



## Gratitude in Hajat Bumi

Sinta Maria Dewi<sup>1</sup>, Bunyamin Maftuh<sup>2</sup>

<sup>1</sup>Universitas Buana Perjuangan Karawang, <sup>2</sup>Universitas Pendidikan Indonesia

✉ [sintamaria@ubpkarawang.ac.id](mailto:sintamaria@ubpkarawang.ac.id)

**Abstract.** This article aims to examine the value of gratitude in Hajat Bumi. The scope of the discussion of this paper are the origin and understanding of Hajat Bumi, the conditions for implementing it, and the process of implementing it and the value of gratitude contained in it and how is it applied at elementary school. Hajat Bumi is a ritual carried out by villagers as an expression of gratitude for the abundance of earth harvests for one year. The method used in this study is literature study, interview and observation. Based on the results of the research the main values contained in the Hajat Bumi are the values of gratitude. The usefulness of the results of this paper is to provide an understanding of the value of gratitude contained in the activities of Hajat Bumi and is expected to provide religious provisions to children who live in modern times as a foundation in carrying out life in the future.

**Keywords:** Value, Gratitude, Hajat Bumi

**INTRODUCTION** ~ Karawang is one of the regencies known as rice granaries in West Java. Karawang has a variety of cultures that are still maintained today, namely fine arts, dances, and rituals in traditional ceremonies including *babaritan*, *nyalin*, *nyadran*, the lust of the earth. (Kompas.com, Raise Karawang Local Wisdom, 2018). *Hajat Bumi* has become a distinctive culture of an agrarian society that has lasted since time immemorial. *Hajat Bumi* is a ritual activity that is carried out in a village with great fanfare, inviting traditional elders, conservative rows, and villagers by presenting some typical entertainment from Karawang.

The popularity of the Hajat Bumi indicates that the Hajat Bumi an important thing in the Karawang community. This can be seen from a number of areas in Karawang that still carry out the earth's ritual, namely the areas of Rumambe, Cilamaya, Cikuntil, and areas located near rice fields and plantations in Karawang. (Aisyalfarisi, 2017). *Hajat Bumi* ritual is the result of cultural reproduction, where there has

been a reproduction of previous cultures, and this production takes place at the meaning stage, meaning that the ornaments in the ritual experience a shift in meaning, not form.

On the other hand, basically there is a dynamic in society, where there is resistance which is very vulnerable towards the abortion of values as well as the form of the nature of the *hajat bumi*. On one side of the community is still willing to maintain the ritual of the *hajat bumi*, but on the other hand, religious beliefs become a problem, where in Islam the teachings are not justified in the name of animism and dynamism. Until finally, in the ritual of the *hajat bumi* purpose there are values or meanings that are changed from the original form. *Hajat Bumi* ritual is no longer solely addressed to the ancestors, or ask for blessing to the ancestors, but is directed still to the teachings of Islam, namely to ask God Almighty. (Karawang Art Council, 2009).



## ICEE-2

In the ritual of the *hajat bumi*'s passion also has educational values that are worth studying. Such as communication between overtime elders and villagers. And the value contained in this *hajat bumi*'s ritual is a manifestation or way of society to actualize gratitude to Allah SWT. The tradition is also a form of affection and respect for nature and ancestors who have contributed to the lives of people who are actualized in the efforts of the *hajat bumi*'s passion. This value will certainly be useful for all citizens and if it is instilled in children who live in modern times it is expected to provide religious provisions to them as a foundation in carrying out life in the future.

## METHOD

Method used in this study is literature study. The literature study conducted by the author by conducting a search for a variety of written sources, whether in the form of books, archives, magazines, articles, and journals, or documents relevant to the problems studied.

## DESCRIPTION OF THE "HAJAT BUMI"

### A. The Origin and Definition of the *Hajat Bumi*'s Degrees

The *Hajat Bumi* tradition is an ancestral tradition that has been passed down from generation to generation. The tradition of the celebration of the *hajat bumi* itself has been going on for a long time and no one knows when the tradition of the *hajat bumi* was first held and who was the first to hold the tradition. This is in accordance with

what was said by Abah Sain as a traditional elder in Rumambe village Karawang, he said:

"In the beginning, all the elders of the *hajat bumi* were held here until I also did not know when the commencement and who first held it. *Hajat Bumi* is an inheritance from the ancestors, and people now only carry on this tradition." (Personal interview, 12 June 2019).

Next Abah Sain said:

"*Kunaon diadakeun Hajat Bumi, kusabab Urang hirup di bumi, Asal ti bumi, bakal balik ka bumi. Bumi ku urang di kiihan, diisingan, unggal tahun bumi mere urang kadaharan, rizki ti hasil panen kebon jeung sawah, mantakna ngadakeun ritual ieu sakeur sukuran ka gusti Allah SWT, sukuran ka bumi supaya aya berkah salamet sa kampung, saKarawang.*" (Abah Sain, personal interview, 12 June 2019)

From the interview, the purpose of the *hajat bumi* was held because we live in the world / earth, and we come from the land / earth which will return to the land. In our daily lives we dispose of dirt on the earth, every year the earth always provides good fortune from the garden or rice fields. Therefore, the purpose of the *hajat bumi* is to express gratitude to God, to the earth to get blessings for the villagers.

Furthermore, the origin of the word *Hajat Bumi* consists of two syllables, namely "hajat" and "bumi". In the Sundanese dictionary, "hajat" means intention, necessity and



## ICEE-2

salvation. According to the Indonesian Dictionary (KBBI, 2019), "hajat" is desire, intention, will and salvation. Furthermore, the "bumi" in KBBI, 2019 is a planet where humans live, the world, the universe, and the surface of the land.

Another opinion said that the purpose of the *hajat bumi* was an activity "*cicing diluar wangunan bari teu sare sapeuting jeput, utamana dina tempat anu aya karamatan nu dilaksanakeun dina bulan Muharam*" (silence outside the building with no sleep all night, especially in a sacred place carried out in Muharam). (Nalendra, 2017).

Hajat Bumi in Karawang is carried out by farming families as an expression of gratitude for the harvest given and begs the creator for the next harvest to be smooth. (Radar Karawang, 16 January 2017, accessed 21 April 2019 "Tradition of Hajat Bumi in Karawang, Cikuntul Suguhi Food Residents, Cilebar Arak Tumpeng").

Hajat Bumi is an ancestral tradition passed down from generation to generation. Hajat Bumi has been going on since long ago. Hajat Bumi basically plays a role in human life as a symbol of expression of gratitude to Allah for the abundant results of the earth for one year. Hajat Bumi is carried out by the majority of the population who are farmers and gardeners. Hajat Bumi also aims to ask Allah SWT to always be given blessing and safety for the village and to be a place of friendship between fellow citizens. (Pratama, Aditya: 2017).

## B. Form / Requirements / Materials of Hajat Bumi's Quality

Hajat Bumi is a form of traditional ritual held annually once at the beginning of Muharram month. Equipment that becomes a mandatory requirement that must be present in the implementation of the ritual Hajat Bumi Kampung Rumambe (Abah Sain, Private interview June 12, 2019), including:

### 1. Dondang

Dondang is a rectangular shaped container with a size of 70 x 70 cm with a conical roof and house-shaped. The number of dondang used in Hajat Bumi's Degrees is two. This dondang is made of wood and can be carried by two people. The function of this dondang is as a place to put the head of a goat along with a variety of offerings which are placed on a porak that will be grilled and buried.

### 2. Ancak

Ancak is a rectangular offering made of woven bamboo. The base of this porak is banana leaf and given various kinds of decoration. At the end, we provide a rope to tie and hang it in certain places. In this case it is placed in the corners of the village and crossroads. Ancak thought philosophically that we fellow human beings must share and be fair to other fellow human beings without discrimination. (Majid, Aditya: 2017).

### 3. Cupping

## ICEE-2

Tangkir is a offering made of banana leaves shaped like a bowl or container. The size of the bolt varies, both large and small and is made as needed. Usually the bolt is placed on the stand as a place to put offerings. The function of Tangkir is to replace the container from the bowl.

### 4. Offerings

In general offerings that must exist in the tradition of Hajat Bumi consist of two major parts, namely the main offerings and companion offerings. The main offerings consist of 6 goat heads wrapped in a shroud and sprinkled with flowers and recited prayers according to Islamic teachings (Puspitasari 2013: 53). The heads of these goats will later be arak and buried in designated places.



Figure 1: Karang Taruna Kampung Rumambe, 2018

While companion offerings are inseparable from the main offerings. These companion offerings are placed on a stand and placed in the corners of the village, (Aditya, 2017). The offerings that must be present in the companion offerings consist of: (1) Yellow rice or small cone, (2) White rice and yellow rice which number 14 pieces, (3) The diamond that symbolizes the birth of the human mind, (4) Cake cake, cake made from sticky rice wrapped in coconut milk or coconut leaves in a circular shape, (5) Glutinous rice, snacks made from sticky rice and coconut milk which is steamed and pounded, (6) Roasted free-range chicken, (7) Fried anchovies, (8) Milkfish, (9) Chicken eggs, (10) Raw goat meat satay, (11) Goat

curry, (12) Vegetable stir-fry, which consists of various types of vegetables such as bean sprouts, long beans, and kale, (13) Fried foods in the form of fried tempeh, tofu, or banana, (14) Market snacks which consist of kelepon cake, bugs cake, pucur cake, banana cake and mayang shawl.15) Dodol made from white sticky rice, coconut milk and brown sugar, (16) Rujak and various sweets consisting of various kinds of fruit which are thinly sliced and served with brown sugar, (17) Green coconut, 18) Cigar and cigarettes, (19) Flowers and flowers consisting of roses, jasmine, ylang and sliced pandan leaves20) Incense and incense, is a medium for communication between humans who are still alive and the spirits of



## ICEE-2

the ancestors, (21) Various beverages consisting of black coffee, sweet tea, fresh tea, water, syrup and milk, (22) Several bills a coins.

As for the perpetrators in the Ritual Hajat Bumi Village Rumambe Karawang based on interviews with Abah Sain (2019), as follows:

### 1. Key Locksmith

In this case what is meant by a caretaker is someone who is considered capable of communicating directly with the spirits of the village ancestors. In daily life the caretaker is a figure most respected by the community. The requirements to become a caretaker are a man and woman who are still descendants and relatives of the ancestors who always carry out the ritual of Hajat Bumi.

### 2. Cooker offerings

The offerer is the person who cooks the needs and dishes that are in Hajat Bumi and offerings that are placed in the *ancak*. In the process of processing offerings, people who cook offerings must be clean of all unclean, therefore cooks offerings must take a mandatory bath before cooking offerings. In addition they also have to understand the types of foods that will be served along with seasoning recipes in dishes that will be cooked.

### 3. Carrier Offering

The offerer bearer is the person in charge of carrying or carrying a *dondang* (a

place to put the head of a goat). Usually the committee appointed to carry the *dondang* is a native teenager in Rumamabe village. The bearers of this *dondang* are usually dressed completely in black, starting from the cap, clothes, to pants and wearing a sarong. While people who bury the head of a goat itself is a person who is appointed directly by the caretaker.

### 4. Religious Figure

In this case the religious figures play a role as people who have an advantage in knowledge about Islam. Usually religious leaders in this case the cleric is responsible for leading prayers, joint prayers and giving lectures to the people who attend Hajat Bumi.

### 5. Tanjidor Music Players and Jaipong Dancers

The task of the tanjidor music players is as a companion in the goat head pageant. The personnel who play this tanjidor art numbered 7-10 people. Since long time ago the art of tanjidor music has become a hallmark of large public celebration events. While the jaipong dance, which in fact is a typical Sundanese dance, is exhibited at the end of the planting of the goat's head during the Earth's Day. It is said that this jaipong art is an art that must be held at the time of Hajat Bumi.

### 6. Government Officials

In the implementation of Hajat Bumi, there are also government officials who

## ICEE-2

participated directly in the event. Usually the tradition of Hajat Bumi is attended by the District Head and the Village Head and other government elements. The function of the local village chief and sub-district head in the Hajat Bumi event is as the person in charge of the event as well as the guarantor of licensing in order to expedite the running of the Hajat Bumi event, especially Rumambe Village.

### C. Implementation Process

The procession of carrying out the ritual of the hajat bumi's ritual was held in the month of Muharram. For the exact date there is never any certainty because there is always a deliberation held first by the traditional elders to set the date of the

Hajat Bumi. The implementation of the commemoration of the hajat bumi is carried out for one day, which starts from the morning for entertainment until 15.00 WIB, after which the commemoration of the earth is held. In the process of carrying out the hajat bumi's ritual, led by the traditional caretaker / elder begins by cutting the goat at the intersection of the village, then the head of the camp in the grave along with the skin, all the goats' legs, and innards (organs in the goat). Then for the goat meat, chicken and offerings that have been prepared are given prayers consent by traditional clerics / elders, after all the rituals are followed by eating together. (Abah Entang, personal interview June 12, 2019).



Figure 2b: Documentation of Karang Taruna Youth Organization, 2018

Initially the Hajat Bumi tradition lasted for three days, even according to the testimonies of some of the original speakers, the Hajat Bumi was conducted for one full week, but because the Karawang people's life patterns have changed a lot in terms of social, economic and other interests, the Hajat Bumi is always held for one a day that starts from morning to night.

Usually one week before the celebration day the village gives information to residents through banners informing that the Hajat Bumi will be held. After that, a village clean-up will be held simultaneously in each Rw region. At the time of Hajat Bumi implementation, residents were strictly prohibited from gambling and drinking. (Abah Entang, personal interview June 12, 2019).





ICEE-2  
**DISCUSSION**

**A. Gratitude Value**

The word of gratitude cited by Shohibah (2013), in a contemporary Arabic-Indonesian dictionary, comes from Arabic with the basic word "Syakara" which means to thank, the masdar form of this sentence is *shukr*, *shukraan* which means gratitude.

Rafi (2004), gratitude is an expression of gratitude for a servant to God for all the favors that have been given to him, which means he praises Him, calls His goodness, obeys all His commands and abandons all His prohibitions.

Furthermore, Al-Fauzan in Farhanah (2016) explains that being grateful means that a servant acknowledges that all favors originate from Allah and acknowledge Allah as His giver, in his oral by saying *Alhamdulillah* and praising Him, and using every limb to obey His -His. Even though the favors that are felt only a little or a lot still encourage to always be grateful for all the favors that have been conferred, both by heart, verbally, and deeds.

Watkins (Haryanto, 2016) further explained that the 3 pillars and characteristics of people who are grateful. First, Sense of abundance refers to the condition of individuals who feel that their lives are always abundant and given gifts. Individuals do not feel lacking any one. Individuals also feel that they have received more than what they are entitled to. Second, Appreciation of simple

pleasure is a form of self-appreciation related to experiences and things that have been done even though it is very simple. Third, Appreciation of others directs the form of individual appreciation towards other individuals as a form of response to the contributions that have been given by others. In addition, grateful individuals must realize that giving appreciation is important.

Furthermore, Al-Fauzan in Farhanah (2016), the embodiment of gratitude can be divided into three parts, including:

a. Give thanks with heart

Is a form of recognition with the heart that all favors come from God, as the goodness and gifts of the giver of favors to His servants. Gratitude with the heart will make someone feel the existence of that favor on him, so he will not forget the God of Giver.

b. Grateful with the tongue

It is flattering and praising Allah for His blessings with great love, and mentioning these favors in recognition of His gifts and needs for them, not because of *riya*, showing off or arrogant. Saying the favor of God is one of the joints of gratitude. A servant who gives thanks, then he will remember his giver and acknowledge his weaknesses.

c. Give thanks to the limbs

This means that the members of the body are used to worship God, the Lord of the



## ICEE-2

Universe, because each member of the body has an obligation to worship. One way that can be done is prostration of gratitude, that is by way of prostration before God by placing the most noble limbs on the ground, then in that state accompanied by various kinds of dhikr such as thankfulness, glorify, pray, ask for forgiveness, etc.

From some of the definitions above it can be concluded that gratitude is thanking Allah SWT for all the favors, which are proven both by heart, verbally and deeds.

### **B. Position of Gratitude in Hajat Bumi Degrees**

The value of gratitude in Hajat Bumi's Degrees lies in the overall activity of Hajat Bumi's Degrees. Gratitude directs to always interpret every event in life with a positive perspective. Gratitude means recognizing all the blessings that Allah SWT has given. As has been explained that the commemoration of the hajat bumi is an activity to express gratitude to God for the abundance of income from the produce of the earth and the purpose of the ritual of the hajat bumi's observance to ask Allah SWT to always be given blessing and safety for the village and to be a place of friendship among fellow citizens. (Aditya, 2017).

The value contained in this hajat bumi's ritual is a manifestation or way of society to actualize gratitude to Allah SWT. The activities of hajat bumi's commemoration are also a form of compassion and respect

for nature and ancestors who have contributed to the lives of people who are actualized in the rituals of hajat bumi's observance. In accordance with what Entang said:

*Asal urang acining bumi, Acining angin, Acining banyu, Acining geni. Bumi sareng Cai, Ibu Hawa, Rama Adam. Ibu Bumi Rama Langit. Syukuran ka Allah, nganuhunkeun kusabab urang aya di bumi, seeur rizki nu bere ku Allah. Rizki nu asalana ti bumi.* (Personal interview, 12 June 2019).

Based on the results of the explanation by Abah Entang, that the purpose of the hajat bumi's activities is intended to be grateful for the blessings given by Allah SWT, the value of gratitude is expected to be useful for all citizens and if implanted in children who live in modern times can provide religious provisions to them as a foundation in running life in the future.

## **CONCLUSIONS AND IMPLICATIONS**

### **A. CONCLUSION**

Hajat Bumi is a ritual performed by the villagers as an expression of gratitude for the abundance of the hajat bumi's crops for one year. The value contained in this hajat bumi's ritual is a manifestation or way of society to actualize gratitude to Allah SWT. In the tradition of hajat bumi's desire the main value contained is the value of gratitude. This value will certainly be useful for all citizens and if it is instilled in children who live in modern times it is expected to





## ICEE-2

provide religious provisions to them as a foundation in carrying out life in the future.

### B. IMPLICATIONS

#### 1) Development for basic education

a. For teachers to develop learning models that are oriented to the value of gratitude, so that it will foster attitudes and behaviors that are always grateful for all the favors given by God, both through the heart, oral and deeds.

b. For principals can be used as input in making school policies related to the local curriculum.

#### 2) Research for basic education

Implications for Researchers basic education this paper can be used as a first step or a reference for conducting research on the Hajat Bumi's Degrees in different aspects.

### GLOSSARY

*Dondang*: A rectangular shaped container with a size of 70 x 70cm with a conical roof and house-shaped

*Ancak*: A rectangular offering container made of woven bamboo

*Tangkir*: A offering made of banana leaves shaped like a bowl or container

### REFERENCE

Alfarisi, Aisya. (2017). Preserve Hajat Bumi's Culture. [Online: [www.kompasiana.com/aisyaalfaris/](http://www.kompasiana.com/aisyaalfaris/)] accessed 6 May 2019.

Aura Husna, Suriana. (2013). Rich with Gratitude: Finding the True

Meanings of Happiness and Prosperity by Thanking God for Your Grace. Jakarta: PT. Gramedia Main Library.

Clara R. Pudjijogyanti. (1991). Self Concept in Education. Jakarta: Arcan, Cet. II

Darmawan, Angga. (2018). Raise Local Wisdom. UNESA. [Online: <https://www.kompasiana.com/angga1927/550e16fc813311c82cbc6188/sedekah-bumi>]

Fida, Abu, Rafi. (2014). Therapy for Corruption, Jakarta: Republika

Haryanto, H. C., & Kertamuda, F. E. (2016). Gratitude as a meaning. *Insight: Journal of Scientific Psychology*, 18 (2), 109-118.

Hendriati Agustiani, (2009). Developmental Psychology (Ecological Approach Relation to Self Concepts and Adaptation in Adolescents). Bandung: PT. Refika Aditama, Cet. II

Jufri, Fita. (2014). The Urgency of Gratitude for Overcoming Psychological Problems in Islam. *Tarbiyah Faculty and Teacher Training Imam Bonjol State Islamic University Padang*.

Khairunnas, Rajab. (2010). Liver medicine. Yogyakarta: Islamic Boarding School Library.

Murniasih, Farhanah. (2016). Influence of Emotional Intelligence. Jakarta.



**ICEE-2**

- Nalendra, Lingga Kinanty Krish. (2017). Roongggeng Ibing Dance in Hajat Bumi Ceremony in Lakbok District. Indonesian education university
- Nurhidayat, E. (2017). The Tradition of Hajat Bumi in Jayabaya Village, Panawangan District, Ciamis Pikeun, Material of Artic Culture Maca in High School: Ulikan Sémiotik (Doctoral dissertation, Indonesian Education University).
- Pratama, Aditya. (2017). The motives for social action in the tradition of saving the earth Kremeng are unconscious in Pondok Ranggan, East Jakarta. UIN Syarif Hidayatullah Jakarta.
- Purwokerto, Alms of Earth Preserve Tradition and Existence. [Online: <https://www.kompasiana.com/banyumasku/5520b1c2a333114f4846ce9c/sedekah-bumi-maintain-tradition-and-existence>] accessed March 16 2019
- Putri, D. A., Sukarti, S., & Rachmawati, M. A. (2016). Gratitude Trainer to Improve the Quality of Life of Inclusive School Teachers. *Journal of Psychological Interventions*, 8 (1), 21-40.
- Rusdi, Ahmad. (2016). Gratitude in Islamic Psychology and the Measurement of Construction Tools. Faculty of Psychology and Social Culture of the Indonesian Islamic University. *Scientific Journal of Psychological Research: Empirical & Non-Empirical Studies* Vol. 2., No. 2., 2016. Pg. 37-54
- Safaria, Triantoro. (2018). Behavior of Faith, Patience, and Gratitude in Predicting Teen Subjective Wellbeing. Faculty of Psychology, Ahmad Dahlan University. *HUMANITAS*, Vol.15, No.2, August 2018, Pg. 127 - 136 ISSN 1693-7236, Accredited B by DIKTI, No: 36a / E / KPT / 2016
- Miftahudin, Azka. (2016). Cultivation of Gratitude in the Earth Alms Tradition in Kalitanjung Village Tambaknegara Village Rawalo Banyumas. IAIN Purwakerto.
- Muhammad Shafi'ie. (2009). The enormity of Gratitude. Jakarta: Qultum Media
- Shobibah, Ida Fitri. (2014). Gratefulness Efforts to build the nation's character through the Main Figure. *UIN Sunan Kalijaga Yogyakarta. Da'wah Journal*, Vol. XV, No. 2 of 2014
- Shohibah, Ida Fitri. (2013). The dynamics of gratitude for Yogyakarta Ulemas. Yogyakarta: Faculty of Social Sciences and Humanities UIN Sunan Kalijaga.
- Situmorang. (2004). Understanding Rituals according to Experts. [Online: <https://pengahamanmenurutpara>



**ICEE-2**

- ahli.org/pengahaman-ritual-urut-para-ahli/] accessed 7 March 2019
- Sucipto, Tata, et al. (2016). Analysis of Knowledge Context and Traditional Cultural Expressions based on Local Content of West Java Province. Directorate General of Culture.
- Wardah, E. S. (2018). Hajat Bumi Ceremony in the Ngamumule Pare Tradition in the People of South Banten. *Thaqofah*, 15 (2), 221-225.
- Yusuf, Ali Anwar. (2003). *Islamic Studies*. Bandung: Loyal Reader CV.