



## **Encouraging Humanism in the “Ponggol” Alms Distribution Procession of the Sacred Temple**

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### **Abstract**

This research was conducted to find the value of humanism in the distribution of Ponggol in the earth alms tradition in Keramat Bumiayu Village, Brebes. The aim is that these values can become a guide to life for the community, especially the younger generation, as preparation for becoming entirely social human beings and continuing



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to carry out the tradition of giving charity to the Earth. This research uses a qualitative method with a narrative approach and uses content analysis techniques from Milles and Huberman. The study obtained historical data regarding traditions and implementation, processions, and humanistic values in the Ponggol distribution procession in the earth alms tradition at the Keramat Temple, Brebes Regency. In the Ponggol distribution procession, there are human values, namely the value of cooperation, the value of being willing to sacrifice, the importance of caring for others, the value of helping each other, and the value of solidarity.

[Penelitian ini dilakukan untuk menemukan nilai humanisme dalam pembagian “Ponggol” dalam tradisi sedekah bumi di Desa Keramat Bumiayu, Brebes. Tujuannya yaitu agar nilai-nilai tersebut diharapkan dapat menjadi pedoman hidup masyarakat khususnya generasi muda sebagai bekal untuk menjadi manusia sosial seutuhnya dan tetap menjalankan tradisi bersedekah kepada bumi. Penelitian ini menggunakan metode kualitatif dengan pendekatan naratif dan menggunakan teknik analisis isi dari Milles and Huberman. Berdasarkan penelitian diperoleh data sejarah tentang tradisi dan pelaksanaan, prosesi, serta nilai humanisme dalam prosesi pembagian ponggol dalam tradisi sedekah bumi di Pura Keramat Kabupaten Brebes. Dalam prosesi pembagian Ponggol mengandung nilai-nilai kemanusiaan yaitu nilai kerjasama, nilai rela berkorban, nilai kepedulian terhadap sesama, nilai tolong menolong, dan nilai solidaritas.]

**Keywords:** humanism values; earth alms tradition; community’s behavior

## **Introduction**

Indonesia is an archipelagic country and the basis for the development of cultural diversity from all over Indonesia, aka plural pluralism, which is diverse, so it is only natural that the territory of Indonesia, which stretches from Sabang to Merauke, consists of ethnic groups which mean various (tribes or ethnic groups nation) so that each culture has a different configuration between the tribes in Indonesia,



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this was also conveyed.<sup>1</sup> Those argue that the diverse and diverse culture is undoubtedly due to the many islands in Indonesia. Hence, it is common for the population to migrate and form many local cultures. Explaining culture is the knowledge a person or group possesses that becomes the guideline used by the social community, from actions, habits, and customs passed down from generation to generation. Society and culture are two inseparable relationships.

Society is a unity of life consisting of a group of humans capable of producing culture so that in its role, the community has different logics and perspectives when creating culture to be able to structure their lives and see themselves as a unity in society within predetermined limits which are believed to be truth. Culture includes knowledge that is thought to be in the form of collective rituals aimed at the sacred. According to Turner,<sup>2</sup> culture is the totality of universal knowledge, including beliefs, customs, and habits of various kinds of behavior to be applied by the community to form and complete something experienced by community members.<sup>3</sup> So that the values that have been considered positive become a reference for carrying out social behavior in social life with a distinctive culture-oriented orientation.<sup>4</sup>

From the manifested culture, the variety forms the community's behavior, which is a place for the growth and development of a tradition, and its outcome cannot be separated from humans as supporters. *Tradition* is a tradition that has been followed by habits from generation to generation and carried out by generations for an

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<sup>1</sup> Evi Dwi Lestari, Agus Sastrawan Noor, and Andang Firmansyah, "Tradisi Sedekah Bumi Dalam Pelestarian Budaya Lokal di Dusun Wonosari Desa Tebang Kacang," *Jurnal Pendidikan dan Pembelajaran Khatulistiwa* 7, no. 9 (2018): 1–10, <https://123dok.com/document/qok0v6my-tradisi-sedekah-pelestarian-budaya-lokal-wonosari-tebang-kacang.html>.

<sup>2</sup> Bryan S. Turner, *Sociology of Religion* (Yogyakarta: Student Library, 2013).

<sup>3</sup> Koenjtaraningrat, *History of Anthropological Theory I* (Jakarta: UI Press, 1987).

<sup>4</sup> Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality* (USA: Great Britain by Allen Lane, 1991), <https://doi.org/10.4324/9781315775357>.



extended period that becomes the pattern of community life.<sup>5</sup> Every culture and tradition of an area has a significant meaning and has become a habit carried out for generations by the community; one of these traditions is the alms of the Earth. The earth alms ceremony in the Sacred Village is a witness that has become evidence that Indonesia has a wide variety of cultural treasures. The earth alms tradition is a traditional celebration, namely the procession of handing over agricultural products from natural communities.<sup>6</sup> The people of Keramat Village believe this tradition is a form of gratitude to God, who has provided safety and a place to live.

This earth alms ceremony is carried out through a folk party held in a place considered sacred or sacred to the local community. Alms of the Earth are a form of local wisdom through traditions or ceremonies that communicate between humans and nature.<sup>7</sup> The earth alms tradition has a close relationship between humans and God, humans and fellow humans, and humans and nature.<sup>8</sup> In addition, in the Earth tradition, there are lessons to be used as guidelines for life, namely in the form of life values, one of which is the value of humanism.<sup>9</sup> Humanism is a value that must be understood in one’s life. These values include respecting the opinions of others, working together, being

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<sup>5</sup> Robert Sibarani, “Pendekatan Antropolinguistik Terhadap Kajian Tradisi Lisan,” *RETORIKA: Jurnal Ilmu Bahasa* 1, no. 1 (2015): 1, <https://doi.org/10.22225/jr.v1i1.9>.

<sup>6</sup> Lutfiana Dwi Indah Sari et al., “Nilai Budaya Sedekah Bumi Desa Turigede, Kepohbaru, Bojonegoro,” *Edu-Kata* 8, no. 1 (2022): 29–43, <https://doi.org/10.52166/kata.v8i1.2879>.

<sup>7</sup> Slamet Slamet, Jenny Ernawati, and Agung Murti Nugroho, “Pemanfaatan Ruang Telaga Pada Tradisi Sedekah Bumi Desa Cerme Kidul, Kecamatan Cerme, Kabupaten Gresik,” *Review of Urbanism and Architectural Studies* 13, no. 1 (2015): 47–55, <https://doi.org/10.21776/ub.ruas.2015.013.01.5>.

<sup>8</sup> Furqon Syarief Hidayatulloh, “Sedekah Bumi Dusun Cisampih Cilacap,” *EL-HARAKAH* 15, no. 1 (2015): 1, <https://doi.org/10.18860/el.v15i1.2669>.

<sup>9</sup> Martin Rizaldi and Anin Lailatul Qodariyah, “Mengkaji Manfaat Dan Nilai–Nilai Dalam Pelaksanaan Tradisi Sedekah Bumi Dari Sudut Pandang Teori Fungsionalisme,” *Jurnal Artefak* 8, no. 1 (2021): 81, <https://doi.org/10.25157/ja.v8i1.4951>.



willing to sacrifice, caring for others, helping each other, and solidarity. Humanism is a view of humans who are the center of reality.<sup>10</sup> Humans are exalted by being the benchmark of the noblest *species* because individuals with autonomy with their standards are both technical and normative. Humanization comes from the *Greek word* *humanitas*, which means humans according to their nature. In line with this opinion, humanization is to glorify high human dignity, especially to God, so that humans become noble creatures.

Research on the value of humanism has been carried out with the results of the study, namely that humanist values can strengthen the character of human values for the nation's next generation, which is starting to fade so that ethical humans can be created who have the freedom to determine an attitude of life with tolerance, have concern for fellow humans, and the surrounding environment.<sup>11</sup> The image of humanism is an effort to conserve the nation's cultural roots to build a future civilization.<sup>12</sup> Every human being needs to have awareness to be able to uphold the values of humanism.<sup>13</sup> Humanism is divided into two forms: secular humanism and religious humanism. Secular humanism views society based on rationality, while religious humanism views culture based on moral values as found in religion.<sup>14</sup>

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<sup>10</sup> F. Budi Hardiman, *Humanism and After*, ed. Gramedia Popular Literatur (Jakarta, 2012).

<sup>11</sup> Muhamad Fajar Novala, Suyitno Suyitno, and Raheni Suhita, "Humanization Ethics in the Novel *Merindu Baginda Nabi* by Habiburrahman El Shirazy," *International Journal of Multicultural and Multireligious Understanding* 7, no. 11 (2020): 10, <https://doi.org/10.18415/ijmmu.v7i11.2110>.

<sup>12</sup> Muhamad Burhanudin, "Nilai Humanisme Religius Syiir Pesantren," *Jurnal Sastra Indonesia* 6, no. 1 (2017): 35–42, <https://doi.org/10.15294/jsi.v6i1.10601>.

<sup>13</sup> D. Karim, et al., "Nilai-Nilai Humanisme dalam Puisi Bertema Palestina Karya Helvy Tiana Rosa," *Jurnal Sastra Indonesia* 10, no. 2 (2021): 93–101, <https://doi.org/10.15294/jsi.v10i2.43918>.

<sup>14</sup> Muhammad Aqil, "Nilai-Nilai Humanisme dalam Dialog Antar Agama Perspektif Gus Dur," *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 6, no. 1 (2020): 25, <https://doi.org/10.21580/wa.v6i1.4915>.



Meanwhile, research on earth alms has been carried out, with the study being that the earth alms tradition has several beneficial values, including sociological value; namely, with this activity, the social bonds of society from various groups unite. Theological significance, namely the implementation of alms to the Earth as an expression of gratitude to maintain a good relationship with God. The ecological value of the existence of donations carried out in the village spring gives confidence to the community that the presence of the village spring must be preserved, and the surrounding ecosystem must also be maintained.<sup>15</sup> This form of transformation of the Earth Alms giving celebration emerged as a response to the respect of each component of society so as not to violate the central norms adhered to by each community group.<sup>16</sup> We are interested in examining the value of humanism contained in the earth alms tradition at the Bumiayu Sacred Temple. Based on previous studies, this is the first time anyone has ever reviewed the earth alms tradition at the Keramat Temple in Bumiayu Village. Hence, we want to explore the value of “Ponggol” humanism in the earth alms tradition at the Bumiayu Sacred Temple, Brebes Regency.

## Methods

This research method uses qualitative research methods with a narrative approach. Narrative research is used to tell a story, narrative, or related description of the participant’s experience of what is being experienced.<sup>17</sup> The subjects in this study were residents of Keramat

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<sup>15</sup> M.Thoriqul Huda, “Harmoni Sosial Dalam Tradisi Sedekah Bumi Masyarakat Desa Pancur Bojonegoro,” *Jurnal Studi Agama-Agama* 7, no. 2 (2017): 267–96, <https://jurnalfuf.uinsby.ac.id/index.php/religio/article/view/753>.

<sup>16</sup> R. Atang Supriatna, Dan Yogaprasta, and Adi Nugraha, “Eksistensi dan Infrastruktur Budaya Penunjang Praktik Sedekah Bumi Di Desa Ciasmara Kecamatan Pamijahan Kabupaten Bogor,” *Jurnal Penelitian Sosial dan Ilmu Komunikasi* 4, no. 1 (2020): 30–39, <https://journal.unpak.ac.id/index.php/apik>.

<sup>17</sup> John W. Creswell, *Pendekatan Metode Kualitatif, Kuantitatif dan Campuran*, ed. Pustaka Pelajar (Yogyakarta: Pustaka Pelajar, 2017).



village, Bumiayu sub-district, Brebes district, who followed the earth alms tradition until now. The research subjects who were used as sources for in-depth interviews were the head of the RT, village elders, religious leaders, and youth. The researcher used observation, in-depth interviews, and documentation of the Earth alms in the village of Keramat Bumiayu as data collection techniques. This study uses Miles and Huberman analysis techniques, namely reducing data, presenting data, and drawing conclusions where researchers will look for the data needed until the desired information is fulfilled.<sup>18</sup>

## Results

### Earth Alms Tradition

No one knows about the beginning of the implementation of the earth alms tradition at the Sacred Temple, Brebes Regency. Based on the results of in-depth interviews with village elders, the community only knows that the Sacred Temple is a large banyan tree that is the site of the shrine of Nyai Rantamsari, an old mythical figure who is believed by the community to be the ruler of the north and north coast. In the past, several individuals used the Sacred Temple as a place of application for promotion. However, over time, the Sacred Temple was only used for the earth alms tradition, and Nyai Rantamsari reportedly moved to Mount Wetan. In addition, Nyai Rantamsari also forbade the residents of Keramat village to wear leaf green or Gadung green clothes because Nyai Rantamsari likes the color Gadung green and feels competitive if someone uses that color. There was an incident about 20 years ago when a farmer wore a Gadung green shirt while harvesting in the fields, folded sacks, lay down, and flew away. It is a warning from Nyai Rantamsari; even humans can fly when Nyai Rantamsari is angry.

Most people who make a living as farmers only know that the earth alms tradition has been carried out since ancient times and has

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<sup>18</sup> M.B. Miles, A.M. Huberman, and J.Q. Saldana, *Qualitative Data Analysis, A Methods Sourcebook* (USA: Sage Publications, 2014).



been passed down from ancestors to this day. The community around the Sacred Temple carries out the earth alms tradition to express gratitude for the abundant produce of the Earth from Allah SWT. The earth alms tradition is one of the rituals carried out by the community, especially farmers. People seek income by utilizing natural resources. The farmers on the island of Java hold a ceremony once a year, like the tradition of alms to the Earth. It is not just a mere routine but has a meaning, namely as a way to express gratitude to God, who has provided sustenance through agriculture. Ancestors on the island of Java believed that land is a gift that has excellent service for the life of creatures on Earth, so land needs to be given tremendous and proper respect. Alms of the ground for the community are symbols to show human love because the planet has given life to humans, so the land will never be angry when stepped on, for example, by floods and landslides.<sup>19 20 21</sup>

### **The Earth Alms Tradition Implementation**

The earth alms tradition at the Sacred Temple, Sacred Village, Bumiayu District, Brebes Regency is a tradition that is carried out as a community gratitude for the blessings of life that have been obtained from Allah SWT every 1 Muharram or once a year. People believe that God exists and that Prophet Muhammad is a messenger from Allah, then believe in the existence of other prophets, and believe in sacred Islamic figures. In addition, people have believed in the spirits of rulers in several places in the universe, in mythical creatures from the dead

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<sup>19</sup> Faridhatun Nikmah, “Nilai-Nilai Pendidikan Karakter Dalam Tradisi Apitan Di Desa Serangan, Kecamatan Bonang, Kabupaten Demak,” *Handep: Jurnal Sejarah Dan Budaya* 3, no. 2 (2020): 215–32, <https://doi.org/10.33652/handep.v3i2.113>.

<sup>20</sup> Huda, “Harmoni Sosial dalam Tradisi Sedekah Bumi Masyarakat Desa Pancur Bojonegoro.”

<sup>21</sup> Agoes Dariyo, “Nilai-Nilai Pancasila dalam Tradisi Sedekah Bumi Pada Masyarakat Tambang Minyak Rakyat di Desa Wonocolo, Kedewan, Bojonegoro, Jawa Timur,” *Jurnal Pancasila* 1 (2020): 25–38. <https://jurnal.ugm.ac.id/pancasila/article/view/52030>.





and incarnated forms of ancestors, as well as spirits who guard specific locations such as Nyai Rantamsari (based on in-depth interviews with Head of RT). It is what causes people to carry out alms of the Earth, which has become a hereditary tradition; in addition to being a way of showing appreciation and respect for village elders, charities of the planet, which are held at the sacred temple is also an effort to preserve the existence of the holy temple which started the history of the earth alms tradition. Which has now become a culture and activity held by the local community, who believes that ancestral values in alms of the Earth have existed for a long time but are relevant in life and are sustainable from one generation to the next.<sup>22 23</sup>

In addition, the earth tradition is also an ancestral heritage that needs to be preserved for the next generation so that it can continue to be carried out because it can provide benefits in the future. Alms of the Earth is a ritual of giving offerings and alms to the Earth by the community to ensure that the Earth remains fertile, its sustainability is maintained, and it provides valuable value to humans.<sup>24</sup> The earth alms tradition at the Keramat Temple, Brebes Regency, is carried out so that the values contained in the earth alms ritual become an example and are used as guidelines for social life by the younger generation.

## Discussion

### Earth Alms Procession

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<sup>22</sup> Dariyo.

<sup>23</sup> Dwinarko, Annisa Eka Syafrina, and Tabrani Sjafrizal, "Cultural Communication of Sedekah Bumi (Earth Alms) Rituals of Poggang Village Community Serangpanjang Subang during Covid-19 Pandemic," *Budapest International Research and Critics Institute Journal* 5, no. 1 (2022): 6144–55, <https://www.bircu-journal.com/index.php/birci/article/download/4336/pdf>.

<sup>24</sup> Suci Prasasti, "Konseling Indigenous: Menggali Nilai–Nilai Kearifan Lokal Tradisi Sedekah Bumi Dalam Budaya Jawa," *CENDEKIA* 14, no. 2 (2020): 110–23, <https://doi.org/10.21260/ehb.1912.10>.



Based on the results of in-depth interviews with village youth, the rituals of the earth alms tradition were carried out solemnly, starting from the opening ceremony, the main event, and the closing ceremony. For Javanese people, in particular, the practice of giving alms to the Earth is a medium for expressing gratitude to Allah SWT because he has been blessed with so many pleasures in life, one of which is an abundant harvest so that people can carry out various obligations of service with great joy.<sup>25</sup> <sup>26</sup> The *Sedekah Bumi* ceremony procession contains the soothing values of *dakwah*, consisting of four values: divine values, social or community education values, moral education values, and the value of respect and obedience to leaders. These values are absorbed by religious leaders so that people understand earth almsgiving as part of the essence of Islam, which has positive values and is essential to preserve.<sup>27</sup>

According to Javanese people, there are many ceremonies and rituals in life.<sup>28</sup> A ritual is an event of old traditional culture for society in Indonesia, and until now, it has been implemented by each succeeding generation. As a tradition inherited from his ancestors, every ritual process has a purpose and procedures that are closely related to people’s belief systems, so you can find a variety of rituals which are related to traditions initiation, rice harvest ritual, “Slametan”

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<sup>25</sup> Hariman Surya Siregar, Miftahul Fikri, and Ririn Khorinnisa, “The Value of Islamic Education in the Sedekah Bumi Ritual,” *AL-ISHLAH: Jurnal Pendidikan* 13, no. 3 (2021): 2049–60, <https://doi.org/10.35445/alishlah.v13i3.1142>.

<sup>26</sup> Ayu Wardatul Fitriah, “Resiprositas dalam Ritual Tradisi Sedekah Bedusun Di Desa Kartamulia Kecamatan Gelombang Kabupaten Muara Enim,” *Jurnal Ilmu Sosial, Humaniora dan Seni* 1, no. 2 (2023): 354–58, <https://repository.radenfatah.ac.id/32251/>.

<sup>27</sup> Muhammad Rindu Fajar Islamy, “Optimalisasi Dakwah Media Sosial di Kalangan Mahasiswa,” *Jurnal Dakwah dan Komunikasi* 6, no. 1 (2021): 1-22, <http://journal.iaincurup.ac.id/index.php/JDK/article/download/2954/1193>.

<sup>28</sup> Wuragil Ayuningtyas, “Tradisi Sedekah Bumi Dusun Hebang Desa Gisik Cemandi Kecamatan Sedati Kabupaten Sidoarjo (Kajian Folklor),” *Jurnal Online Baradha* 19, no. 2 (2023): 132–50, <https://ejournal.unesa.ac.id/index.php/baradha/article/view/54876>.



or thanksgiving, healing, changing seasons, offerings, celebrations, etc.<sup>29</sup> A ritual is a form of expressing a belief or religion symbolically for a continuous purpose.<sup>30</sup> The symbols presented in the ritual are associated with beliefs/myths; emotional life is summed up in quality by having action and being active when carrying it out. The sacredness of a symbol will link cosmology ontology with aesthetics and morality. The distinctive strength of being characters comes from a community's ability to identify facts and values about something factual fundamentally and then comprehensively normative content. Sacredly entwined symbols become orderly by forming a comprehensive religious system.

Figure 1



The people of the Keramat village are doing the earth alms procession

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<sup>29</sup> Siti Fatimah, "Sakralitas Ritual Sedekah Bumi di Makam Kramat Batok Kabupaten Bekasi," *Ilmiah Seni Budaya* 4, no. 2 (2019): 166–80, <https://jurnal.isbi.ac.id/index.php/pantun/article/viewFile/1184/754>.

<sup>30</sup> Ayu Mira Mardani and Qurrotul Ainiyah, "Akulturasi Islam dan Budaya Lokal (Studi Kasus Tradisi Sedekah Bumi di Desa Karang Ploso Kecamatan Plandaan Kabupaten Jombang)," *Jurnal Qolamuna*, 4, no. 2 (2019): 231–48, <https://ejournal.stismu.ac.id/ojs/index.php/qolamuna/article/view/137>.



The opening ceremony began with remarks from the Head of RT. Then, the main event was filled with lectures from religious leaders and continued with Tahlil and prayer together. The traditional Javanese ritual is done by praying to get a blessing, but it also serves as a tribute to the ancestors who have died.<sup>31</sup> The closing ceremony ended with distributing Ponggol or rice with side dishes wrapped in leaves or rice paper. Offerings are a form of actualizing people’s thoughts, feelings, and desires accumulated into a culture with an abstract nature, then drawing closer to God. Alms of the Earth is a polarization towards Santri at thick Islamic events (with recitations and reading Tahlil).

The earth alms tradition is open to all people who want to attend the event, especially the people of the Keramat village around the Sacred Temple. During the implementation of the Earth Alms tradition, some activities or events were few; the surrounding community who followed the Earth Alms tradition gathered in a place that became the community’s agreement to carry out the Earth Alms ritual.<sup>32</sup> People who follow the earth alms tradition are also considered traditional acts. Traditional actions are repeated and regular actions that become a habit in society. This action is also an inheritance carried out for a long time and continued by generations to preserve the Earth’s alms tradition.<sup>33</sup>

### Humanism Value in the “Ponggol” Procession

The results of in-depth interviews with religious leaders show that Ponggol is the language of the southern part of Brebes Regency,

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<sup>31</sup> Huda, “Harmoni Sosial dalam Tradisi Sedekah Bumi Masyarakat Desa Pancur Bojonegoro.”

<sup>32</sup> Heri Heri, Situ Asih, and Marjianto, “Makna Simbolik Makna Simbolik Tradisi Sedekah Bumi di Desa Medani Kecamatan Cluwak Kabupaten Pati,” *Sabbhata Yatra: Jurnal Pariwisata dan Budaya* 2, no. 2 (2021): 121–33, <https://doi.org/10.53565/sabbhatayatra.v2i2.360>.

<sup>33</sup> Y.N. Ekawati and Marlita Andhika Rahman, “Penerapan Permainan Tradisional ‘Getril Jambi’ Untuk Meningkatkan Keterampilan Sosial Anak.” *Medical Dedication (Medic): Jurnal Pengabdian Kepada Masyarakat FKIK UNJA* 3, no. 2 (2020): 110–15, <https://online-journal.unja.ac.id/medic/article/view/11218>.



meaning a food wrapped in leaves or rice paper and filled with vegetables and side dishes. The people of the Keramat hamlet collected three pools before implementing the earth alms tradition. Then, it is placed in the middle of the residents to be given a prayer at the main event. Chanting prayers accompanied by hand or body movements reflect people praying during the implementation of the earth alms tradition. This person carries out and plays a role as the leader of the ceremony.<sup>34</sup> It is combined into four essential components, namely the place of the ceremony, the implementation of the ceremony, the objects needed, and the equipment used.<sup>35</sup>

Ponggol distribution procession is an activity at the end of the event. When closing, the Ponggol is distributed to everyone present, the Ponggol is eaten around the Sacred Temple, or some are brought home. In the Ponggol distribution procession, there is a value of humanism contained in it, namely the importance of respecting the opinions of others (freedom of expression), the value of cooperation, the importance of being willing to sacrifice, the value of caring for others, the value of helping.<sup>36</sup> However, of the three values, only five are contained in the procession of distributing Ponggol in the earth alms tradition, namely:

#### **a. Cooperation**

Cooperation is defined as two or more people who carry out joint activities in an integrated manner directed at specific targets or goals.<sup>37</sup> The ability to collaborate is one component of capabilities in

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<sup>34</sup> Nikmah Rachmawati, Mizano Liongga Alhassan, and Mukhammad Syafii, "Sedekah Bumi : Model Kebersyukuran Dan Resiliensi Komunitas Pada Masyarakat Pesisir Utara Jawa Tengah," *Jurnal Penelitian* 15, no. 1 (2021): 1, <https://doi.org/10.21043/jp.v15i1.9075>.

<sup>35</sup> Koentjaraningrat, *Javanese Culture*, Balai Pustaka (Jakarta, 1984).

<sup>36</sup> Hardiman, *Humanism and After*.

<sup>37</sup> Nova Suci Febriani and Dian Budiana, "Upaya Mengembangkan Nilai-Nilai Kerjasama Melalui Penerapan Permainan Tradisional Bakiak dan Gatrik," *Journal of*



the social-emotional field.<sup>38</sup> Cooperation is a relationship between several people who need each other to achieve a goal. When working together, groups must be managed well. The occurrence of interdependence between group members to achieve goals and complete tasks is a successful form of cooperation.<sup>39</sup> The value of cooperation contained in the procession of Ponggol distribution occurs when each family cooperates in making Ponggol. Each house collects three packs of Ponggol and then collects them to the RT management to be distributed during the earth alms tradition.

Cooperation is essential in social life, considering humans are social creatures. In learning, collaboration refers to positive interaction to achieve the same goal.<sup>40</sup> Collaborative relationships are meaningful for the self/social group and the person or group with whom the collaboration is invited. This reciprocal meaning must be sought and achieved so that other people or groups can know the motivational expectations, attitudes, and other things that exist in the self or group. Individuals/social groups constantly interact with other people or other

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*Teaching Physical Education In Elementary School* 1, no. 1 (2017): 33–41, [https://www.researchgate.net/publication/334228908\\_Upaya\\_Mengembangkan\\_Nilai-Nilai\\_Kerjasama\\_Melalui\\_Penerapan\\_Permainan\\_Tradisional\\_Bakiak\\_Dan\\_Gatrik](https://www.researchgate.net/publication/334228908_Upaya_Mengembangkan_Nilai-Nilai_Kerjasama_Melalui_Penerapan_Permainan_Tradisional_Bakiak_Dan_Gatrik).

<sup>38</sup> Dewi Trismahwati and Nur Indah Sari, “Identifikasi Kemampuan Kerjasama Anak Usia Dini Melalui Permainan Tradisional,” *AZZAHRA : Jurnal Pendidikan Anak Usia Dini* 1, no. 2 (2020): 3–20, <https://ejournal.staidarussalamlampung.ac.id/index.php/azzahra/article/download/204/270>.

<sup>39</sup> Nessa Azhima Dwi Ananda, Haris Sutan Lubis, and Emma Marsella, “Nilai-Nilai Perjuangan dalam Novel Perempuan Yang Menangis Kepada Bulan Hitam Karya Dian Purnomo: Pendekatan Sosiologi Sastra,” *Jurnal Binagogik* 10, no. 2 (2023): 13–26, <https://doi.org/10.61290/pgsd.v10i2.343>.

<sup>40</sup> Nafis Kurtubi, Mamat Supriatna, and Dian Peniasiani, “Nilai Kerjasama Dalam Tradisi Tahlilan Pada Kampung Pangasinan Kecamatan Kutawaluya,” *Jurnal Pendidikan Indonesia* 12, no. 1 (2023): 291–96, <https://journal.penerbitjurnal.com/index.php/educational/article/view/42>.



groups. Relationships with other parties carried out in a meaningful relationship are cooperative relationships.<sup>41</sup>

### **b. Willing to Sacrifice**

Social care has an important role when forming socially sensitive individuals. Attitudes and actions that always want to help others in need. Social care is an attitude and action that always wants to help others and people who need it.<sup>42</sup> Social care is defined as an attitude of helping others.<sup>43</sup> A social caring attitude needs to be instilled in the younger generation so that they have a caring attitude towards someone or society who needs help.<sup>44</sup> There is a value of caring for others that is carried out during the Ponggol distribution process. Sharing food (Ponggol) between communities is a sign that the community has concern for others. Social care is an attitude and action that always wants to assist other people and communities in need. Social care is an attitude or activity carried out by someone who always wants to provide service to people who need it.<sup>45</sup>

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<sup>41</sup> Qory Jumrotul Aqobah et al., “Penanaman Perilaku Kerjasama Anak Usia Dini Melalui Permainan Tradisional,” *Untirta* 5 (2), no. 2 (2020): 134–42, <https://jurnal.untirta.ac.id/index.php/E-Plus/article/view/9253>.

<sup>42</sup> Edi Wahyu Wibowo, “Analisis Pendidikan Karakter Religius, Peduli Sosial, dan Peduli Lingkungan Terhadap Kedisiplinan (Studi Kasus Mahasiswa Administrasi Perkantoran Politeknik LP3I Jakarta),” *Jurnal Lentera Bisnis* 9, no. 2 (2020): 31, <https://plj.ac.id/ojs/index.php/jrlab/article/view/379>.

<sup>43</sup> Muchamad Munawir Asyari et al., “Nilai-Nilai Pendidikan Karakter Dalam Tradisi Apitan Masyarakat Singocandi Kudus,” *WASIS: Jurnal Ilmiah Pendidikan* 2, no. 1 (2021): 34–40, <https://doi.org/10.24176/wasis.v2i1.5764>.

<sup>44</sup> Putry Agung and Yulistyas Dwi Asmira, “Pengembangan Model Pendidikan Karakter Peduli Sosial Melalui Metode Bermain Peran di TK Tunas Mekar Indonesia Bandar Lampung,” *Jurnal Caksana-Pendidikan Anak Usia Dini* 1, no. 2 (2018): 139–58, <http://trilogi.ac.id/journal/ks/index.php/PAUD/article/view/195>.

<sup>45</sup> Nikmah, “Nilai-Nilai Pendidikan Karakter dalam Tradisi Apitan di Desa Serangan, Kecamatan Bonang, Kabupaten Demak.”





### c. Caring for others

Social care has an important role when forming socially sensitive individuals. Attitudes and actions that always want to help others in need. Social care is an attitude and action that always wants to help others and people who need it.<sup>46 47</sup> A social caring attitude needs to be instilled in the younger generation so that they have a caring attitude towards someone or society who needs help.<sup>48</sup> There is a value of caring for others that is carried out during the Ponggol distribution process, by sharing food or “Ponggol” between communities is a sign that the community has concern for others. Social care is an attitude and action that always wants to assist other people and communities in need. Social care is an attitude or activity carried out by someone who always wants to help people in need.<sup>49</sup>

### d. Mutual Help

Cooperation can take various forms. Apart from providing physical assistance, cooperation can also be done through material, financial, skills, or donations of thoughts or advice in communication. It is because cooperation is a form of cooperation carried out to achieve a common goal.<sup>50</sup> The value of mutual assistance carried out during the distribution of Ponggol can be interpreted as giving Ponggol to people in need and helping others regardless of rank and position. The attitude

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<sup>46</sup> Wibowo, “Analisis Pendidikan Karakter Religius, Peduli Sosial, dan Peduli Lingkungan Terhadap Kedisiplinan (Studi Kasus Mahasiswa Administrasi Perkantoran Politeknik LP3I Jakarta).”

<sup>47</sup> Asyari, Ismaya, and Ahsin, “Nilai-Nilai Pendidikan Karakter dalam Tradisi Apitan Masyarakat Singocandi Kudus.”

<sup>48</sup> Putry Agung, “Pengembangan Model Pendidikan Karakter Peduli Sosial Melalui Metode Bermain Peran di TK Tunas Mekar Indonesia Bandar Lampung.”

<sup>49</sup> Nikmah, “Nilai-Nilai Pendidikan Karakter dalam Tradisi Apitan di Desa Serangan, Kecamatan Bonang, Kabupaten Demak.”

<sup>50</sup> Dona Susanti, Guslinda Guslinda, and Otang Kurniaman, “Analisis Nilai Karakter Komunikatif dalam Tradisi Basiacuong di Kabupaten Kampar,” *JURNAL PAJAR (Pendidikan dan Pengajaran)* 6, no. 2 (2022): 356, <https://doi.org/10.33578/pjr.v6i2.8434>.





of helping each other is excellent if applied.<sup>51</sup> Because we know that humans are social beings who need the help of others, they need the help of other humans to survive. It shows that the value of mutual assistance is significant in society.<sup>52</sup> As social creatures, in carrying out their lives, humans always need other humans to fulfill their daily needs and have social relationships with each other.<sup>53</sup>

Therefore, we must balance personal interests with common interests. It is supported by the statement that society comprises individuals who work together or interact with others. Humans are social creatures who cannot live alone without help from other humans. Cooperation is a form of active participation where individuals provide added or positive value to every object, problem, or need of the people around them.<sup>54</sup> Group tasks are cooperation tasks carried out together that have been previously determined. Usually, each group and its members have the same rights and obligations. Express opinions input, and respect each other's opinions.<sup>55</sup>

#### e. Solidarity

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<sup>51</sup> Indah Sari et al., "Nilai Budaya Sedekah Bumi Desa Turigede, Kepohbaru, Bojonegoro."

<sup>52</sup> Irni Cahyani, "Nilai-Nilai Sosial Dalam Novel Untukmu Imam Rahasiaku Karya Maylan Kokonoka," *STILISTIKA: Jurnal Bahasa, Sastra, dan Pengajarannya* 5, no. 2 (2020): 157–67, <https://jurnal.stkipbjm.ac.id/index.php/STI/article/view/1121>.

<sup>53</sup> Rendra Havid Pranata and Umi Hartati, "Interaksi Sosial Suku Sunda Dengan Suku Jawa (Kajian Akulturasi dan Akomodasi di Desa Buko Poso, Kabupaten Mesuji)," *Jurnal Swarnadwipa* 1, no. 3 (2017): 179–90, <https://ojs.ummetro.ac.id/index.php/swarnadwipa/article/view/620>.

<sup>54</sup> Mahmud Ahmadi, Sekar Dwi Ardianti, and Ika Ari Pratiwi, "Nilai Pendidikan Karakter dalam Cerita Rakyat Sendang Widodari Kabupaten Kudus," *Progres Pendidikan* 2, no. 1 (2021): 1–6, <https://doi.org/10.29303/prospek.v2i1.55>.

<sup>55</sup> Desti Mulyani et al., "Peningkatan Karakter Gotong Royong di Sekolah Dasar," *Lectura: Jurnal Pendidikan* 11, no. 2 (2020): 225–38, <https://doi.org/10.31849/lectura.v11i2.4724>.



The value of solidarity in the Ponggol distribution procession is that people have the same sense of belonging to each other, so they work hand in hand to make Ponggol, which is one of the exciting icons in the Earth’s alms tradition. Solidarity is a harmonious sense of equality between individuals in a group,<sup>56</sup> so that a sense of brotherhood and friendship grows based on an understanding of caring and kinship established compactly in an environment or group. Solidarity is defined as justice that is formed when individuals create a group or community of social movements joined together to achieve a goal.<sup>57</sup>

It can be concluded that solidarity is a feeling formed from mutual trust between individuals and one another, created in one group or community. Mutual trust is bound by an emotional and moral feeling that underlies the establishment of mutual respect and respect, a sense of kinship and friendship between others so that they can work together to achieve goals, and social bonds are formed. The value of solidarity in the procession of distributing Ponggol in the earth alms tradition can strengthen the sense of brotherhood and kinship so that a sense of belonging is grown in an area.

So, the Earth alms tradition, held at the Keramat Temple, Brebes Regency, has an exciting procession for children, adults, and old age, namely the distribution of Ponggol. In the Ponggol distribution procession, there are humanistic values, namely the value of cooperation, the importance of being willing to sacrifice, the value of caring for others, the value of helping, and the value of solidarity. These values are expected to guide people’s lives, especially the younger generation, as a provision to become a complete social human being and continue to carry out the tradition of giving alms to the Earth.

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<sup>56</sup> Angela Siebold, “Open Borders as an Act of Solidarity among Peoples, between States or with Migrants: Changing Applications of Solidarity within the Schengen Process,” *European Review of History* 24, no. 6 (2017): 991–1006, <https://doi.org/10.1080/13507486.2017.1345862>.

<sup>57</sup> F. Tormos, “Intersectional Solidarity,” *Politics, Groups, and Identities* 5, no. 4 (2017): 707–20, <https://doi.org/10.1080/21565503.2017.1385494>.



## Conclusion

It can be concluded that an earth alms tradition is a ritual carried out in gratitude for the abundant produce of the Earth, thanks to Allah SWT. There are values of humanism contained in the earth alms tradition, namely the importance of cooperation, the value of being willing to sacrifice, the value of caring for others, the value of helping, and the value of solidarity. These values are expected to be a provision in living social life. In addition, the earth alms tradition is an Indonesian cultural heritage, so it needs to be preserved so that it is not lost to the times and the next generation knows and enjoys the earth alms tradition ceremony to be grateful for the Earth's produce and take care of natural wealth so that it is sustainable.

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