he enters the basic stage of performance, where the most important thing is that the event has the same significance as a religious ceremony. The first activity was to read Quranic verses recited by one of villagers who prepared in advance and other guests listened seriously, then they recited Sufi. The Qur'an, followed by the reading of the letter. yasin, tahlilan or remembrance led by religious leaders, namely kyai. After reading Yasin's letter, it is usually the kyai who leads the recitation of the tributes. The prayer consists of two successive parts, each of which is preceded by reciting the fatihah together. The first prayer is a longer prayer and the second prayer is a shorter prayer. Participants follow the prayer by raising and raising their hands while saying amen (meaning accept our prayer) and at each end of the prayer and at the end they rub their hands over their faces.

2.4 After the end of the prayer, the food is served. For the villagers of Belitang, food is served on a plate, served as a tradition, and eaten together.

3. Ritual objects and implements

3.1 Based on the deliberation of village, it was determined that the traditional time of giving alms will be at the end of the year after the community has harvested the rice. This ceremony takes place in the evening at 7:30 pm and continues again in the morning at 07:00 according to the time until its completion. At that time, there are holy Quran readings, Yasinan, recitation, eating leman and the next day watching traditional dances accompanied by traditional instruments such as gamelang, drums, guitar.

3.2 The tools to be prepared are: brooms, mops, lawn mowers, wheelbarrows and other equipment. The items used by the community to perform the bedusun tradition of giving are as follows:

3.2.1 Lemon is a fruit that is believed to have a purifying and healing effect on the human body. This orange is cut into 4 parts and then the water will be given to the community for people to bathe themselves or water the plants at home.

3.2.2 Lemang means the source of life, lemon is sticky rice that is put on bamboo with coconut milk and then burned for consumption in the traditional bedusun alms-giving ceremony.

3.2.3 Manglai is salvation from evil spirits and can heal sick little children. Manglai is a type of Bangle or Zingiber cassumunar, which is a spice plant that is included in the Intersection section. in this tradition it is used as a medium of worship where the water is used for drinking or sprinkled on residents. Its intention is only as an intermediary tool.

3.3 On the day it was agreed to perform the traditional alms-giving ceremony, the entire village community gathered in the field in front of the village chief's house to participate in the buffalo slaughtering ceremony by former experts.

3.4 The end of the traditional bedusun almsgiving takes place in the morning. This folk festival event is filled with traditional dances accompanied by traditional musical instruments known as Serampu Gading. Traditional instruments such as: gemalang, guitar, drums and flute are played by the gentlemen.

4. People who perform or participate in almsgiving ceremonies; The actors involved in performing the traditional bedusun almsgiving ceremony are the custom, the village chief, and the entire village community. Company leaders can be people with positions in society, with rights and obligations. Leaders

who receive formal approval or customary legitimacy have the right to become a formal leader (Peletz, 2018). However, in this tradition, mutual cooperation is a top priority. Communities come together to perform the traditional bedusun alms-giving ceremony, which does not represent their social status. In addition, religious leaders, traditional leaders, and community leaders become the setters and maintainers of other values, ethics, and customary codes (Fairholm, 2000).

This study found the meaning of social wisdom in the form of tolerance and mutual cooperation, namely not killing cows but buffaloes to honor Hindus and invite them to participate in rituals traditional festival. Another thing is that this tradition means that they feel like one big family, they can promote harmony among their fellow human beings. If there is this harmony, the community can unite to build the village. Bedusun alms can promote a social spirit of helping each other and working together. This event is called the origination (Fairholm, 2000) is the entry of completely new and unknown cultural elements that lead to social changes causing changes in people's behavior due to the influence of *hilir* value or norm (Syawaludin, 2021). Sometimes the change is to maintain tolerance and respect for differences due to different belief structures. but the element of belief has formed *hilir* social structure in society. The tradition of giving bedusun is a gathering place for the local community and and describe social bridges between groups of people. It is also found that there is a form of social advantage, namely reciprocity; The relationship (Falk & Fischbacher, 2006) becomes a mutually beneficial relationship in the social development of the community in an area. With a reciprocal relationship, harmony and togetherness in our society will be created in full. Therefore, mutually beneficial reciprocal relationships are the main key to healthy social interactions in a society. The most ideal condition is an increasing reciprocal relationship. Added here means that each individual gives something greater than what he receives. In addition to the reciprocal relationship between individuals, between groups or others, it is equally important to establish a reciprocal relationship between humans and nature. This reciprocal relationship is often forgotten in the social fabric of our society. Social society will be formed more harmoniously if it is supported by good natural conditions.

There are two symbols practiced in this tradition, namely religious symbols and cultural symbols. religious symbols are found in religious tools used such as: Al-Qur'an readings, prayers, remembrance, mosques and Islamic religious leaders. while cultural symbols such as several types of food, buying cows, certain days in the month of Syuro (Rabiul Awal), and wearing white clothes or the like. the two symbols are united in carrying out the tradition, not clearly divided. the meaning does not stand alone but participates in the process of the tradition in question. In society, the meaning of symbols in this tradition is based on spiritual values and religious teachings conveyed by Kyai or Islamic religious leaders. both religious symbols and cultural symbols are always conveyed through lectures on Islamic law, especially *muamalah*. Therefore, the meanings of symbols are more inclusive and influenced by Islamic teachings. like the symbol of clean earth, interpreted as clean self and clean environment to be healthy and comfortable.

Discussion

Illustrates that the bedusun alms tradition administered by the Belitang community implies moral and private behavior that's constrained and versatile. Despite the actual fact that it's no social and moral witness. The measure of rank on the one hand has its own social dignity, and on the opposite hand it's also measured by the prevailing attitude. Interestingly, status is measured by example and good behavior, mutual respect for fellow citizens et al.. as an example, if an individual is rich and includes a job but his life behavior often engages in cockfighting or often takes pineapple harvests above the norm, then that person is taken into account not elite and doesn't deserve respect for behavior that's in accordance with social norms that are laden with Islamic religious values. In the customary processes that occur there's not one process that commits acts of hatred or violence against others. The facts found are the moral value used is tolerance. Tolerance, contains a minimum of three meanings (Heitzeg, 2009),

1. Acceptance, willingness to just accept people or other groups who are religiously and culturally different. Willingness to measure together (co-existence) in social harmony and peace.

2. Empathy, the power to feel the pain and difficulties of others. Helping one another in goodness, the language of local wisdom is termed '*gotong royong*'.

3. Sympathy, willingness to assist others morally and materially, from an Islamic perspective, tolerance may be a basic Islamic teaching that's social (inter-human relations) of affection and compassion, so on avoid unnecessary conflicts both horizontally and horizontally.

The role of spiritual leaders, community leaders and traditional leaders showing and describing the pattern of maintaining norms and values of social excellence is done with the involvement of the role of agents both normatively and ideologically (Fry, 2003). The shape of behavior in local wisdom and social bridges is within the style of measuring social norms in daily activities, like feeling good, drinking, having a front-runner, reporting, and death cash. This process doesn't create a mobilization structure and social system, because this attitude is an empirical event that's always dispersed by citizens. And high cultural behavior managed by the residents themselves. The social processes that occur in it show the interaction of local actors during a dynamic and organic social space. This research gets a concept of how the involvement of those figures is maintained and sustainable within the variety of daily behavior. The involvement of non-secular leaders, traditional leaders and therefore the community gives thanks to the activation of the collective awareness of citizens.

Sociologically, the process of bedusun charity activities is a ritual in which there is active religious behavior, saying prayers. The bedusun alms are still believed to act as a repellent, to keep away from disease outbreaks and to clean up villages related to life safety, prosperity and well-being (Roberts & Yamane, 2015). With the alms bedusun tradition, the community feels they are one big family, they can foster harmony among members of the community. If harmony can be achieved then the community can unite in building the village. Alms bedusun can instill a social spirit of mutual help and cooperation. The tradition of alms bedusun as a gathering place between local communities. It should also be noted that this tradition can be carried out in different ethnic communities, namely immigrants and natives; Of course, it must be seen as an activity in a social space and must have an impact. Sociologically, immigrant communities, in this case the Javanese, will cause social residues such as social segregation and latency conflicts. although anthropologically this tradition implies good or harmony. but still the sociological impact must also be considered.

Conclusion

From the above research results, it can be concluded that the bedusun giving by the community is a religious, customary and social event. One of the interesting conclusions of this study is to place the value of tolerance and social excellence as the organizing principle of tradition, though much of the material is held by Muslims. There are many aspects of local goodness that are useful in building social and religious harmony in a heterogeneous and multi-religious society. one of them is the attitude of bridging social life by exchanging something that is considered to be damaging or offending other people's beliefs with something neutral. This tradition arose from the custom of Muslims celebrating the birthday of Rasulullah SAW. that's why this tradition is carried out in the month of Syuro (Rabiul Awal). relevance to Islamic teachings including; grateful for the abundance of favors, gotong royong in cleaning the village, hospitality, maintaining religious harmony and moderation.

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Glossary

Sedekah Bedusun: Alms bedusun is a traditional event carried out by the community in order to be grateful for the results of the rice and garden harvests while praying to Allah SWT so that the village is avoided from danger and others).

Belitang: the name of one of the cities in Martapura which has a multiethnic and multireligious society.

Gemalang: the name of a regional musical instrument.

Yasinan: Yasinan is an activity of reading the Koran, taking Yasin's letter read together.

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