International Journal of Education, Vocational and Social Science
https://e-journal.citakonsultindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Study of the values of moral education in the ruwatan tradition in Nagrak Village, Ciater District, Subang Regency

Dede Sinta Rohimah[1]
[1]STAI Riyadhul Jannah
Cici Siti Komarianti[2]
[2]STAI Riyadhul Jannah
Endah Robiatul Adawiyah[3]
[3]STAI Darussalam Kunir
Selvia Ru'yatus Saefullah[4]
[4] STAI Riyadhul Jannah
Bunga Septria Vionita[5]
[5]STAI Riyadhul Jannah

Email: dedesinta567@gmail.com endah@staidarussalam.ac.id
cicikomarianti20@gmail.com Selvia.ruyatus1@gmail.com bungaseptria36@gmail.com

Abstract

In this article, the author will describe ruwatan as part of a tradition that is inherent in Nagrak Village, a tradition that is rich in educational values. Ruwatan is often labeled as a negative tradition and tends to be polytheistic. However, this tradition still exists today in the midst of the pros and cons in society. This article tries to explain the positive meaning of Ruwatan and the need to preserve it. Because it contains moral education to educate people to become better human beings. In this case the author raises several problems. Among other things, what are the values contained in the Ruwatan tradition? And how is the implementation of the tradition of ngaruwat earth?. The method that the author uses is a field research method with data collection or observation, interviews and documentation. The sources of data used are scholars, ustadz and community leaders in Nagrak Village who are seen or considered to understand the ngaruwat earth tradition, namely community leaders and books that support the research.

Keyword:Ruwatan, Tradision, Moral Value

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

INTRODUCTION

Indonesia is a country that is rich in culture, religion and ethnicity, these three aspects are interrelated with each other based on trust as the main thing for the intertwining of these aspects. Culture is the fruit of human thought itself, and religion is a symbol that symbolizes the value of obedience to God. Culture also contains values and symbols so that humans can live in it. And it is common that in a society/group there is a tradition or belief that is believed by that community.

According to an anthropological point of view, the definition of culture is the entire system of ideas, actions and results of human work in social life which is made into the property of humans by learning from it (Mahdayeni et al., 2019). And according to Greetz's opinion, culture is networks made by humans to search for meaning. These networks are woven by humans because in life they are full of expressions and signs that must be interpreted (Herawati, 2021).

Humans and culture are a unity, they together compose life. Humans organize themselves into socio-cultural units to become a society (Santoso, 2021). Human awareness of their experiences encourages them to formulate formulations, limits, definitions and theories about their life activities which are then called culture.

Ruawatan is a tradition left by our ancestors which has become a tradition because it is considered sacred. The word ruwat has been around for a long time and is found in ancient Javanese literary works, such as in the Ramayana which was written in ancient Mataram times, around the tenth century. The word ruwat means "to let go" (Yanti, 2013). The word ruawatan comes from the word care which means guarding, in this case, protecting nature so that it remains sustainable and maintains its beauty.

Meanwhile, in another sense, ruwatan comes from the word anruwat or rumuwat which means freeing exercise, for example freeing someone from an evil spirit, often also means "freeing, releasing, saving". The word rinuwat means "to set free, to be saved (Akhwan et al., 2010)

The ruwatan tradition has a very high educational value for the community, especially in moral education. Ruwatan is a medium for educating the public to have collective awareness, do good, give alms, pay attention to cleanliness and preserve the environment (Safitri, 2021)

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

These educational values include the following; First, at the ruwatan event, the community sets aside part of their wealth for the event to take place with an agreed amount. This trains the community to give alms, both wealth and energy (Khanafi, 2019).

Second, the community works together in various ways, such as the men making a stage for performances and the women preparing food and various offerings for the fathers. Here you can see the extraordinary mutual cooperation that took place in the ruwatan event.

Third, in the ruwatan event, all the residents work hand in hand, usually all the residents are busy in their gardens/fields on that day, all are present to make the ruwatan event a success, friendship between residents is closely established here because they can work and are interspersed with joking with one another.

Based on the initial data as described above. Researchers have the basic assumption that there are high moral education values in the ruwatan tradition. Ruwatan is one of the media to educate people to have high morality, by developing an attitude of mutual cooperation, therefore, tolerance, honesty, respect for others, the environment and nature. Therefore this study seeks to further describe the values of moral education in this ritual tradition.

METHOD

The research method that the author uses is the historical research method with the approach put forward by Sartono Kartodirjo, namely interdisciplinary, namely research that studies events that have occurred or past events based on the traces that are produced, through four stages, namely: heuristic (source gathering) (Sulasman, 2014: 93), criticism (internal criticism and external criticism) interpretation, and histiography history writing (Hidayat, 2021).

RESULTS AND DISCUSSION

Location and History of Nagrak Village

Nagrak Village is located at the coordinates of 6º73'79" E - 107º67'0" S. Nagrak Village is located on a plateau so the temperature in this area is cooler than other areas around it. Administratively, Nagrak Village is registered as the government of Ciater District, Subang Regency.

Nagrak Village is the village with the smallest population in Ciater District, but this village has the highest number of productive age in Ciater District. Nagrak village consists of 7 RWs and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

16 RTs. The distance from Ciater District to Nagrak Village is around 2.7 KM, and 21 KM for the distance from Subang Regency, then 28 KM from the provincial capital (Bandung).

Geographically, Nagrak Village is bordered by: to the west, it is bordered by Ciater Village. To the north, it is bordered by Palasari Village. To the west, it borders Cibeusi Village and to the south it borders Cikole, Lembang district, which is blocked by mountains and very dense forest.

To go to Nagrak Village, there are two roads that can be taken, for those who come from the direction of Bandung, you can go to Nagrak Village through Ciater Village, and for those who come from the Subang direction, you can enter from Palasari Village, and for those who come from Sumedang, you can enter via Attach Rahan first, then go to Sanca Village, then Cibitung and arrive at Nagrak Village.

All of these travel routes pass through tea gardens, population settlements, tea gardens, pineapple gardens, gardens and rice fields. The condition of the road that will be traversed is up and down and on some roads there are potholes so motorists are expected to be careful especially when driving to Nagrak village at night.

Nagrak Village was founded in 1920, this was based on the recording of the first village head of Nagrak Village, namely the late Mr. Kiki who took office in 1920. Therefore if calculated, the age of the founding of Nagrak Village is around 102 years. This indicates that this village existed before Indonesia's independence.

The people of Nagrak village still highly uphold the traditions of their former ancestors, so that the people in this village are still very strong in carrying out their ancestral traditions, one of which is the ruwatan tradition which is always carried out every year in the month of Muharam in the Islamic calendar.

Earth Ceremonies and Ruwatan

One of the traditional ceremonies that is still adhered to, obeyed, believed in, and carried out by the Sundanese people, especially the people of Nagrak Village, is the Ruwatan ceremony. Ruwatan comes from the word "ruwat" and gets the addition of "an" which means to be free or regardless. The purpose of holding the ruwatan ceremony is to be free and free from the distress (disaster) that surrounds it (Suwarno, 2021)

There is also the meaning of ruwatan bumi or ngaruwat bumi, which comes from the word care or ngarawat (Sundanese) which means to collect or maintain. , 2020).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Ngaruwat bumi has a purpose, namely an expression or expression of gratitude to God Almighty for everything that has been given or obtained from the earth's hasik and also as a ceremony of rejecting reinforcements and an expression of community respect for the karuhun or predecessors or ancestors of Nagrak Village. (Interview with Ahmad, Male 45 Years, by researchers on Thursday 11 August 2022 At 12:30 WIB).

A few days before the implementation of the ruwatan ceremony day or called dadahut. is the preparation day carried out by the people of Nagrak Village including: Deliberation on the planning of the ruwatan bumi ceremony, determining the amount of dues for each KK (Head of the Family), collecting fees, making various foods, making sawen. Dadahut is carried out until the day before the Ruwatan Bumi Ceremony begins.

At the time of dadahut, the traditional elders pray with offerings and various equipment available in front of them that will be used for the ritual of the earth. The purpose of the dadahut is solely to ask permission from God Almighty and the ancestors of the Nagrak traditional village community, hoping that the Ruwatan Bumi ceremony will run smoothly.

Next is the Ngalwar Ceremony, a place to store offerings in every corner (nyuguh) of the village, carried out by a traditional elder. Meanwhile, the Sawen program marks every alley or street with kawung leaves (areng leaves) to inform the community about the existence of Ruwatan Bumi in Nagrak village.

Followed by the Sholawat event, this event offered prayers and praise to the Creator Allah Subhanahu Wata'ala and Rasulullah Shallallahu 'alaihi Wassalam which was held in the evening at the Al-Hikmah Mosque near Nagrak Village.

Gemyung or Flying Art is a nightly performance, in which this art is a form of respect for the ancestors (Firmansyah, 2022). By chanting songs with buhun and Islamic nuances. And accompanied by overtime elders and young subjects, both mothers, fathers, teenagers and children.

Next is the Numbal ceremony, which is the Ruwatan Bumi ceremony where all rice and food offerings are buried in a certain way according to Nagrak village custom (Afif, 2020). Numbal embodies the philosophy of being born from the earth and returning to the earth. Numbal will be held at 7 o'clock in Western Indonesia at the peak of the Ruwatan Bumi ceremony in Panumbalan. The meaning of Numbal is "Ngahurip Bumi munar weak". This means that whatever the people of Kampung Nagrak do and whatever is produced from the land of Nagrak can be beneficial and a blessing (Afif, 2020).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

And finally the event was closed with a wayang golek performance which was held day and night. On that night, all the residents of the village of Nagrak witnessed the performance, and not only the people of Nagrak, people from neighboring villages also witnessed the puppet show. So that the traders who attend get blessings and benefits from this ruwatan event.

DISCUSSION

Moral Values Contained in Ruwatan Bumi

Ruwatan Bumi is a deeply rooted community culture. So that the village community appreciates the noble values of this culture. Therefore, it is not surprising that the staging of the Ruwatan Bumi traditional ceremony in Nagrak village is still strong and contemporary and is performed by the community.

“Muntang mah lain ka gunung lain ka batu lain oge ka jin angger muntangmah ka gusti” (Interview with Ahmad, 45 year old male, by researcher on Thursday 11 August 2022 at 12:30 WIB). Which means asking it not to the mountain or to the rock and not to the jinn, still asking it from Allah the Almighty God. Ruwatan bumi originates from the word ngaruwat which means to be strong in terms of clothing, food, shelter and in living life on this earth and the implementation of ruwatan bumi is a form of gratitude to the almighty God, respect for nature and respect for the founding ancestors of "Overtime / Village.

Ruwatan Bumi is carried out to pray to God Almighty for protection and safety and to initiate the future of the Nagrak indigenous village community.

The Ruwatan Bumi ceremony is a symbol of the relationship with the almighty God, with each other, with nature and also with the ancestors, the elders of the Nagrak village passed down the traditions that existed in the village, especially the Ruwatan Bumi Tradition by involving all aspects of society starting from the children. , young to old so that they are involved in the ceremony but according to their respective portions (Firdani, 2021).

According to Mr. Ahmad, this tradition must be introduced first, after understanding it, it will be firmly rooted in the hearts of the people. So that the younger generation can understand the meaning of a culture, especially its spread, Ruwatan Bumi must always be passed on to the younger generation through communication, especially the meaning of cultural symbols.

To understand specifically related to "Moral Values contained in Ruwatan Bumi Kampung Nagrak". Researchers use symbolic interaction theory to describe it more broadly and in depth, which according to researchers this theory has good complexity to explore a communication

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

event, not necessarily to use it just like that, therefore researchers will describe it through several concepts from symbolic interaction theory as follows :

a. Mind

The Ruwatan Bumi traditional ceremony is a symbol of relationship with ancestors, neighbors, and the Almighty for all that is given to humans. Ruwatan Bumi is a ritual model that respects cultural heritage, the ability to use symbols that have the same social meaning, where each individual must develop his soul through interaction with other individuals. In the Ruwatan Bumi traditional ceremony, the form of sacrifice is that people set aside part of their finances to participate and give some of their income and alms to others (Putri, 2022).

The significance of the Ruwatan Bumi traditional ceremony ends when the social interaction process takes place, building the Kampung Nagrak community must consider its cultural aspects such as religious values, social values and related values. The customs of the people of Nagrak Village.

In this case the researcher made observations and interviews that during the Ruwatan Bumi traditional ceremony, both community thoughts, religious leaders, RT, etc. must build their enthusiasm so that this event runs smoothly, there is no deliberation between the community and each other where the ruwatan tradition is located, the meaning the ceremony remains the same.

b. Self

The ability to think about yourself based on everyone's assessment of the perspectives or opinions of others. People relate to things based on the meaning they have for them. This meaning arises from the results of social interaction with other people. These meanings are completed when the process of social interaction takes place (Siregar, 2012)

Born into the community, Ruwatan Bumi may come from their cultural background. Ruwata Bumi is still made today because the Nagrak people still adhere to the traditions of their ancestors, even though the process and procedures have changed from time to time, the essence of Ruwata Bum remains the same, namely as a form of gratitude. To God Almighty, to respect nature and ancestors.

The Ruwatan Bumi traditional ceremony is passed on to the younger generation through stories passed down from generation to generation based on beliefs about their ancestors. The solemn Ruwatan Bumi traditional ceremony is carried out with various cultural performances that make the tradition even more alive (HANIFA, 2016)

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

The following is part of the pictures of Ruwatan Bumi:



Figure 1. Preparing the produce



Figure 2. Gemyung performance as part of the earth care program

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

CONCLUSION

Ruawatan is a tradition left by our ancestors which has become a tradition because it is considered sacred. The word ruwat has been around for a long time and is found in ancient Javanese literary works, such as in the Ramayana which was written in ancient Mataram times, around the tenth century. The word ruwat means "to let go". There is also the meaning of ruwatan bumi or ngaruwat bumi, which comes from the word care or ngarawat (Sundanese) which means to collect or maintain. The earth has a purpose, namely an expression or expression of gratitude to God Almighty for everything that has been given or obtained from the results of the earth and also as a ceremony of rejecting reinforcements and an expression of community respect for the ancestors or predecessors or ancestors of Nagrak Village. In addition, this ceremony also contains a lot of moral values such as mutual cooperation, cooperation, charity and other moral education.

THANK-YOU NOTE

Thank you to the head of Nagrak village, namely Mr. Ahmad, Mr. MUI of Nagrak village, namely Mr. Ahmad and all the community leaders of Nagrak village who have given me and my friends the opportunity to carry out this service and research. And I would like to thank my KKN friends who cannot be mentioned one by one, thank you for your contribution while conducting this ruwatan research.

REFERENCE

Afif, S. (2020). Kebudayaan Kampung Adat Banceuy Desa Sanca Kecamatan Ciater Kabupaten Subang. Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam, 17(1), 43–57.

Akhwan, M., Suyanto, S., & Purwanto, M. R. (2010). Pendidikan Moral Masyarakat Jawa (Studi Nilai-Nilai Pendidikan Moral Dalam Tradisi Ruwatan). Millah: Jurnal Studi Agama, 207–226.

HANIFA, S. A. U. (2016). Padepokan Seni Kirun di Madiun Tahun 1985-2009. Avatara, 4(3).

Herawati, N. (2021). MAKNA TRADISI HAJAT BUMI DI DESA BLENDUNG, PURWADADI, SUBANG, JAWA BARAT TAHUN 2015-2019. KARMAWIBANGGA: Historical Studies Journal, 3(1), 40–

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

53.

Hidayat, A. P. (2021). Pendekatan Semiotika Untuk Penulisan Sejarah: Beberapa Kemungkinan. Tsaqofah, 19(1), 17–30.

KHANAFI, N. U. R. (2019). PERGUMULAN ISLAM DENGAN TRADISI JAWA (Studi Kasus Upacara Bersih Desa Ringinrejo Kecamatan Wates Kabupaten Bitar). IAIN Tulungagung.

Mahdayeni, M., Alhaddad, M. R., & Saleh, A. S. (2019). Manusia dan Kebudayaan (Manusia dan Sejarah Kebudayaan, Manusia dalam Keanekaragaman Budaya dan Peradaban, Manusia dan Sumber Penghidupan). Tadbir: Jurnal Manajemen Pendidikan Islam, 7(2), 154–165.

Putri, A. (2022). Komunikasi Ritual Anggoro Kasih Dalam Melestarikan Adat di Desa Singgahan Kecamatan Pulung Kabupaten Ponorogo. IAIN PONOROGO.

Safitri, R. (2021). NILAI-NILAI MORAL YANG TERKANDUNG DALAM TRADISI SENGKURE (Studi Kasus Di Desa Tanjung Baru Kecamatan Maje Kabupaten Kaur). UIN FAS BENGKULU.

Siregar, N. S. S. (2012). Kajian Tentang Interaksionisme Simbolik. Perspektif, 1(2), 100–110.

Suwarno, S. (2021). Pembebas di Antara Mereka yang Terancam: Mendialogkan Filosofi Ruwatan dengan Teologi Pendamaian dalam 1 Yohanes 2: 2 dan 1 Yohanes 4: 10. Aradha: Journal of Divinity, Peace and Conflict Studies, 1(1), 39–53.

Yanti, F. (2013). Pola Komunikasi Islam terhadap Tradisi Heterodoks (Studi Kasus Tradisi Ruwatan). Analisis: Jurnal Studi Keislaman, 13(1), 201–220.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License