

PHILOSOPHICAL VALUES CONTAINED IN THE SEDEKAH PARET TRADITION IN THE VILLAGE OF TERUSAN DALAM, SUMBER MARGA DISTRICT, TELANG, BANYUASIN REGENCY

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Abstract

This study aims to analyze the historical background of the Sedekah Parit tradition, describe its implementation process, and examine the philosophical values embodied in the tradition in Terusan Dalam Village, Sumber Marga Telang District, Banyuasin Regency. This research employed a qualitative descriptive approach using the historical method, which consisted of heuristics, source criticism, interpretation, and historiography. Data were collected through observation, interviews, and documentation, while data analysis followed the qualitative analysis model of Miles and Huberman, including data reduction, data display, and conclusion drawing. The findings reveal that the Sedekah Parit tradition originated from the community's belief in supernatural forces and gradually transformed with the spread of Islam into a tradition centered on expressing gratitude to Allah SWT. The implementation of the tradition consists of five stages: cleaning the irrigation canals, slaughtering a black native chicken, preparing nasi uduk (coconut rice), reciting Surah Yasin and offering collective prayers, and concluding with a communal feast. The tradition embodies several philosophical values, including religious values, social values, cultural values, mutual cooperation, and local wisdom. These values strengthen social solidarity, preserve local cultural heritage, and maintain harmonious relationships among humans, nature, and God. This study contributes to the advancement of local history, cultural anthropology, and the preservation of Indonesia's intangible cultural heritage.

Keywords: Sedekah paret; Local history; Philosophical values; Local culture; Banyuasin.

INTRODUCTION

The term culture is derived from the Latin verb *colere*, which means "to cultivate" or "to till the land" (*cultivation*). Over time, the meaning of *cultivation* in the Indonesian context has expanded to include livestock husbandry, agricultural production, and religious ceremonies, from which the term *cultus* is derived (Pujileksono, 2006). In the Indonesian language, the word *kebudayaan* (culture) originates from the Sanskrit word *buddhayah*, the plural form of *buddhi*, which means intellect or reason (Koentjaraningrat, 2000, p. 81). Culture is regarded as a social heritage that can only be possessed by members of a society through learning (Purwadi, 2005). It encompasses all learned normative patterns of behavior, including ways of thinking, feeling, and acting. Furthermore, culture constitutes a complex whole comprising knowledge, beliefs, art, morals, law, customs, as well as the abilities and habits acquired by individuals as members of society (Soekanto, 1986).

In addition to culture, the concept of tradition also plays an essential role in social life. Tradition refers to customs and practices that are transmitted from one generation to another within a community. It functions as a mechanism that facilitates the personal development of community members, such as guiding children toward adulthood, while also serving as a guide for social interaction within society. W.S. Rendra emphasized the importance of tradition by arguing that without tradition, social life would become disordered and human existence would lose its civilized character. However, when tradition becomes absolute and rigid, its value as a guide diminishes and instead becomes an obstacle to social progress. Therefore, inherited traditions

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should continually be reinterpreted and adapted to the demands of contemporary society (Johanes, 1994, p. 12).

Terusan Dalam Village, located in Sumber Marga Telang District, Banyuasin Regency, South Sumatra, is characterized by an average monthly temperature ranging from 24°C to 36°C. The majority of its inhabitants earn their livelihoods as farmers and fishermen. The abundance of fish catches constitutes one of the community's primary economic resources, supplying not only local needs but also markets throughout Banyuasin Regency (Secretary of Terusan Dalam Village, 2019). Besides being recognized as an agricultural and fisheries area, Terusan Dalam Village is also known for preserving various local cultural traditions. One of the most enduring traditions is Sedekah Parit, which has been practiced continuously since approximately 1945. According to an interview conducted with Mr. Alwi, the customary leader of Terusan Dalam Village, Sedekah Parit is a traditional ritual intended to seek protection from misfortune (*tolak balak*). The ceremony is held twice each year as an expression of gratitude to Almighty God for the abundant fish harvest from the rivers surrounding the village. In addition, it serves as a collective prayer asking Allah Swt to protect the community from disasters and calamities (Interview with Mr. Alwi, January 2020).

Similar traditions are also practiced in several other regions of South Sumatra, including Sungsang, Parit 5 in Sungsang District, and Parit Village in Ogan Ilir Regency. According to Nopri Ismi, a student of Ukhuwah UIN Raden Fatah Palembang who participated in the Mongabay Indonesia Journalism Training in 2018, Sedekah Parit is generally performed as a thanksgiving ritual following the rice harvest. However, the ceremony is usually organized by groups of households living along irrigation canals (*parit*), which function both as water channels and as boundaries between agricultural fields. As a local tradition, Sedekah Parit embodies profound meanings, values, and messages, including significant philosophical dimensions. Philosophy may be understood as a framework of critical thinking aimed at finding solutions to various human problems. Solutions that emerge from careful and rational reflection represent genuine philosophical thought, whereas conclusions reached without critical consideration cannot be regarded as philosophical. The term philosophy itself is derived from the Greek words *philo*, meaning "love", and *sophia*, meaning "wisdom", forming the term *philosophia*, or "the love of wisdom" (Rizki Rahma, 2015, p. 277).

Consequently, the philosophical values embedded within traditional practices reflect the collective wisdom accumulated and transmitted across generations. Previous studies concerning philosophical values in local traditions have been conducted by several scholars. One of the most relevant studies was carried out by (Manrizal, 2016) entitled *The Philosophical Values of the Sedekah Lemang Petikan Tradition in Belimbing District, Muara Enim Regency (1984–2015)*. The study concluded that the Sedekah Lemang Petikan tradition was preserved to maintain the noble cultural values inherited by the community. It also emerged as a communal response to outbreaks of smallpox and gastroenteritis, as well as social conflicts among villagers. Through the implementation of this Islamic New Year tradition, practices such as black magic and mutual hostility gradually diminished, while collective prayers to Allah Swt were believed to contribute to the recovery of affected community members.

Another relevant study was conducted by (Darmawati, 2015) under the title *Community Perceptions of the Melebung (Togok) tradition in Tungkal Village, Pampangan District, Ogan Komering Ilir Regency*. The findings revealed that the people of Tungkal Village possessed extensive knowledge of the Melebung tradition. Furthermore, the tradition was perceived as an effective means of strengthening social relationships, providing equal opportunities for economically disadvantaged residents to participate in communal fishing activities, and fostering the spirit of mutual cooperation (*gotong royong*). A review of previous studies indicates that research on the Sedekah Parit tradition has primarily focused on its historical development, community perceptions, and social values. Consequently, the novelty of the present study lies in its comprehensive examination of the philosophical meanings, cultural values, religious values, mutual cooperation, and environmental conservation values embodied in the Sedekah Parit

tradition. In addition, this study explores how these values are transmitted and preserved as components of local cultural identity amidst ongoing social change and modernization.

This study offers a new perspective by demonstrating that Sedekah Parit should not merely be understood as a customary ritual or an expression of gratitude, but also as a medium for transmitting cultural values and strengthening social cohesion within the community. Practically, the findings are expected to provide valuable information for local governments, cultural institutions, customary leaders, and local communities in their efforts to preserve Sedekah Parit as an element of Indonesia's intangible cultural heritage possessing educational, religious, social, and ecological significance. Furthermore, the findings may serve as a resource for the development of local culture-based education, particularly in History, Social Studies, and local content curricula, thereby encouraging younger generations to recognize, appreciate, and preserve their regional cultural heritage.

RESEARCH METHOD

This study employed the historical research method. The historical method is a set of scientific procedures used to collect, verify, and interpret historical facts in order to produce scholarly work that is academically accountable. According to (Hamid, 2012), the historical method comprises a systematic set of rules and principles for effectively collecting historical sources, critically evaluating them, and presenting a synthesis of the research findings in written form. In other words, historical research aims to describe events or phenomena that occurred in the past rather than phenomena that are taking place during the period of the research. Similarly, (Notosusanto, 1985) defines the historical method as a systematic collection of principles and procedures that assist researchers in gathering historical sources, conducting source criticism, and developing a synthesis based on the findings obtained.

Data collection is an essential stage in research to obtain the information required to achieve the research objectives. According to (Ibnu, 2003), data collection is the process of obtaining the information necessary to address the research problems. In this study, data were collected using three techniques: observation, interviews, and documentation. Observation was conducted through direct field observations to obtain data that reflected the actual conditions of the research site. Interviews were carried out through face-to-face discussions with key informants who possessed extensive knowledge of the research topic. Documentation involved collecting relevant documents, archival records, photographs, and other written sources related to the study. The data were analyzed using the qualitative data analysis model proposed by (Miles & Huberman, 1992), which consists of three stages: data reduction, data display, and conclusion drawing/verification. Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the raw data collected during the research. According to (Sugiyono, 2013), data reduction involves summarizing the data, selecting the most relevant information, focusing on significant aspects, and identifying themes and patterns so that the data become more organized and facilitate subsequent data collection and analysis.

The second stage is data display. Miles and Huberman (as cited in Sugiyono, 2012) explain that qualitative data are generally presented in the form of narrative descriptions. The purpose of data display is to enable researchers to understand the research findings, identify relationships among the data, and plan subsequent analytical steps. In this study, the data were presented through a process of categorization and classification according to the research focus. The classified data were then interpreted by assigning meaning to each finding and relating it to relevant theoretical perspectives. The final stage of the analysis involved drawing conclusions and verification. At this stage, the researcher formulated conclusions based on the interpreted data while continuously verifying the consistency and validity of the findings throughout the research process. This procedure ensured that the conclusions accurately reflected the collected data and addressed the research objectives.

RESULT AND DISCUSSION

Result

Background of the Sedekah Parit Tradition

The results of field observations indicate that Terusan Dalam Village is geographically characterized by swampy land and peat soil with a thickness of approximately 30 cm. These environmental conditions are strongly influenced by the tidal fluctuations of the Musi River, which occur twice daily. During high tide, river water flows through primary, secondary, and tertiary canals before entering agricultural fields through small drainage ditches (parit). The majority of the residents of Terusan Dalam Village work as farmers and fishermen. The main agricultural commodities are rice and coconuts, while secondary crops include vegetables and other food crops. The drainage ditches play an essential role as irrigation channels and transportation routes for agricultural and plantation products.

The Sedekah Parit tradition in Terusan Dalam Village, Sumber Marga Telang District, Banyuasin Regency, is an ancestral cultural heritage that has been practiced since approximately 1945 and has been continuously preserved to the present day. This tradition originated from the community's belief in supernatural beings or spiritual forces believed to inhabit the surrounding forests, swamps, and agricultural lands. Such beliefs correspond to the concepts of animism and dynamism as described by (Koentjaraningrat, 1994) and (Amin, 2000), namely the belief that spirits possess supernatural powers capable of influencing human life and therefore should be respected through certain rituals.

Based on interviews with several community leaders, including Abdullah, Alwi, H. Rayo Hasim, and Mulyadi Sy, Sedekah Parit is understood as an expression of gratitude to Allah Swt, as well as a prayer for safety, prosperity, abundant sustenance, and protection from pests and diseases that may threaten agricultural production. The tradition also serves to remind the community to remain grateful for the blessings bestowed by Allah Swt. Over time, the implementation of Sedekah Parit has undergone significant changes. In the past, the ritual involved the sacrifice of large animals such as buffaloes, cattle, or goats. However, due to economic considerations, the practice has gradually been simplified by replacing these animals with chickens, accompanied by various traditional foods and fruits. Thus, the emergence of the Sedekah Parit tradition reflects the integration of indigenous beliefs concerning supernatural forces with Islamic religious values. As society has evolved, the tradition is no longer interpreted as an act of worship directed toward supernatural beings, but rather as a cultural heritage embodying religious devotion, gratitude to Allah Swt, social solidarity, and the preservation of ancestral traditions passed down from generation to generation.



Figure 1. Communal Meal during the Sedekah Parit Ceremony

The Process of the Sedekah Parit Tradition in Terusan Dalam Village

The Sedekah Parit tradition remains one of the cultural practices that continues to be preserved by the people of Terusan Dalam Village, Sumber Marga Telang District, Banyuasin Regency. The tradition is closely associated with the lives of the agrarian community as an

expression of gratitude to Allah Swt for successful harvests and as a prayer for safety, good health, and agricultural prosperity.

Field observations revealed that Terusan Dalam Village is located in a peat swamp area characterized by a tidal irrigation system that greatly influences agricultural activities. The peat soil in the inland area has an approximate thickness of 30 cm and is formed through the accumulation of organic matter deposited by tidal water movements. Water from the Musi River flows through primary, secondary, and tertiary canals before reaching the agricultural drainage ditches. Consequently, these drainage channels function not only as irrigation systems but also as transportation routes for agricultural products. Most villagers are farmers cultivating rice and coconuts as their primary commodities, while additional crops include vegetables, bananas, rambutan, mangoes, and other horticultural products. Therefore, the drainage ditches constitute a vital component supporting agricultural productivity.

According to an interview with H. Rayo Hasim, a respected religious leader, the Sedekah Parit tradition aims to remind the community to remain grateful to Allah Swt, strengthen social relationships, and enhance social responsibility. A portion of the agricultural harvest is also donated to support the construction and maintenance of mosques, prayer houses (*musala*), and to assist economically disadvantaged community members. Meanwhile, an interview with Alwi, the customary leader, revealed that the implementation of the Sedekah Parit tradition consists of five main stages:

1. Cleaning the Drainage Ditches. Community members work together to remove weeds, waste, and sediment from the irrigation channels to ensure the smooth flow of water into agricultural fields.
2. Chicken Slaughtering. A black native chicken is slaughtered by the customary leader as part of the traditional ceremonial process.
3. Preparation of Nasi Uduk. Women prepare nasi uduk (coconut rice), while the men continue cleaning the drainage ditches.
4. Recitation of Surah Yasin and Collective Prayer. The ceremony is led by a religious leader as an expression of gratitude to Allah Swt and a prayer for safety, prosperity, and abundant harvests.
5. Communal Feast. The tradition concludes with a communal meal symbolizing togetherness, brotherhood, and gratitude among community members.

Objectives of the Sedekah Parit Tradition

The implementation of the Sedekah Parit tradition in Terusan Dalam Village, Sumbe Marga Telang District, Banyuasin Regency, serves several important purposes:

1. To express gratitude to Allah Swt for the harvest and blessings received by the community. This gratitude is manifested through the recitation of Surah Yasin, collective prayers, and a communal meal.
2. To pray for safety, good health, and abundant agricultural yields, enabling the community to manage their farmland successfully while being protected from pests and other threats that could damage crops.
3. To remind community members to remain devoted to Allah Swt. According to H. Rayo Hasim, the primary purpose of Sedekah Parit is to encourage people to continuously remember and draw closer to Allah Swt.
4. To strengthen social relationships among community members, as all stages of the tradition—from preparation to the communal feast—are carried out collectively, fostering unity and mutual cooperation.
5. To promote the spirit of mutual assistance (*gotong royong*), demonstrated through collective ditch cleaning, food preparation, and active participation in all ceremonial activities.

6. To preserve ancestral cultural heritage, serving as a form of respect for traditional values that have been transmitted from generation to generation and continue to be maintained by the people of Terusan Dalam Village.
7. To foster social responsibility, through the allocation of part of the harvest to support mosques, prayer houses, and economically disadvantaged residents, thereby reinforcing the social function of the tradition.

Based on these objectives, it can be concluded that the Sedekah Parit tradition is not merely an inherited customary practice but also serves as a means of strengthening religious values, social cohesion, cultural preservation, and the spirit of mutual cooperation within the community of Terusan Dalam Village. This conclusion is supported by interviews with H. Rayo Hasim (12 February 2020) and Alwi (11 February 2020), as well as the researcher's field observations regarding the implementation of the Sedekah Parit tradition in Terusan Dalam Village.



Figure 2 Work Devotion Cleaning ditch

Philosophical Values in the Sedekah Parit Tradition

First, Religious Values. Religious values are the most dominant aspect reflected in the implementation of the Sedekah Parit tradition. These values are evident in the series of activities, including the recitation of Surah Yasin, collective prayers, expressions of gratitude to Allah Swt for the harvest, and supplications for safety and abundant sustenance in the next planting season. The tradition also serves as a means of strengthening the community's devotion to God Almighty. According to Asmaun Sahlan (2010, p. 66), religious values are attitudes and behaviors based on faith in God, manifested through the practice of religious teachings in everyday life. Meanwhile, (Koentjaraningrat, 2009) explains that the religious system is one of the universal elements of culture that regulates the relationship between humans and God through various forms of belief and religious rituals. Therefore, the Sedekah Parit tradition is understood not merely as a cultural practice but also as a medium for internalizing religious values through prayer, charity, and gratitude to Allah Swt.

Second. Social Values. The implementation of Sedekah Parit embodies social values reflected in communal activities such as cleaning irrigation canals, preparing food together, and sharing meals after the prayer ceremony. All members of the community participate regardless of their social status, fostering unity, solidarity, and togetherness. According to (Soekanto, 2013), social values are abstract concepts of what is considered good and serve as guidelines for social interaction. Koentjaraningrat, 2009) further states that gotong royong (mutual cooperation) is a form of social integration that strengthens relationships among community members. The findings of this study indicate that the Sedekah Parit tradition functions as a medium for strengthening social ties, enhancing cooperation, and promoting social concern among the people of Terusan Dalam Village.

Third, Cultural Values. The Sedekah Parit tradition is a cultural heritage that has been passed down from generation to generation since approximately 1945. It represents the cultural identity of the people of Terusan Dalam Village while serving as a means of preserving local

traditions that continue to be maintained despite adjustments to modern developments. According to (Koentjaraningrat, 2009), culture is the entire system of ideas, actions, and human creations acquired through learning and transmitted from one generation to the next. This view is reinforced by Heddy Shri Ahimsa-Putra (2015), who argues that tradition is a form of collective cultural expression inherited across generations and serves as the identity of a community. Thus, the Sedekah Parit tradition functions as a means of preserving local culture while reinforcing the cultural identity of the Banyuasin community.

Fourth, Mutual Cooperation Values. The value of gotong royong is evident from the initial stages of the tradition, when community members collectively clean the canals, prepare the necessary equipment, cook meals, and participate in every stage of the ceremony. Each individual contributes according to their abilities, making the work easier while strengthening social cohesion. (Koentjaraningrat, 2009) describes gotong royong as one of the defining characteristics of Indonesian society, reflecting cooperation to achieve shared goals. This value also serves as an important form of social capital in maintaining harmony within rural communities. Through the Sedekah Parit tradition, the value of mutual cooperation is manifested not only in collective labor but also as a means of reinforcing social relationships among community members.

Fifth, Local Wisdom Values. The Sedekah Parit tradition represents a form of local wisdom that embodies the knowledge, experience, and values inherited from previous generations in managing community life, particularly in agriculture and the relationship between humans and the natural environment. According to (Sedyawati, 2006), local wisdom consists of cultural values that develop within a community and serve as guidelines for regulating collective life. Similarly, (Permana, 2010) explains that local wisdom is a value system derived from a community's long-term interaction with its social and natural environment. In this study, the implementation of the Sedekah Parit tradition demonstrates that the people of Terusan Dalam Village continue to preserve these local values as guiding principles for maintaining harmonious relationships among humans, nature, and God.

Discussion

Background of the Sedekah Parit Tradition in Marga Telang Village, Banyuasin Regency (1945–2020)

The findings of this study indicate that the Sedekah Parit tradition emerged as a form of community adaptation to the peat swamp ecosystem and the tidal agricultural system in Terusan Dalam Village. The geographical characteristics of the area have made the community highly dependent on drainage canals (parit) as irrigation channels and transportation routes for agricultural products. Consequently, the community developed this tradition as an expression of gratitude for the successful management of natural resources and as a prayer for abundant agricultural yields. Initially, the tradition was influenced by animistic and dynamistic beliefs that existed before the spread of Islam. The local community believed that supernatural beings inhabited forests, swamps, and agricultural lands and therefore had to be respected through ritual ceremonies. However, following the spread of Islam in Banyuasin, the meaning of the tradition gradually transformed. Ritual practices that had previously emphasized respect for supernatural spirits shifted toward expressions of gratitude to Allah SWT through the recitation of Surah Yasin, collective prayers, and the sharing of food as alms (sedekah). This transformation reflects a process of cultural acculturation in which local traditions were integrated with Islamic teachings while preserving their cultural identity. (Geertz, 1960) argued that the Islamization process in Indonesia did not eliminate indigenous traditions but rather incorporated local cultural elements into Islamic religious practices. Thus, the Sedekah Parit tradition represents a form of cultural syncretism in which Islamic values have become more dominant than earlier indigenous beliefs.

The findings of this study are consistent with (Humaedi, 2015), who reported that the Sedekah Bumi tradition in Java developed as an expression of gratitude to God while simultaneously strengthening social solidarity among rural communities. Nevertheless, the Sedekah Parit tradition

in Banyuasin possesses distinctive characteristics because it is directly associated with the management of drainage canals in tidal peatland agriculture, reflecting the community's close interaction with its natural environment.

The Procession of the Sedekah Parit Tradition in Terusan Dalam Village, Sumber Marga Telang District, Banyuasin Regency (1945–2020)

The study found that the implementation of the Sedekah Parit tradition consists of five principal stages: canal cleaning, the slaughtering of a black free-range chicken, the preparation of nasi uduk (coconut rice), the recitation of Surah Yasin followed by collective prayers, and a communal feast. These activities involve the active participation of the entire community, demonstrating a strong sense of social solidarity and collective responsibility. The canal-cleaning stage serves both practical and symbolic purposes. Practically, it ensures the smooth flow of water into agricultural fields, thereby supporting agricultural productivity. Symbolically, the activity represents the purification of both the physical environment and the human spirit before offering prayers to Allah Swt. Likewise, the recitation of Surah Yasin and collective prayers constitutes the central component of the tradition, emphasizing that the community's primary intention is no longer to present offerings to supernatural beings but rather to seek blessings, safety, and prosperity from Allah Swt.

This transformation illustrates the reinterpretation of local traditions within an Islamic framework, enabling the tradition to remain relevant without contradicting religious values. (Durkheim, 1912) argued that religious rituals function to strengthen collective solidarity by reinforcing social cohesion among community members. This perspective is reflected in the implementation of Sedekah Parit, where villagers gather to work collectively, pray together, and share meals, thereby reinforcing their collective identity and social relationships. Furthermore, (Malinowski, 1944) maintained that cultural traditions continue to exist as long as they perform meaningful functions for the communities that practice them. The findings of this study support this functionalist perspective, as the Sedekah Parit tradition has been preserved not merely as an ancestral obligation but because it continues to provide significant religious, social, cultural, economic, and environmental benefits to the people of Terusan Dalam Village.

Philosophical Values of the Sedekah Parit Tradition in Terusan Dalam Village, Sumber Marga Telang District, Banyuasin Regency

The findings reveal that the Sedekah Parit tradition embodies three major philosophical values: social values, cultural values, and religious values. Social values are reflected in mutual cooperation during canal cleaning and communal dining; cultural values are represented by the preservation of an ancestral tradition passed down through generations; while religious values are expressed through the recitation of Surah Yasin, collective prayers, and expressions of gratitude to Allah SWT. These findings demonstrate that the Sedekah Parit tradition serves not only as a ceremonial event but also as an important medium for character education within the community.

The tradition promotes cooperation, tolerance, social responsibility, mutual assistance, and gratitude toward God. Consequently, it contributes to the transmission of moral values across generations while strengthening community cohesion. The findings are consistent with those of (Wulandari & Hidayat, 2024), who argued that local traditions constitute valuable sources of character education because they incorporate values such as mutual cooperation, religiosity, responsibility, and social concern. Similarly, (Fitriani, 2023) explained that preserving local cultural traditions can serve as an effective medium for history education based on local wisdom, enabling younger generations to better understand and appreciate their regional cultural identity. From the perspective of Koentjaraningrat's theory of cultural values, the Sedekah Parit tradition represents a manifestation of the community's cultural value system that has been transmitted from one generation to the next. These inherited values continue to function as fundamental guidelines governing the religious, social, and cultural life of the people of Terusan Dalam Village.

Consequently, the tradition not only preserves local cultural heritage but also strengthens social integration and reinforces the community's cultural identity amid ongoing social change.

CONCLUSION

This study demonstrates that the Sedekah Parit tradition has undergone a gradual transformation in meaning over time. In its early development, the tradition was influenced by the community's belief in natural forces and supernatural beings believed to protect agricultural land. However, as Islamic values became more deeply rooted in the community, the tradition experienced a process of cultural acculturation with Islamic teachings. This transformation is reflected in the replacement of earlier ritual elements with the recitation of Surah Yasin, collective prayers, and an emphasis on expressing gratitude to Allah SWT. These findings indicate that the Sedekah Parit tradition represents a form of local cultural adaptation that has been successfully preserved while remaining consistent with the religious values embraced by the community. Furthermore, this study reveals that the Sedekah Parit tradition serves not only as a cultural ritual but also fulfills significant social, religious, economic, and ecological functions within the community.

From an academic perspective, this research contributes to the advancement of studies in local history, cultural anthropology, and socio-religious history, particularly regarding the dynamics of agrarian traditions in South Sumatra. The findings enrich scholarly understanding by demonstrating that local traditions are not static cultural practices but are continually reconstructed through processes of adaptation to changing social and religious contexts. Moreover, this study provides valuable scholarly documentation of the Sedekah Parit tradition as an important element of Banyuasin's local wisdom. It is expected to serve as a reference for future research, a resource for teaching local history and culture, and a foundation for efforts to preserve Indonesia's intangible cultural heritage.

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