

**Sedekah Bumi Tradition: Harmonizing Values Moral Education And Local
Wisdom Based On Socio-Cultural Literacy
(In Sumber Sari Kepahiang)**

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This research aims to explore and analyze how the Sedekah Bumi tradition in Sumber Sari Village Kepahiang-Bengkulu contributes to the formation of moral education values in the community. In addition, this research also aims to harmonize the extent to which the local wisdom contained in the tradition contributes to the moral and ethical values taught in socio-cultural literacy-based education. With this understanding, it is hoped that effective ways can be found to integrate local traditions with moral education to increase social awareness and community responsibility. This research uses a qualitative research method with an ethnographic approach to deeply understand the tradition of Sedekah Bumi in Sumber Sari Village Kepahiang and how the tradition facilitates the harmonization of moral education values and local wisdom in the context of socio-cultural literacy. The data collection techniques used include observation, interviews, and documentation studies. The results showed that the Sedekah Bumi tradition plays a significant role in teaching moral values such as togetherness, gratitude, and social responsibility through ritual practices that involve the entire community.

Introduction

The early history of Sedekah Bumi in Sumber Sari, Kepahiang, reflects the strong cultural roots and close relationship between the community and its natural surroundings. Sumber Sari is one of the areas in Kepahiang Regency, Bengkulu, which is rich in natural beauty and agricultural potential. The tradition of Sedekah Bumi in this region is thought to have taken place since prehistoric times, with shifts and adaptations occurring over time (Marlena, 2021: 46).

In the past, the Sumber Sari community, which was predominantly agrarian, was very dependent on crops as the main source of life. The tradition of Sedekah Bumi in this region is believed to have deep roots in the belief in spiritual forces involving agriculture and nature. The Sedekah Bumi ritual is an important

moment to express gratitude and ask for a smooth harvest and blessings for the local community.

Along with the course of history, the tradition of Sedekah Bumi in Sumber Sari underwent changes and adjustments in accordance with the development of society and religion. Although Islam is the dominant religion in the region, local elements in the Earth Alms ritual are still maintained and passed down from generation to generation. This reflects the cultural richness and harmony between religious values and local traditions.

The importance of Sedekah Bumi in Sumber Sari is not only as an effort to ask for agricultural blessings, but also as a means of social solidarity and togetherness among community members. The Earth Alms celebration in this area does not only involve farmers or landowners, but also involves the entire community in a spirit of gotong royong. Thus, Sedekah Bumi in Sumber Sari, Kepahiang, plays an important role in maintaining local cultural identity while remaining open to the times.

The Sedekah Bumi tradition in some parts of Indonesia, especially in Sumber Sari Village, Kepahiang, is often the subject of debate because it is considered contrary to the teachings of Islam. One of the main debates related to the religious aspect is the presence of ceremonial offerings to deities who are considered the protectors of the land and crops. For example, stating that this tradition involves elements of worship that are contrary to Islamic monotheism (Maryatul Kiftiyah and Pinihanti, 2020: 110).

Some opponents of the Sedekah Bumi tradition claim that the ceremony mixes animist beliefs with the teachings of Islam, which is strongly opposed to idol worship practices. They argue that this celebration should not be carried out because it can be considered a form of shirk or associating partners with God, which is a major sin in Islamic teachings.

On the other hand, there are groups that understand the Earth Alms tradition as a form of cultural expression that needs to be respected and preserved. They argue that this celebration can be interpreted as an expression of gratitude to God for the crops given, not as a form of worship of deities. Proponents of this tradition often emphasize that Sedekah Bumi can be held by minimizing elements that could be considered contrary to religious teachings.

There are several verses in the Qur'an that indirectly describe the concept of Earth Alms or provide guidance regarding the blessing of crops. Although, they do not explicitly mention Earth Alms as a ritual, the principles of kindness, sharing and gratitude for God's blessings can be linked to the tradition. One of the relevant verses is:

Surah Al-Baqarah (2:261):

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: *“The example of those who spend their wealth in the cause of Allah is like that of a grain of seed that grows seven ears, and in each ear is a hundred seeds. Thus Allah multiplies (the reward) for whom He wills. Allah is All-Wide (in His bounty) and All-Knowing.”*

This verse emphasizes the blessings and folded rewards for those who give alms in the way of Allah. Although not directly related to Earth Alms, the principle of giving wealth in the way of Allah and the promise of abundant rewards from Him can be connected to the spirit of giving from crops as a form of gratitude to Him. (Qurrotul Ainiyah, 2019: 232)

The debate surrounding the Earth Alms is complex because it involves a conflict between religious values and local culture. This conflict occurs due to differences of opinion from different ways of viewing the community where some consider there to be contradictions in the earth alms. The government and religious leaders attempt to strike a balance, respecting cultural traditions while ensuring that the practice does not ignore the religious teachings of the majority of the community. In fact, there are many positive elements related to moral values in the cultural tradition.

In addition, millennials tend to be more exposed to global culture and technology, so they may feel that Sedekah Bumi is a practice that is too fixated on old norms. Some of them prioritize the values of individualism, consumerism and personal success, thus seeing Sedekah Bumi as something that has little direct impact on their lives.

Observations made in Sumber Sari Village, Kepahiang-Bengkulu show that millennials in the village tend to be busy with themselves and lack a sense of family. This can be seen from the lack of social interaction between the millennial generation and the local community, where the millennial generation gathers more often among themselves and rarely interacts with other community members. Social activities involving the younger generation are also rarely held or are not of interest. In addition, collective activities such as earth alms, gotong royong or village events do not run effectively due to low participation. Many millennials prefer personal activities, such as working, hanging out with peers, or being busy with digital activities. The lack of discussion or concrete actions from millennials to respond to village problems shows that their sense of care and solidarity is declining. In fact, many millennials are more focused on personal achievements, such as finding a job outside the village or running their own business, rather than contributing to village development collectively. This shows a social indifference towards local cultural traditions including sedekah bumi.

Initial observations of the sedekah bumi tradition indicate the need for strategic steps to revive the spirit of kinship, cooperation and togetherness as well as harmonizing the relationship between moral values and local wisdom in fostering cultural awareness among the millennial generation through socio-cultural literacy in Sumber Sari Village.

Research by Bambang Yuniarto et al, from the Islamic Education Study Program (Postgraduate Program IAIN Sheikh Nurjati Cirebon) entitled "The Implementation of Islamic Education Values in the Local Wisdom of the Javanese Sedekah Bumi Tradition" (Implementation of Islamic Education Values in the Local Wisdom of the Javanese Earth Alms Tradition) which uses a qualitative research approach in the form of research supported by data obtained from field research (analytical method). The research suggests that the earth alms ceremony is a tradition carried out by Javanese people in the Cirebon, Indramayu and Brebes areas at the beginning of the month of Muharram or Shura as a form of gratitude for all the abundant sustenance in the form of crops for human survival given by

God Almighty. The tradition is usually held in places that are considered sacred such as mosque courtyards, fields or village halls. In life, value becomes the basis or benchmark in determining an attitude. Value has a positive connotation because value is something that becomes the basis and is approved and presents positive effects for individuals and others, for example the value of honesty, responsibility and helping each other (Yuniarto et al., 2024: 1).

The above research conducted by Bambang Yuniarto et al. and the research that will be conducted in Sumber Sari, Kepahiang, have similarities in highlighting the tradition of Earth Alms as a form of gratitude to God for the crops, focusing on moral values such as honesty, responsibility, and mutual assistance. However, the research of Bambang Yuniarto et al. focuses more on the implementation of Islamic education values in the Earth Alms tradition in Java, especially Cirebon, Indramayu, and Brebes, and is held in sacred places such as mosque courtyards or village halls. Meanwhile, research in Sumber Sari, Kepahiang, will emphasize the harmonization of moral education values and local wisdom based on socio-cultural literacy, focusing on how this tradition can strengthen social ties and cultural literacy among local youth.

Another relevant research, in a journal article entitled “The Sedekah Bumi Tradition as an Effort to Improve Local Wisdom Education for Generations of the Nation” written by Merina, Lelly Qodariah, and Cahya Adhitya Pratama from Prof. Dr. Muhammadiyah University. The purpose of the study is to explain and observe character education in the form of moral values contained in the tradition of earth alms. Descriptive qualitative methods and literature study approaches were used in this study, which resulted in the finding that culture is a solution to the moral decline that is rampant in the nation's generation. As with the earth alms tradition that contains values that cover aspects such as religion, social, and economic.

The above research conducted by Merina, Lelly Qodariah, and Cahya Adhitya Pratama (2023) and this study have similarities in highlighting the Earth Alms tradition as a cultural practice rich in moral values and local wisdom, and identifying it as a solution to moral decline in society. The difference is that Merina et al.'s research focuses on observations in Java and links Sedekah Bumi with broad social, religious, and economic values, while this research emphasizes the harmonization of moral values and local wisdom based on socio-cultural literacy, with the aim of strengthening social ties and moral education, especially among local village youth. (Merina, Qodariah, and Pratama, 2023: 577).

Sedekah Bumi is a Javanese traditional event to express human gratitude to God Almighty for the sustenance given through crops in various forms of agricultural products. In essence, earth alms is an order of nature, in accordance with customs, to obtain peace and safety. Javanese people just like ordinary people feel they have limitations in facing the challenges of life, both from themselves, the earth, and the natural environment. Various rituals performed by humans aim to create contact with God as the creator of the earth and all nature. (Nuraeni, 2018: 6)

This research aims to: *First*, to analyze the role of the Earth Alms tradition in shaping character and moral values through socio-cultural literacy among the people of Sumber Sari Village, especially the younger generation. *Second*, to observe the extent to which the local wisdom contained in the Earth Alms

tradition can be applied as moral and ethical values in everyday life. *Third*, to identify challenges and obstacles in harmonizing the Earth Alms tradition and moral education based on socio-cultural literacy to increase social awareness and community responsibility for the environment and others. Based on these problems and research objectives, the author is interested in researching with the title “Earth Alms Tradition: Harmonization of Moral Education Values and Local Wisdom Based on Socio-Cultural Literacy (in Sumber Sari Kepahiang)”.

Research Methods

This research uses qualitative research methods with an ethnographic approach to deeply understand the tradition of Sedekah Bumi in Sumber Sari Kepahiang Village and how the tradition facilitates the harmonization of moral education values and local wisdom in the context of socio-cultural literacy. Qualitative research method is a research approach used to understand social phenomena or human behavior in depth. In contrast to quantitative research methods that focus on measurement and statistical analysis, qualitative methods emphasize understanding the context, process, and meaning contained in the phenomenon under study (Yusanto, 2019: 4).

The ethnographic approach in qualitative research methods is an in-depth approach and is directly involved with a group or community in their cultural context. The main focus of this approach is to understand holistically and deeply the way of life, values, norms, and practices in these social groups. (Subadi, 2006: 33)

The ethnographic approach allows researchers to engage directly with the community, gaining deep insight into the daily lives, beliefs, values, and practices that exist in the local culture. The researcher will interact with the participants, observe the Sedekah Bumi process up close, and document their experiences and perceptions. This research will involve participants from various walks of life in Sumber Sari Kepahiang Village, including community leaders, farmers, religious leaders, and other community members who are actively involved in the implementation of the Earth Alms tradition. Through in-depth interviews, researchers will try to understand their views on this tradition, the values they believe it contains, as well as how they see its relationship with the moral education values taught.

The data sources referred to in this study include: primary data sources obtained directly from the parties who are the object of this research, especially the village head, the head of the BMA and the local community who are actively involved in the implementation of the Earth Alms tradition. In addition, secondary data sources are also used as a complement such as literature reviews from books and journals of recent research.

This method uses data collection techniques such as interviews, observations, document analysis, and focus groups to collect rich and in-depth descriptive data. The data obtained is then analyzed inductively, where the researcher identifies patterns, themes, and concepts that emerge from the data, often using an interpretive approach.

Data analysis will involve an in-depth process, where the researcher will examine findings from multiple data sources (observations, interviews, and documentation studies) to identify emerging patterns, themes, and relationships.

Data interpretation will be guided by the literature frameworks on socio-cultural literacy, moral education and ethnographic theories, to gain a holistic and contextualized understanding of the phenomenon under investigation.

Data analysis is conducted inductively, where the researcher will identify patterns, themes and correlations that emerge from the data. In addition, an interpretative approach is needed to understand the meaning behind the data obtained related to the Earth Alms tradition. The researcher interprets the research findings within the framework of literature on socio-cultural literacy, moral education, and ethnographic theories. Data interpretation will be guided by the literature framework to obtain a holistic and contextual understanding of the phenomenon under investigation.

Discussion

Overview of Earth Alms in Sumber Sari Village

Sedekah Bumi is a Javanese traditional event to express human gratitude to God Almighty for the sustenance given through crops in various forms of agricultural products. In essence, earth alms is a natural order, in accordance with customs, to obtain peace and safety. Javanese people just like ordinary people feel they have limitations in facing the challenges of life, both from themselves, the earth, and the natural environment. Various rituals performed by humans aim to create contact with God as the creator of the earth and all nature. (Nuraeni, 2018)

Sedekah Bumi is one of the traditions carried out by the people of Sumber Sari Village, Kepahiang. This tradition is a form of gratitude to God Almighty for the abundant crops and requests for blessings for the upcoming planting season. This tradition also reflects the local wisdom that has been passed down from generation to generation by their ancestors.

The tradition of Sedekah Bumi in Sumber Sari dates back to ancient times, presumably since the beginning of the village's formation. It is said that the village ancestors believed in the importance of making offerings to nature and God to maintain the balance and sustainability of life. Over time, this tradition has been preserved and has become an integral part of the life of the people of Sumber Sari.

The tradition of Earth Alms, also known as nyandran, or other terms used according to the habit of certain communities, has in fact become a routine (habit) in a group of people in several regions of Indonesia, which is held at certain times. For example, at the beginning of the Islamic New Year in the month of *muraharam* or in the month of *suro* (the beginning of the Javanese calendar year), as well as after the harvest and so on have become traditions that are adjusted to the time with the beliefs and routines of each particular community. (Nahuddin, Laila, and Wahyudi, 2023: 14861)

In general, earth alms traditions provide abundant food offerings, which are not only a necessity but also attract people to attend. One tradition that shows that Indonesian culture is very diverse compared to other traditions is the *sedekah bumi* ceremony. In addition, agricultural communities that maintain agricultural culture are communities that understand the beliefs and actions of their ancestors from generation to generation and respect the culture that they consider sacred and noble. The *sedekah bumi* ceremony or tradition involves the handing over of crops from the community to nature. In the village hall or on the farm or in other places considered sacred by the community, the earth alms ceremony is usually marked

by a folk party. (Masruroh, Rahman, and Hermawan, 2021: 274)

As mentioned by the theory above, that Earth Alms is usually held every year at a certain time in the month of Muharram, which is often related to the harvest or planting season. In Sumber Sari Village, the event is usually held in a place such as the village field or an area near the rice fields. Preparations begin several weeks in advance, involving all members of the community.



Picture 1. Implementation of Sedekah Bumi Tradition in Sumber Sari Village, Kepahiang, Bengkulu

Based on the results of observations, the stages of implementing the earth alms tradition in Sumber Sari Kepahiang village include several stages including: First, Preparation. The community begins to prepare everything needed, such as materials for offerings, food, and traditional musical instruments. Then, a committee is formed that is responsible for the smooth running of the event. Second, Opening. The event begins with a joint prayer led by religious leaders or local customary leaders. This prayer is intended to ask for blessings and safety for the entire village community. Third, Offerings. People bring crops such as rice, fruits, vegetables, and traditional food as offerings. These offerings are placed on an altar that has been specially prepared for this event. Fourth, the Core Ceremony. There are various processions involving traditional leaders and community leaders. Some processions include traditional dances, gamelan music, yasinan and lectures to strengthen worship and gratitude. Finally, the Closing. The event ends with a communal meal, where food from the earth alms is distributed to all participants. Eating together symbolizes togetherness and gratitude.

Sedekah Bumi involves all levels of the Sumber Sari Village community, from children to adults. Their active participation reflects strong solidarity and togetherness. Children are taught about the importance of this tradition from an early age, so that they can continue and preserve it in the future. The Earth Alms tradition contains various moral and social values, including: 1) Gratitude: Teaches the community to always be grateful for the blessings given by God. 2) Gotong Royong: Shows the importance of cooperation and gotong royong in

preparing and executing the event. 3) Cultural Preservation: Encouraging the younger generation to appreciate and preserve culture and local wisdom.

Role in Moral Education and Local Wisdom

Moral education can be broadly defined as a learning and development process that aims to shape the character and moral attitudes of individuals in order to play a positive role in society. Moral education involves the transfer of knowledge about moral values, ethics, and norms of behavior that apply in a culture or society. (Rubini, 2019: 228) Its main goal is to help individuals understand the difference between right and wrong, and develop moral awareness, integrity, and social responsibility.

Broadly speaking, local wisdom refers to the knowledge, values, wisdom, and practices that develop within a particular community or region. This wisdom covers various aspects of life, including social, economic, cultural and ecological aspects. Understanding local wisdom emphasizes the importance of respecting and utilizing knowledge passed down from generation to generation in a local context. (Njatrijani, 2018: 21)

Sedekah Bumi plays an important role in moral education for children and young people. Through this tradition, they learn about the importance of gratitude, respect for nature, and maintaining harmonious relationships with others. In addition, this tradition also enriches their socio-cultural literacy, making them better understand and appreciate local cultural heritage.

Along with the times and modernization, the preservation of the Sedekah Bumi tradition faces various challenges such as changes in the mindset of the younger generation and lack of attention to local traditions. However, the Sumber Sari community continues to strive to maintain and preserve this tradition through education, social activities, and support from the local government.

The Sedekah Bumi tradition in Sumber Sari Village is a reflection of the harmonization of moral education values and local wisdom based on socio-cultural literacy. By involving the entire community and instilling important values to the younger generation, this tradition not only preserves cultural heritage but also strengthens solidarity and togetherness within the community.

The Role of the Earth Alms Tradition in Shaping Character and Moral Values through Socio-Cultural Literacy among the Sumber Sari Village Community, Especially the Young Generation.

The Sedekah Bumi tradition in Sumber Sari Village is a traditional ceremony that is still maintained to this day. This ceremony is carried out as a form of gratitude for the abundant harvest and as a tribute to the ancestors who are believed to have given blessings to the village community. Initial observations show that this tradition plays an important role in shaping character and moral values, especially for the younger generation in the village.

The implementation of Sedekah Bumi involves all levels of society, from children, teenagers, to adults. The active participation of the younger generation in this ceremony is an effective means of instilling values of togetherness, mutual cooperation, and respect for tradition and ancestors. Through involvement in various activities of preparation and execution of the ceremony, the younger

generation learns the importance of working together and helping each other to achieve common goals.

Moral values such as gratitude, caring and responsibility are also reflected in the Earth Alms tradition. The community is taught to always be grateful for the sustenance given by God and to express this gratitude through alms to those in need. The young generation involved in this activity are indirectly taught to always be humble and not be arrogant about what they have.

As we know today, literacy is very important. Literacy is the ability to read carefully, calculate, compile and solve problems at the level of expertise needed both in the family environment, society, work and in the world of education in particular. However, literacy is not only defined as the ability to read and compose, but can be interpreted as the ability to think critically and be able to feel the situation, especially in the surrounding environment.

Social literacy is the ability to combine and apply all the knowledge, skills and attitudes as well as values that he believes in the social environment. Cultural literacy is the ability to understand and respond to Indonesian culture as a national characteristic. Therefore, it can be concluded that socio-cultural literacy is a set of values that apply in a society that reflects the distinctive characteristics of that society. (Marlina and Halidatunnisa, 2022: 428) In its implementation, socio-cultural literacy aims to avoid behavior that can cause national disintegration, and needs to be introduced from an early age, namely basic education in shaping a better next generation. (Kholidah and Itasari, 2023: 73)

This tradition also strengthens socio-cultural literacy among the people of Sumber Sari Village. Through the Sedekah Bumi ceremony, the younger generation is introduced to various aspects of local culture, such as traditional dance, gamelan music, and various other art forms. This knowledge enriches their insight into the richness of local culture and increases their love and pride for their cultural heritage.

In addition, the Sedekah Bumi tradition is also an effective educational tool for the younger generation. They learn about the history of the village and the philosophical meaning behind each ritual performed. This knowledge not only strengthens their cultural identity, but also equips them with a deep understanding of the values of life taught by their ancestors.

Initial observations also show that this tradition has an important role in shaping the character of the younger generation with integrity. Through active involvement in the Sedekah Bumi tradition, they learn to uphold honesty, responsibility and discipline. These values are very important in shaping a generation that is ready to face future challenges with strong character and good morals.

However, maintaining this tradition cannot be ignored either. Modernization and globalization often make the younger generation more interested in popular culture than local traditions. Therefore, it is important for the people of Sumber Sari Village to continue to develop creative strategies in maintaining and preserving the Sedekah Bumi tradition so that it remains relevant and attractive to the younger generation.

This observation explains that the Sedekah Bumi tradition in Sumber Sari Village has a very important role in shaping the character and moral values of the younger generation. Through active involvement in this tradition, young people

not only learn about the importance of togetherness and mutual cooperation, but also gain in-depth knowledge about local culture and life values taught by the ancestors. Thus, this tradition is not only a valuable cultural heritage, but also an effective tool in shaping a young generation with good character and morals.

Interviews with several young people in Sumber Sari Village revealed their views on the role of the Sedekah Bumi tradition in shaping character and moral values. Most of them recognize that this tradition has had a significant positive impact on their lives. "Through this tradition, I learned about the importance of gratitude and sharing with others. We are taught not only to think of ourselves, but also of others," says Rina, a 17-year-old teenager.

The younger generation in the village also feels that the Sedekah Bumi tradition strengthens the values of togetherness and mutual cooperation. "We always work together in every preparation for the event, from cleaning the ceremony area, preparing food, to organizing the event. This teaches us the importance of gotong royong and cooperation," says Andi, a 19-year-old millennial. This activity teaches them to work together and appreciate the contribution of each individual in achieving a common goal.

In addition, the Sedekah Bumi tradition is also considered a means to introduce and preserve local culture to the younger generation. "I became more familiar with traditional dances, gamelan music, and various other art forms that I used to only see at big events. This makes me proud of our culture," said Dewi, a 16-year-old high school student. This knowledge of local culture enriches their horizons and increases their love and pride in their cultural heritage.

Moral values such as honesty, responsibility and discipline are also instilled through involvement in this tradition. "We are taught to always be honest and responsible in every task assigned, be it in the preparation or execution of the ceremony. This shapes our character for the better," explains Budi, an 18-year-old teenager. They learn to appreciate the importance of these values in their daily lives.

However, some of the younger generation also admit that there are challenges in maintaining their interest in local traditions amidst modernization. "Sometimes it's more interesting to follow modern trends than to follow traditions, but we realize that these traditions are important for our identity," says Yuni, a 20-year-old university student. This awareness motivates them to remain involved in the preservation of the Sedekah Bumi tradition.

The interviews also show that the Sedekah Bumi tradition has an important role in shaping the character of the younger generation with integrity. "Through active involvement in this tradition, we learn to uphold the values of honesty and responsibility. This is very helpful in shaping our character," said Sinta, a 17-year-old teenager. These values are crucial in shaping a generation that is ready to face future challenges with strong character and good morals.

As part of socio-cultural literacy, the Sedekah Bumi tradition also enriches the younger generation's understanding of the history and philosophy behind each ritual. "We learned a lot about the history of the village and the meaning behind each ceremony. This makes us appreciate and understand the values of life taught by our ancestors," says Fajar, a 19-year-old millennial. This knowledge strengthens their cultural identity and equips them with a deep understanding of life values.

Overall, interviews with the younger generation of Sumber Sari Village show that the Sedekah Bumi tradition plays a very important role in shaping their character and moral values. Through active involvement in this tradition, they learn about the importance of togetherness, mutual cooperation, and the moral values taught by their ancestors. This tradition is not only a valuable cultural heritage, but also an effective tool in shaping a young generation with good character and morals.

How far the local wisdom contained in the Eart Alms Tradition can be applied as moral and ethical values in daily life

Local wisdom is a broad and diverse phenomenon that is difficult to be limited by space. Local wisdom has become a part of Indonesian life with values such as gotong royong, tolerance, deliberation, and kinship. These values are very closely related to the religious values embraced by the Indonesian people as a whole, so these values are increasingly attached to the community. To maintain harmonious relationships among humans, local wisdom is a form of human devotion to the creator. (M. Yasin Abidin, Rofiqotul Aini, and Andung Dwi Haryanto, 2022: 313)

Direct observation in Sumber Sari Village shows that the local wisdom contained in the Sedekah Bumi tradition has great potential to be applied as moral and ethical values in the daily lives of local people. This tradition is not only an annual ritual celebration, but also influences the way of life and social interaction of the community. The moral and ethical values contained in the Sedekah Bumi tradition include:

First, *Gratitude and Respect for Nature*. One of the main local wisdoms contained in the Sedekah Bumi tradition is gratitude and respect for nature. The villagers show their gratitude for the abundant harvest through this ceremony. Observations show that this value is reflected in daily life, where villagers tend to preserve the environment and appreciate existing natural resources. Tangible examples are sustainable agricultural practices and the greening of the surrounding environment.

Second, *Togetherness and Mutual Cooperation*. The Sedekah Bumi tradition involves all levels of society in the preparation and implementation of the ceremony, from children to adults. Observations show that the spirit of togetherness and mutual cooperation instilled through this tradition is also applied in daily life. Villagers often work together in various activities, such as the construction of village infrastructure, organizing social events, and handling environmental problems. This value of togetherness strengthens solidarity and social cohesion among villagers.

Third, *Social Responsibility*. The value of social responsibility is also evident in the Sedekah Bumi tradition. People feel responsible to help others, especially those in need. Observations show that this value is applied in the form of social activities, such as working together to clean the environment, helping sick residents, and organizing charity events. This awareness of social responsibility helps create a harmonious and supportive environment.

Fourth, *Respect for Tradition and Ancestors*. The Sedekah Bumi tradition also instills the value of respect for traditions and ancestors. The community is taught to respect and preserve the cultural heritage that has been passed down by their ancestors. Observations show that the younger generation in Sumber Sari

Village has a high respect for this tradition and strives to continue to preserve it. They are actively involved in cultural activities and traditional ceremonies, which helps to maintain the continuity of traditions from generation to generation.

Fifth, *Simplicity and Humility*. The value of simplicity and humility is also reflected in the Sedekah Bumi tradition. The community shows a humble attitude by sharing their harvest with others, regardless of social status. Observations show that this attitude is also applied in daily life, where people tend to live simply and moderately. They prioritize togetherness and shared prosperity over personal luxuries.

Sixth, *Education and Learning*. The Sedekah Bumi tradition also serves as an educational tool for the younger generation. They learn about moral and ethical values through direct involvement in this activity. Observations show that the values taught in this tradition, such as hard work, honesty and responsibility, are applied in daily life by the younger generation. They exhibit behaviors that reflect these values at school, home and in their social environment.

Seventh, *Unity and Diversity*. The Sedekah Bumi tradition promotes unity and appreciates diversity in society. Observations show that although the people of Sumber Sari Village consist of various backgrounds, they are united in carrying out this tradition. This value is also reflected in daily life, where people respect each other's differences and work together to achieve common goals. This unity helps to create an inclusive and harmonious environment.

Eighth, *Maintenance of Local Culture*. The local wisdom contained in the Sedekah Bumi tradition helps maintain and strengthen local culture. Observations show that village communities, especially the younger generation, increasingly value and are proud of their cultural heritage. They actively participate in various cultural activities and strive to preserve this tradition. This value not only helps maintain their cultural identity, but also enriches their lives with valuable experiences and knowledge.

Direct observation in Sumber Sari Village shows that the local wisdom contained in the Sedekah Bumi tradition has a significant positive impact in shaping moral and ethical values in people's daily lives. This tradition not only enriches the local culture, but also helps to create a harmonious, responsible community with a strong character.

Direct interviews with several community leaders and the younger generation in Sumber Sari Village provided in-depth insight into how the local wisdom contained in the Sedekah Bumi tradition is applied as moral and ethical values in daily life. The results of the interviews show that this tradition plays an important role in shaping and strengthening the morality and ethics of the village community.

According to Mr. Joko, a traditional leader, the Sedekah Bumi tradition teaches people to always be grateful for the harvest and the blessings given by nature. *"In this tradition, we are taught not to be greedy and to always be grateful for what we receive. This gratitude is applied in everyday life by protecting nature and the environment,"* he said.

Siti, a housewife, emphasizes the importance of the value of togetherness taught through Earth Alms. *"We always work together, from preparing the event to carrying it out. This teaches us to always work together in our daily lives, such as when there are residents who need help,"* Ms. Siti said.

Mr. Budi, a millennial from the village, stated that the Sedekah Bumi tradition teaches social responsibility to the younger generation. *"We are taught to care and be responsible for others. For example, when a neighbor is sick, we help them together,"* explains Pak Budi.

Dewi, a teenager, says that this tradition instills respect for ancestors and local culture. *"Through Sedekah Bumi, we learn to respect our ancestors and keep the traditions that have been passed down. This makes us appreciate our own culture more,"* says Dewi.

Pak Andi, a farmer, says that this tradition teaches simplicity and humility. *"We are taught to live simply and humbly. In Sedekah Bumi, we share the harvest with others regardless of social status,"* said Mr. Andi.

Rina, a high school student, explains that the Sedekah Bumi tradition also serves as an educational tool. *"We learn a lot about life values such as hard work, honesty and responsibility. These values are very useful in everyday life,"* Rina said.

Yuni, a student, highlights the value of unity taught in this tradition. *"Although we are different, in Sedekah Bumi we are united. This teaches us to always be united in our differences,"* said Yuni.

Fajar, a millennial, says that this tradition helps maintain local culture. *"We have become more appreciative and proud of our culture, which is important to maintain our identity as the people of Sumber Sari Village,"* Fajar said.

Overall, direct interviews with the people of Sumber Sari Village show that the local wisdom contained in the Sedekah Bumi tradition is effectively applied as moral and ethical values in daily life. This tradition not only strengthens the morality and ethics of the community, but also helps to create a harmonious environment, full of togetherness and respect for ancestral values.

Challenges and Solutions in Harmonizing the Earth Alms Tradition and Moral Education Based on Socio-Cultural Literacy to Increase Social Awareness and Community Responsibility for the Environment Others

Millennials in general still perceive the Earth Alms tradition as old-fashioned and less relevant to modern lifestyles. This view emerges along with changes in mindsets and values adopted by millennials who are more open to global culture. (Julniyah and Ginanjar, 2020: 140) Some of them consider that Sedekah Bumi is a traditional heritage that is no longer in accordance with the spirit of progress and modernization.

There are several challenges in efforts to harmonize the Earth Alms tradition and socio-cultural literacy-based moral education to increase social awareness and community responsibility for the environment and others, including the following:

First, Modern Lifestyle Changes. One of the main challenges in harmonizing the Earth Alms tradition with socio-cultural literacy-based moral education is the changing lifestyle of an increasingly modern society. The younger generation tends to be more interested in popular culture and modern technology, so they have less interest in engaging in local traditions. As a result, the moral and ethical values contained in the tradition are difficult to instill and apply in daily life. *Second, Lack of Understanding and Knowledge.* Many young people do not understand the meaning and philosophy behind the Sedekah Bumi tradition. This lack of knowledge makes them unaware of the importance of the tradition in

shaping character and moral values. Without a deep understanding, it is difficult for them to apply the values taught through this tradition in their daily lives. *Third*, the lack of institutional support. Efforts to harmonize tradition and moral education are often constrained by the lack of support from educational institutions and the government. Educational programs that integrate local traditions with the formal curriculum are still limited. In addition, the lack of policies that support the preservation of local traditions in the context of education is also an obstacle. *Fourth*, Economic Challenges. Unstable economic conditions are also a challenge in this harmonization effort. People who are more focused on meeting economic needs tend to pay less attention to tradition preservation and moral education. In fact, the Sedekah Bumi tradition has the potential to improve social and economic welfare through the values of mutual cooperation and togetherness.

Fifth, the influence of globalization. Globalization has a major influence on local culture, including the Sedekah Bumi tradition. The flow of information and global culture into villages often shifts existing local values. The younger generation is more exposed to global culture that tends to be materialistic, so the moral and ethical values taught through local traditions are marginalized. *Sixth*, Lack of Family Role. The family as the smallest unit in society has an important role in transmitting moral and ethical values. However, in many cases, families are less active in introducing and involving their children in the Earth Alms tradition. This lack of role of the family makes the values taught in the tradition less internalized in the younger generation. *Seventh*, Less Adaptive Formal Education. The current formal education system is often less adaptive in integrating local values into the curriculum. Formal education focuses more on academic aspects and less on moral and ethical education based on local traditions. As a result, students lack a holistic education that covers cognitive, affective and psychomotor aspects. *Eighth*, Lack of Facilities and Resources. To harmonize the Sedekah Bumi tradition with socio-cultural literacy-based moral education, adequate facilities and resources are needed. However, in many villages, the facilities and resources to support these activities are still very limited. This lack of facilities hinders the implementation of programs that aim to increase the community's social awareness and responsibility towards the environment and others.

Therefore, overcoming the challenges mentioned above requires collaborative efforts from various parties, including the government, educational institutions, communities and families. With the right support, the Sedekah Bumi tradition can be integrated with socio-cultural literacy-based moral education, so as to increase people's social awareness and responsibility towards the environment and others.

The solutions in an effort to harmonize the earth alms tradition and socio-cultural literacy-based moral education to increase social awareness and community responsibility for the environment and others include:

First, Integration of the Education Curriculum. The education curriculum in schools can be integrated with the values contained in the Earth Alms tradition. Developing educational modules that include aspects of local wisdom such as gotong royong, social responsibility, and respect for the environment will help students understand and apply these values. A project-based learning program

involving Sedekah Bumi activities could also be an effective method to link theory and practice. *Second*, Training for Educators and Community Leaders. Educators and community leaders need to be trained to understand and teach traditional values in a modern context. This training could include ways to integrate traditional values with teaching methods that are interesting and relevant to the younger generation. It could also involve collaboration between traditional leaders and educators to develop appropriate teaching materials. *Third*, Tradition-Based Social Activities. Organizing tradition-based social activities that involve the younger generation can strengthen the understanding and application of Earth Alms values. For example, environmental events inspired by Earth Alms, such as environmental clean-ups and tree planting, can be conducted regularly. These activities not only increase environmental awareness but also strengthen the spirit of togetherness and mutual cooperation.

Fourth, Community Awareness Campaigns. Conduct awareness campaigns at the village level to educate the community on the importance of harmonization between tradition and moral education. This campaign can be conducted through seminars, workshops and social media. The community needs to be informed about how the values in the Sedekah Bumi tradition can be applied to increase social awareness and responsibility towards the environment and others. *Fifth*, Strengthening the Role of the Family. Families have an important role in transmitting moral and ethical values. Programs that involve families, such as family workshops and community-based activities, can help parents understand how to teach the values of Sedekah Bumi to their children. This can also include activities that encourage families to engage in local traditions and values. *Sixth*, Government Support and Facilities. The government needs to provide support in the form of facilities and resources to support the preservation of traditions and moral education. This can include financing for educational programs, renovating community facilities, and providing relevant teaching materials. This support will ensure that the Sedekah Bumi tradition can continue to be preserved and integrated with moral education. *Seventh*, Collaboration with Non-Governmental Organizations (NGOs). Collaborating with NGOs that focus on cultural preservation and moral education can help in implementing relevant programs. NGOs can provide training, organize activities, and assist in the development of teaching materials that integrate Earth Alms values. *Eighth*, Evaluation and Adaptation. Conduct periodic evaluations of programs that integrate Sedekah Bumi traditions with moral education to assess their effectiveness and impact. This evaluation can help in adjusting the methods and strategies used to better suit the needs and conditions of the community. Appropriate adaptation will ensure that harmonization efforts continue to grow and provide maximum benefits.

By implementing these solutions consistently, the harmonization between the Sedekah Bumi tradition and socio-cultural literacy-based moral education can increase people's social awareness and responsibility towards the environment and each other. This will strengthen the connection between traditional values and modern practices, creating a more harmonious and sustainable society.

Conclusion

The Sedekah Bumi tradition in Sumber Sari Village, Kepahiang, is a clear

example of the harmonization of moral education and local wisdom based on socio-cultural literacy. This tradition not only maintains cultural values, but also teaches moral values such as gratitude, togetherness, and social responsibility. Thus, this tradition can strengthen the character and ethical values of the community, as well as increase the younger generation's understanding and application of local wisdom.

However, this harmonization process faces various challenges, such as modern lifestyle changes, lack of understanding of the meaning of traditions, and minimal institutional support. Therefore, a comprehensive solution is needed, including the integration of the education curriculum, training for educators and community leaders, and support from the government and non-governmental organizations. The active role of families and communities is also very important in preserving and transmitting the values of the Sedekah Bumi tradition to the younger generation. Thus, harmonization between moral education and local wisdom in the Earth Alms tradition based on socio-cultural literacy can create a more harmonious, sustainable and socially conscious society.

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