



The Tradition of Saparan in Yeh Sumbul Village, Jembrana, Bali

Hendra Sidratul Azis^{1*}, Wifqi Rahmi², Made Sutajaya³

Universitas Ganesha

Corresponding Author: Hendra Sidratul Azis

mahendraerlangga1986@gmail.com

ARTICLE INFO

Keywords: Local Wisdom,
Breakfast Tradition, Tri Hita
Karana

Received : 3 August

Revised : 20 September

Accepted: 21 October

©2024 Azis, Rahmi, Sutajaya: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

The Saparan Tradition in Yeh Sumbul Village, Jembrana, Bali, is seen as a manifestation of local wisdom that reflects the balance of relationships between humans and God, fellow humans, and nature. This study investigates this tradition. This tradition is carried out every Sapar month in the Islamic calendar as a way to express gratitude to God and ask for people to be protected from disasters. With strong moral, spiritual, and social values, the Saparan Tradition includes various activities, such as parties, tahlilan, and religious rituals. This tradition is closely related to the idea of Tri Hita Karana, a Balinese philosophical concept that emphasizes harmony between humans and God (Parhyangan), fellow humans (Pawongan), and nature (Palemahan). To understand how the Saparan Tradition reflects the relationship between humans and God, fellow humans, and the environment, this study analyzes data from observations, interviews, and documentation. The study shows that the Yeh Sumbul Saparan Tradition enhances spirituality, solidarity, and love for ancestral culture as well as maintaining social and ecological balance. Local cultural values continue to be passed down from one generation to the next, and the younger generation plays an important role in preserving this tradition. This study enhances our understanding of the value of local traditions as a profound and relevant cultural heritage in the contemporary world

INTRODUCTION

The Unitary State of the Republic of Indonesia (NKRI) is famous for its diverse religions, cultures, tribes, and traditions. With its many islands and vast oceans, Indonesia is one of the countries with many traditions. Each tribe in Indonesia has different traditions, which reflect the way of life, beliefs, and values upheld by its community. Each region in Indonesia has unique and amazing characteristics, which makes Indonesia one of the countries with the most diverse cultural and traditional riches in the world. These cultures and traditions are still preserved and well maintained to this day. Traditions come from religious beliefs and practices, as well as values held by its people in various parts of the world, including Indonesia. Everything from religious ceremonies to social customs reflects how humans see and understand their role in their respective environments or regions. It is very important for every society to have a deep understanding of their own culture in order to understand cultural diversity. According to Rangkuti (2011), culture is defined as everything that humans learn as members of society, including ideas, values, and norms that have been passed down from generation to generation. This shows that culture plays an important role in human life, including abstract aspects such as values and concrete aspects such as goods produced by culture.

The concept of Tri Hita Karana cosmology, which is considered important for the welfare and peace of society, is one form of cultural appreciation that is very strong in Bali. This concept emphasizes the importance of maintaining a harmonious relationship between humans and God (Parhyangan), fellow humans (Pawongan), and nature (Palemahan) (Pemayun, 2018). Thus, according to Arifin (2019), human survival depends on the synergy between humans and nature. This harmonious relationship shows human gratitude to God as the creator.

The province of Bali is one of the places that has many very interesting cultures and traditions. Most of these cultures and traditions come from the Balinese philosophy of life, Tri Hita Karana, which means "three causes of happiness" or "three sources of well-being." In Sanskrit, "Tri" means "three", "Hita" means "happiness" or "well-being", and "Karana" means "cause". This concept emphasizes the importance of maintaining balance and harmony between the three main components of life to achieve happiness and well-being. In Bali, the application of the Tri Hita Karana philosophy has resulted in many cultures, traditions, and ceremonies that aim to maintain the relationship between humans and the creator, humans and humans, and humans and nature. Tri Hita Karana, the teachings of Balinese Hinduism, serves as a moral guideline for living everyday life in their respective regions. The areas in the Province of Bali that are Muslim also have a philosophy similar to Tri Hita Karana. Islamic philosophy is known as *Habluminallah*, *Hablum Minallah*, and *Hablum Minan Nas*, which means the relationship between creatures and Allah or God, and *Hablum Minal "Alam"* means the relationship with the surrounding nature.

LITERATURE REVIEW

The Saparan tradition in Yeh Sumbul Village, Jembrana, shows this balance. This is done as a way to express gratitude for the results of the community's livelihood (Firmansyah, 2013). This tradition is not only a way to show respect for parents and God, but also to maintain the relationship between humans and nature in accordance with the principles of Tri Hita Karana. So, understanding culture and tradition helps people live better and maintain the spiritual values and environment of their ancestors. As explained by Rangkuti (2011), culture is the result of learning that is passed down from one generation to the next, and it is important for every generation in the modern era to love and preserve culture as a valuable heritage.

One of the traditions that still exists in Yeh Sumbul Village, in Mendoyo District, Jembrana Regency, Bali Province, is the Saparan tradition, which is carried out in the month of Sapar on the Islamic calendar. This tradition has broad meanings and significance in accordance with the concept of Tri Hita Karana and the Islamic philosophy of life, namely *Habluminallah wa Hablum Minan Nas wa Habluminal 'Alam*.

METHODOLOGY

This study uses a descriptive qualitative method. The purpose of this study is to describe the phenomenon of the Saparan tradition in Yeh Sumbul Village, Jembrana, Bali, in the context of the relationship between humans and God, fellow humans, and nature. This method is in line with the idea put forward by Djama'an Satori (2011: 23), which states that descriptive qualitative research focuses on processing descriptive data without manipulating variables. By using a purposive sampling technique chosen based on the relevance of the informant to the study, primary data were obtained from interviews with community leaders and practitioners of the Saparan tradition. The main method in this qualitative research is direct interviews, as explained by Bahri (2017: 73). Secondary data sources include village archives, reports, and research on the Tri Hita Karana idea and Saparan customs. Three main methods—observation, interviews, and documentation—were used to collect data. As explained by Sari and Kartolo (2023), the data were analyzed using qualitative descriptive analysis through the process of collection, reduction, presentation, and drawing conclusions. This method allows for a deeper understanding of the Saparan tradition, which shows a balanced relationship between humans and God, fellow humans, and nature. This is in line with the Tri Hita Karana concept described by Pemayun (2018) and Arifin (2019).

RESULTS AND DISCUSSION

Saparan Tradition in Yeh Sumbul Village

The Saparan tradition in Yeh Sumbul Village, Jembrana, Bali, is a cultural heritage carried out as a way to thank Allah and ask for people to be protected from disasters and dangers. Yanti (2020) and Masruroh (2017) explained that the term "Saparan" or "Rebo Wekasan" comes from the last Wednesday of the month of Shafar, the second month in the Hijri calendar. According to this tradition, people consider the month of Shafar as a time full of risk, so this tradition is a time to ask for Allah's protection and blessings.



Figure 1. Saparan Tradition in Yeh Sumbul Village (Personal Documentation, 2024)

The Saparan tradition in Yeh Sumbul has a broader and deeper meaning. Based on interviews with village elders, this tradition is carried out as a way to express gratitude to Allah for the sustenance, blessings, and safety that He has given to the village and to ask that the village remain safe and peaceful. This tradition also has social and spiritual goals, namely to strengthen relationships between community members, both in the village and outside the village. The relationship between humans and God, fellow humans, and the natural environment is known as *Hablum Minallah wa Hablum Minan Nas wa Habluminal 'Alam*. This concept is similar to the concept of *Tri Hita Karana* in Balinese culture.

More specifically, the Saparan tradition in Yeh Sumbul Village includes several traditional activities, such as slametan or parties, and tahlilan. These activities demonstrate religious values, especially in the form of gratitude to Allah and respect for our ancestors. In addition, art performances connect the community and strengthen social ties among villagers. According to informants, the Saparan moment is more crowded than the Eid celebration because this tradition is not only a means of worship but also a means of socializing with relatives. According to Sari and Kartolo (2023) regarding the Saparan tradition in Sumberejo Tani Village, Deli Serdang, the moral values contained in the Saparan tradition in Yeh Sumbul Village are very similar. In Yeh Sumbul, this tradition reflects several important values. The first is religious values, where this tradition shows gratitude to Allah SWT for all the blessings and safety given to them and increases the spiritual awareness of the community. The second is the value of devotion to parents, which is shown by respect and tahlilan rituals carried out to honor their parents. The third is love for ancestral culture, which encourages people to preserve their ancestral traditions. Fourth, social and economic differences are reduced by an attitude of tolerance, which is strengthened through moments of togetherness in celebration and mutual cooperation. Fifth, solidarity and humanity, which are reflected in the concern and empathy of fellow citizens, strengthen social ties within the community. Sixth, social responsibility emerges through active participation of residents in tradition, and seventh, environmental concern, which emerges in the cemetery cleaning ceremony and repair of village facilities, shows how important it is to maintain cleanliness and environmental sustainability.

Discussion: The Saparan Tradition in Yeh Sumbul Village aims to strengthen human relations with God, nature, and each other, as well as to maintain local culture that is full of moral and spiritual principles. In line with the principles of Tri Hita Karana applied in Bali, as well as the concepts of Hablum Minallah, Hablum Minan Nas, and Habluminal 'Alam in Islamic teachings, this tradition fosters a sense of gratitude, strengthens solidarity, and maintains balance with the environment (Firmansyah, 2013).

Philosophy of Tri Hita Karana in the Saparan Tradition in Yeh Sumbul

The Saparan Tradition, a cultural representation of the Yeh Sumbul community, is closely related to the Tri Hita Karana philosophy, a concept of harmony that teaches a balanced relationship between humans, God, and nature. This philosophy is very suitable for understanding the meaning of the Saparan Tradition, which is reflected in the three main dimensions of this balance: the relationship between humans and God (Parhyangan), the relationship between humans and others (Pawongan), and the relationship between humans and nature.

Parhyangan: Relationship with God

In the Saparan tradition, the Parhyangan element is displayed by expressing gratitude to God for all the blessings and salvation given to the community. To ask for protection and well-being from God, religious rituals such as tahlilan and joint prayers are carried out in this tradition. The relationship between humans and God can be shown through religious actions, according to Adhitama (2020) in the Tri Hita Karana concept. In this situation, Saparan is not only a cultural activity; it is also a form of devotion and recognition of the power of Almighty God, which is in accordance with the religious values contained in Islamic teachings (Zahid, 2021).

Pawongan: Maintaining Good Relationships with Others

Saparan also improves good relationships among community members. The value of Pawongan is mutual cooperation in organizing events, sharing food, and gathering together during events such as kenduri and tahlilan. Villagers support and work together, fostering a sense of solidarity and mutual sharpening, compassion, and care, according to the Tri Hita Karana concept (Atmadja, 2019). As explained by Budiastika (2022) and Puspayanti et al. (2023), this joint activity not only strengthens social ties but also teaches the values of humanity and tolerance between humans, such as respecting and helping each other.

Palemahan: Relationship with Nature

The Yeh Sumbul Saparan tradition also does things that show a sense of responsibility towards the environment. According to Arifin (2019), the Palemahan concept, which emphasizes the importance of maintaining harmony between humans and nature, is actualized through the ritual of cleaning cemeteries and repairing village facilities. As a responsibility towards the environment, humans are expected to maintain balance with nature, as explained in the teachings of Tri Hita Karana (Puspayanti et al., 2023). The Yeh Sumbul community shows their appreciation for nature, which gives them life and sustainability, by carrying out this activity.

Cultural Acculturation in the Saparan Tradition

Saparan is also a type of acculturation between Hindu and Islamic cultures. The use of the Javanese calendar system in carrying out this tradition shows a blend of Hindu-Buddhist and Islamic cultures. This is also reflected in the customs of the Balinese people, where this cultural acculturation has become an important part of their daily lives (Rosyidin, 2024). This shows that the concept of Tri Hita Karana can not only be applied to Balinese society, but can also be applied to the Saparan tradition in Yeh Sumbul. In this tradition, cultural and spiritual values interact harmoniously, and the philosophy of Tri Hita Karana describes the harmony between humans, God, and fellow humans.

The Role of the Young Generation in Preserving the Saparan Tradition

The Saparan tradition, which is carried out in the month of Sapar in the Islamic calendar, has been inherited by the ancestors of the village of Yeh Sumbul, Jembrana, Bali. This is one of the cultural heritages that is still preserved by the village community. Saparan is not only a traditional ceremony, but also a real form of the Tri Hita Karana concept, which aims to maintain a harmonious relationship between humans and nature. The younger generation is very important in preserving this tradition because they maintain its survival and authenticity.

The relationship between humans and God (Parahyangan), fellow humans (Pawongan), and the environment (Palemahan) are the three main components of the Tri Hita Karana concept (Adhitama, 2020). These three components are reflected in every aspect of the implementation of the Saparan Tradition of Yeh Sumbul Village.

As expressed by Mr. Hendi Hermawan, Secretary of Yeh Sumbul Village, the entire village community, including the younger generation, is involved in the cleaning activity of Yeh Sumbul beach, which will be the location of the event. This activity not only forms a relationship between humans and nature (Palemahan), but also improves relations between villagers (Pawongan) through mutual cooperation activities.

This is in line with Dosmaroha et al. (2021), which states that the Saparan Tradition also has a spiritual aspect, because the village community gathers to pray together and ask for health and safety from God. This shows the relationship between humans and God (Parahyangan). This prayer that is said together also helps Muslims in the village to be closer to each other. Saparan is also a request that they always be protected and safe. The Saparan tradition is carried out with the hope that the village community will be safe from disasters and be blessed with various benefits.

Young people in Yeh Sumbul Village play a very important role in maintaining this tradition. According to Anang Ma'ruf, Head of the Nuruddin Yeh Sumbul Mosque Youth, the village mosque youth are very involved in Saparan activities. They are responsible for filling the event with religious activities such as chanting salawat and Islamic entertainment. In addition, they train children to play Islamic music and verses of the Qur'an.

This young generation is actively involved, not only as participants but also as movers who ensure that the tradition continues. They realize the importance of maintaining local culture and traditions inherited from their ancestors by always participating in this activity. By involving the younger generation, it is hoped that the Saparan tradition will remain alive and relevant to the village community.

The Yeh Sumbul Village community, especially religious leaders and youth, are committed to making the Saparan tradition a routine event every year to ensure that this tradition continues. One way to attract the interest and active participation of the younger generation is to involve students from various levels of education, from elementary school/MI, junior high school/MT, to senior high

school/MA, as well as students from Islamic boarding schools and the entire village community.

In addition, to attract the attention of the wider community and the younger generation, the organizing committee holds various Islamic arts events, such as traditional music combined with religious values. It is hoped that this will create an attractive space for young people so that they can maintain the Saparan culture and tradition.

The results of an interview with the Head of the Mambaul Ulum Islamic Boarding School, KH. Zaki Har, show that the Saparan culture applied in this Islamic boarding school plays a major role in maintaining the obedience of Muslims in Bali, especially the students and the surrounding community. This tradition is carried out as a form of prayer and asking for protection from various disasters, including natural and social disasters, which are considered to often occur in the month of Sapar in the Islamic calendar.

The month of Saparan has a strong historical meaning, according to KH. Zaki Har, because many disasters occur in this month, including disease outbreaks, accidents, famine, floods, and earthquakes. As a result, activities such as completing the Qur'an, praying together, and community service to clean the environment serve as representations of spiritual and physical efforts to prevent these disasters.

KH. Zaki Har also emphasized the importance of maintaining this culture in religious education at his Islamic boarding school. Through the Saparan activity, students are invited to increase their spirituality through prayer and completing the Qur'an, as well as strengthening relationships with others. In this case, social activities such as environmental cleaning services are real examples of Islamic teachings that emphasize cleanliness and social harmony. This tradition also shows how religion and local culture can work together to form a more harmonious society that is aware of the importance of maintaining social and environmental relations. Under the guidance of KH Zaki Har, Mambaul Ulum Islamic Boarding School has succeeded in integrating religious values and local wisdom through the preservation of the Saparan culture, so that it becomes part of the identity of Balinese Islam.

As a result of this interview, it can be concluded that the Saparan culture not only performs annual rituals but also functions as an important source of learning to develop the character of students who are religious, care about the environment, and socialize well in society.

CONCLUSIONS AND RECOMMENDATIONS

The Saparan tradition in Yeh Sumbul Village is a local wisdom that has deep spiritual, social, and cultural meanings. This tradition is not only carried out as a traditional ceremony to ask for protection and safety from disasters, but also helps strengthen the relationship between humans and God, fellow humans, and nature. How the Yeh Sumbul community applies the principle of harmony in their daily lives shows the relationship between the values in the Saparan Tradition and the concept of Tri Hita Karana. The principle of harmony includes spiritual relationships with God (Parhyangan), social relationships with others (Pawongan), and ecological relationships with nature (Palemahan).

FURTHER STUDY

The results show that the Yeh Sumbul Village community must continue to preserve the Saparan Tradition by involving the younger generation to maintain spiritual, social, and environmental values. It is hoped that the local government will also support this tradition by making policies that support it, such as holding cultural festivals or teaching the concept of Tri Hita Karana to children. Through extracurricular activities, schools can also help students learn about culture and the environment. As cultural heirs, the younger generation is advised to utilize technology to record and promote traditions so that they remain relevant in today's era.

ACKNOWLEDGMENT

I would like to express my deepest gratitude to everyone in Yeh Sumbul Village who has participated in and supported this research. I would also like to thank the village elders and religious figures who have taken the time to share their knowledge and experiences about the Saparan Tradition, as well as the younger generation who have helped preserve this tradition. The valuable contributions from all parties are essential to the success of this research, and we hope that the results will help the community and preserve local culture.

REFERENCES

- Adhitama, S. (2020). Konsep Tri Hita Karana dalam Ajaran Kepercayaan Budi Daya. *Dharmasmrti: Jurnal Ilmu Agama Dan Kebudayaan*, 2, 29-45.
- Arifin, A. . (2019). Toleransi dalam Agama Hindu; Aplikasi Ajaran dan Praktiknya di Pura Jala Siddhi Amertha Sidoarjo. *Satya Widya; Jurnal Studi Agama*, 2, 71-92.
- Atmadja, N. B. (2019). Tri Hita Karana. Singaraja: LP3M Universitas Pendidikan Ganesha.
- Bahri, S. (2017). Pengembangan kurikulum dasar dan tujuannya. *Jurnal Ilmiah Islam Futura*, 11(1), 15-34.
- Budiastika, Made, I. (2022). Implementasi Nilai-nilai Ajaran Tri Hita Karana. *Kemenag*

- Djam'an Satori, A. K. (2011). *Metode Penelitian Kualitatif*. Bandung. Alfabeta
- Dosmaroha, A. Y., Widiyanti, S., & Pahlawan, A. A. (2021). Perkembangan Tradisi Saparan Di Desa Ngrawen Saat Pandemi COVID-19. *ARYA SATYA: Jurnal Pendidikan Dan Pembelajaran*, 1(3), 43-48.
- Firmansyah, E. (2013). Pengelolaan Hutan Berbasis Masyarakat (PHBM) Desa Mandalamekar. 33- 44.
- Masruroh, Umi. (2017). "Tradisi Rebo Wekasan Dalam Kajian Living Qur'an Di Desa Pakuncen Kecamatan Selomerto Kabupaten Wonosobo." *Qaf: Jurnal Ilmu Al-Qur'an dan Tafsir* 2.1:141-156.
- Pemayun, A. G. P. (2018). *Ekonomi Kreatif dan Kearifan Lokal dalam Pembangunan Pariwisata Berkelanjutan di Bali*. Universitas Pendidikan Nasional.
- Puspayanti, A., Lasmawan, I. W., & Suharta, I. G. P. (2023). Konsep Tri Hita Karana untuk Pengembangan Budaya Harmoni melalui Pendidikan Karakter. *Jurnal Diklat Teknis Pendidikan dan Keagamaan*, 11(1), 1-15.
- Rangkuti, A. (2011). Perspektif Hukum Islam Terhadap Kebiasaan Masyarakat Kecamatan Lingga Bayu Kabupaten Madina Membuka Aurat Di Pemandian Umum. 13-46.
- Rosyidin, L. A. (2024). Tradisi saparan (Abdau'an) di Desa Penyabangan, Kabupaten Buleleng, Bali (analisis living Qur'an). Skripsi. Universitas Islam Maulana Malik Ibrahim Malang.
- Sari, N., & Kartolo, R. (2023). Implementasi Nilai Moral dalam Tradisi Saparan Masyarakat Desa Sumberejo Tani Kecamatan Pagar Merbau Kabupaten Deli Serdang. *Bahterasia: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia*, 4(1). Diakses dari <http://journal.umsu.ac.id/sju/index.php/bahterasia>
- Yanti, S. M. (2020). Tradisi rebo wekasan di Desa Suci Kecamatan Manyar Kabupaten Gresik (kajian fungsi sosial dan nilai budaya). *EDU-KATA*, 6(1), 87-96.
- Zahid, A. (2021). Ecotheology: The Basic Values of Indonesian Islamic Student Movement (PMII). *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam*, 1, 30