SEDEKAH BUMI: EDUCATIONAL PEACE AND HARMONY BETWEEN RELIGIOUS COMMUNITY AND ENVIRONMENT BASED ON LOCAL WISDOM IN CONTEMPORARY *MAQASHID SHARIAH* PERSPECTIVE

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ABSTRACT
One of the local wisdoms of the Javanese people is *sedekah bumi (bersih dusun).* This tradition is carried out once a year as an expression of gratitude from the community, respect for nature and praying for the ancestors who first inhabited the village. However, sometimes this activity is considered by some groups of Muslims as an activity that is considered heretical and not in accordance with Islamic teachings. Therefore, the purpose of this study is (1) to analyze how the concept of *sedekah bumi* in the perspective of contemporary maqashid sharia (2) to analyze the implications of *sedekah bumi* in creating harmony and tolerance between community. This study uses a literature study type. The results of this study (1) the concept of sedekah bumi in the perspective of contemporary *maqashid sharia* is in line with the principle of *hifdz al biiah*, (2) the implications of sedekah bumi in strengthening Islamic educational values, namely in the form of the tradition of *tahlil* and joint prayer, creating harmony and tolerance because it followed by community with various religion. The novelty of this study is that *sedekah bumi* enhance Islamic values namely *al-ihsan*as manifestation of the principle of *hifdz al biiah* in contemporary *maqashid sharia*.

Keywords: *sedekah bumi,* local wisdom, peace education, harmony, contemporary *maqashid syariah*

INTRODUCTION

Sedekah bumi or commonly known as *Bersih Dusun* is one of the local wisdoms of Javanese society which is still widely practiced by most Javanese people. In addition to functioning as an effort to maintain environmental cleanliness as a manifestation of harmony with the natural environment, this activity also has great potential in strengthening tolerance and harmony between religious communities. The activity of *Bersih Dusun* can be a moment to strengthen relationships between individuals and between religions (Widiyanto, 2022). These activities often involve various elements of society, regardless of religious background, thus creating an interactive and constructive dialogue space (Mardani, 2018).

This village cleaning tradition is usually carried out once a year as an expression of gratitude from the community, respect for nature and prayers for the ancestors who first inhabited the village (Robiah, 2022). However,

sometimes this activity is considered by some groups of Muslims as an activity that is considered heretical and not in accordance with Islamic teachings. Those who consider this village cleaning activity not in accordance with Islamic teachings because sometimes in this village cleaning event there are some people who still adhere to the belief system using offerings to be presented to their deceased ancestors. Actually, apart from that, this is where Muslims can be tolerant and respectful of adherents of other religions and beliefs so that a harmonious society will be formed.

Then in the context of contemporary *maqashid sharia,* that the main objective of Islamic law besides protecting the soul *(hifdz al nafs),* protecting religion *(hifdz al din),* protecting reason *(hifdz al aql),* protecting property *(hifdz al mal)* and protecting descendants *(hifdz al nasl)* then there is an expansion of *maqashid sharia*, one of which is protecting the environment *(hifdz al biiah).* The expansion of *maqashid sharia* carried out by one of these contemporary scholars, namely Sheikh Yusuf al-Qardhawi This is actually in order to show that Islamic law is always *shalih lii kulli zamaanin wa makaanin* (Qardhawi, 2002). Namely, along with the development of the times, Islamic law will always be used as a guideline in overcoming various problems, including environmental problems, both natural environment (environmental pollution) and social environmental problems (intolerance and disharmony). Therefore, this study uses contemporary *maqashid sharia* as a perspective in analysing research findings.

In fact, there have been several previous studies related to this study, including research conducted by Suhendra (2021). This research is about village cleaning activities as a medium for building national character (Suhendra, 2021). Then research by Setiawan (2019) on the role of communities in building tolerance between religious communities (Setiawan, 2019). And research by Hamid et.al (2024) on the local wisdom of Dalihan Na Tolu as a pillar of religious tolerance (Hamid, et.al, 2024). Based on several previous studies, although they both examine local wisdom or specifically clean hamlet local wisdom, none of the previous studies have used *maqashid sharia* as their analysis perspective. This is where the gap lies that researchers make the state of the art of this study.

Therefore, the aim of this research is (1) to analyse the concept of earth charity in the perspective of contemporary *maqashid sharia* (2) to analyse the implications of earth charity in Islamic education values for creating harmony and tolerance between fellow human beings and environment.

METHOD

This study used a qualitative approach with a library research type. The data sources of this study are from various literatures, both published in the form of journal articles in the Open Journal System and literature in the form of final project research results, theses or dissertations published in the form of repositories from various campuses. Data analysis in this study uses content analysis (Nuendorf, 2019). In analysing this content, the

researcher uses *contemporary maqashid sharia* as a perspective to see and find how to formulate the concept of clean hamlets as local wisdom that can strengthen tolerance and harmony with the natural environment and the social environment. To check the validity of the data in this study, the researcher used the source triangulation technique. The researcher carried out this source triangulation by cross-checking between data sources, namely in the form of literature from journal articles and the results of final assignment research related to the focus of the study.

RESULTS AND DISCUSSION

1. THE CONCEPT OF *SEDEKAH BUMI* IN THE PERSPECTIVE OF CONTEMPORARY *MAQASHID SHARIA*

The manifestation of a culture is in the form of objects created by humans as cultured beings in the form of behavioral patterns, language, living equipment, social organizations, religion, art and others. The goal is to help humans in carrying out community life. So, culture can be obtained from anywhere, both in school lessons and from their social environment. People usually learn a lot from what they see every day, they have habits that are generally the same as the people around them. Culture unintentionally appears in society and is indirectly approved by a society. However, it is usually adopted and believed in a society (Robiah, 2022).

An example in everyday life is the *bersih dusun* culture. *Bersih Dusun* is found in various regions in Java. Basically, this culture/tradition is a manifestation of gratitude for the abundant harvest that year. Then also so that next year's harvest does not decrease and the area is protected from disaster. It may seem strange to people who don't know. However, there are still people in our community who believe it as a traditional ceremony. The community gives thanks by reading the Yasin together in the mosque the night before the event the next morning, that morning the goat is slaughtered and rice and side dishes are cooked in large quantities then taken to the village hall to be prayed for then eaten together and the rest is distributed to all residents. Then in the evening a traditional event is held (Robiah, 2022).

In it, besides expressions of gratitude, there is also social interaction between villagers and others, interaction between humans and their God and also interaction between humans and other people who live side by side even though they have different religions and beliefs. Therefore, social interaction is the most important factor in relationships with others and concerns the success of a ceremony, this shows mutual cooperation and cooperation as well as tolerance and harmony.

If seen from the relationship of order between humans and nature, then cosmology has a close relationship with anthropology. According to Anton Bakker (in Robiah), humans are objectively not only part of the world, but humans control themselves and their correlation with others and are experienced in the world. This means that human reflection on themselves

in a concrete and comprehensive way is also a reflection on the world. So, the world cannot be used without humans, and vice versa, humans and the world imply each other, contain each other (Robiah, 2022).

The order and interconnectedness of humans with nature in the perspective of Contemporary *Maqashid Sharia* can be categorized as hifdz al biiah or protecting the environment. According to Sheikh Yusuf al-Qardhawi, protecting the environment *(hifdh al-bī'ah)* is the same as protecting the soul *(hifdh al-nafs),* protecting the mind *(hifdh al-'aql*), protecting descendants *(hifdh al-nasl),* and protecting property *(hifdh al-māl).* The rationality is that if the aspects of the soul, mind, descendants, and property are damaged, then human existence in the environment becomes tarnished (Qardhawi, 20001). Al-Qarḍāwy uses the term *hifdh al-bī'ah* as a consideration in formulating his concept of environmental fiqh (Saputra, 2020). Yusuf al-Qardhawy said that civilized behavior is a demand of Islam for every follower so that in every day there is no void of doing good, social charity and without any coercion. Doing good, in Yusuf al-Qardhawy's view, is of a higher degree than doing justice. For example, if someone does justice, then he only gives as much as his rights. Meanwhile, doing good is not only fulfilling his rights, but exceeding what must be fulfilled. Doing good can be done to anyone, both Muslims and non-Muslims. One form of good deeds towards creatures is interacting and relating to fellow human beings in the framework of *al-iḥsān* (compassion) (Qardhawi, 2002).

Meanwhile, Al-Raisuny argues that the most important thing that must be put in place for world behavior to overcome environmental problems is manners. Islamic ethics in preserving the environment *(adab al-Islām fi al-muḥāfadhah 'ala alBī'a*h). According to Raisuni, returning to Islamic teachings on morals is Islam's response to the world's attention which is currently focused on protecting natural resources. Maintaining natural resources according to Islamic teachings is one of the important divisions of the integration of faith values (al-Raisuni, 2008).

If viewed from the perspective of contemporary *maqashid sharia,* then the tradition of earth charity or village cleaning can be categorized as a form of implementation of this *hifdh al-bī'ah*. This is because, through village cleaning activities, Muslims not only strive to maintain the cleanliness of the natural environment but also maintain relations between multicultural and multireligious communities to tolerate each other and maintain harmony. Because if there is no tolerance and harmony between residents in a village, the village cleaning activity will not be carried out properly.

2. THE IMPLICATIONS OF *SEDEKAH BUMI* IN CREATING EDUCATIONAL PEACE AND HARMONY BETWEEN COMMUNITY AND ENVIRONMENT

The implications of *sedekah bumi* in strengthening Islamic educational values, namely in the form of the tradition of *tahlil* and joint prayer, creating harmony and tolerance because it is followed by communities with various religions. The place where the village clean-up and village party are held follows the local village customs, there are activities that are evenly carried out throughout the village environment and its residents, in addition there are also activities that are centered in certain places, including: 1. *Yasinan/Tahlilan* and joint prayer before the day of the Village Clean-up at the Mosque 2. Eating together through dishes brought by each member of the village community 3. The peak tradition is usually centered in the village hall in the form of traditional activities such as *wayang* performances, there are also *shalawatan* and sometimes there are also in the form of watching films together.

According to Frans Magnis Suseno (in Robiah), the relationship between Javanese people's lives and nature is closely built. Javanese people's lives start from nature. This is proven by the livelihoods of the people which are closely related to nature, such as farmers, ranchers and others. Farmers live from nature. Farmers process nature to produce food. Then this harmonious life is able to strengthen spiritual sensitivity. Javanese people do live in the midst of various symbolisms, as a spiritual manifestation. Belief in something beyond humans is what gives rise to symbols that are able to maintain the relationship between humans and nature. One of them is the village cleaning ritual. In every opportunity for holding traditions in Javanese society, the values of their beliefs always emerge, without exception. If examined one by one, it will be clearly depicted that the meaning contained in the various celebrations will have a common thread with the beliefs they adhere to (Robiah, 2022).

In the context of Contemporary *Maqashid Sharia,* Yusuf al-Qardhawi stated that the implication of *hifd al biiah* is ihsan (friendly to the natural and social environment). Ihsan is a concept that is used as a basis by Yusuf al-Qardhawi in initiating the concept of an environmentally friendly religion. Islam teaches every follower to interact with living things around them by means of ihsan "Indeed Allah has determined *ihsan* (doing good) to everything." Based on the Hadith, the principle of *al-iḥsān* applies to all creatures, both living and non-living things, and to those with reason and those without. Humans, animals, and plants are included in the generality of this hadith. According to Yusuf al-Qardhawy, the term *al-iḥsān* has two meanings. First, *al-ihkām* (protecting) and *al-itqān* (guarding perfectly) (Qardhawi, 2001).

If associated with this ihsan, then in fact this ihsan also includes harmony and tolerance between religious communities. This is because this ihsan has implications for the relationship and interaction between humans and the natural environment and humans and other humans. Thus, if this

earth charity is an activity that can improve the relationship between humans and the environment and the relationship between humans and other humans of the same religion or different religions, then in fact this earth charity or village cleaning is a form of strengthening Islamic values, namely *ihsan.*

CONCLUSION

Based on the discussion above, it can be concluded that (1) the concept of sedekah bumi in the perspective of contemporary *maqashid sharia* is in line with the principle of *hifdz al biiah,* (2) the implications of *sedekah bumi* in strengthening Islamic values, namely in the form of the tradition of *tahlil* and joint prayer, creating harmony and tolerance because it followed by community with various religion. The novelty of this study is that *sedekah bumi* enhance Islamic values as manifestation of the principle of *hifdz al biiah* in contemporary *maqashid sharia.*

This research is still limited to the study of local wisdom of *sedekah bumi* as a form of local wisdom that can realize tolerance and harmony in a multi-religious and multi-traditional society. whereas there are still other local wisdoms in Indonesia that can strengthen tolerance and harmony between people of the same religion or between religions. Therefore, the researcher recommends to further researchers that further researchers can study other local wisdoms and then compare them with the *bersih dusun* local wisdom in terms of strengthening tolerance and harmony. in addition, the researcher also recommends to further researchers because the researcher is only limited to the contemporary *maqashid sharia* perspective, further researchers can use other perspectives such as interdisciplinary perspectives, gender perspectives and so on.

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