



INCULTURATION OF CUSTOM, CULTURE, AND RELIGION IN THE KANDHEBEH TRADITION

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Abstract:

This research aims to examine inculturation, customs, culture, and religion in the kandhebeh tradition. This research uses a qualitative research method with a descriptive approach. The qualitative method is research whose data is in the form of descriptions in the form of words. The data sources in this research are transcripts of interview recordings with sources and secondary data sources, which are obtained from articles and books. Based on the results of the analysis conducted, it can be concluded that in Kertosuko village there is a unique tradition, namely "Kandhebeh" which has existed since the time of the ancestors. This tradition is believed and carried out because Kertosuko villagers believe that if they do this Kandhebeh tradition, it can reject disaster.

Keywords: *Custom; religion; and tradition.*

INTRODUCTION

Referring to the definition of inculturation presented by de Liturgia Romana Et Inkulturations, it states that we can simplify inculturation with a form of religious effort to adapt to local culture (Febrianti, 2022). One of the multicultural countries such as Indonesia has its own challenges in maintaining order and peace, so we need to unite people who have different backgrounds, both religiously, tribally, racially and ethnically in order to realize a sense of unity. In social life we often come into contact with a multicultural environment, in other words, not everyone we meet comes from the same tribe, the same religion, or the same ethnicity. Inculturation is present as a forum for people to learn and understand all kinds of different cultures, religions and customs.

Custom according to language comes from the word عادة, while its root word يعود عاد - يعود means تكرر (repetition). Therefore, anything that is habitually done without effort is said to be customary in language. However, what needs to be underlined is that not every habit is called a custom. A habit can be said to be customary if it is carried out regularly and is believed by the community to be a law that must be obeyed. Adat is also a behavior that is (has been, is, will be) civilized by and in a society (Zainuddin, 2015).

In Sanskrit the word culture comes from the word budh which means mind, which then becomes the word budhi or bhudaya so that culture is defined as the result of human thought or reason. Another opinion says that culture comes from the words budi and daya. Budi is the mind which is the spiritual element in culture, while daya is an action or endeavor as a physical element. So culture is defined as the

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result of human reason and endeavor (Widyosiswoyo, 2009). E.B Tylor (1832-1917) stated that culture is a complex whole that includes knowledge, beliefs, arts, morals, science, customs, and other abilities and habits acquired by humans as members of society.

Religion is a system that regulates beliefs and worship of God (or the like) as well as rules related to customs, and a worldview that connects humans with the order of life, the implementation of religion can be influenced by local customs.

Indonesia with all its wealth has a variety of traditions and cultures that are very diverse as (Antara, 2019) states that Indonesia is a country that has many diverse cultures, such as Javanese culture which is famous for its politeness, Sundanese culture which is famous for its gentleness, and many other cultures that are scattered throughout Indonesia. In this regard, Kertosuko Village, Krucil sub-district is one of the small villages in the city of probolinggo which has abundant natural resources against the background of its cool climate making the majority of Kertosuko villagers cultivate mangosteen, durian, sengon plantations and so on.

Kertosuko village also has a unique tradition that is still preserved to this day, namely "Khandhebeh". Kadhebeh is a tradition carried out with the aim of rejecting bad luck carried out by local residents for those who have an only son or daughter (Suham, 2024). With this background, researchers are interested in researching "Inculturation of Custom, Culture, and Religion in the Khandhebeh Tradition" this research aims to introduce the Khandhebeh tradition to the wider community and preserve the cultural heritage of the ancestors.

RESEARCH METHODS

This research uses a qualitative method with a descriptive approach. Qualitative research is research that describes words and images. The source of this research is the attitude or view of the customary, cultural and religious literacy of the people of Kertosuko Village regarding the elements of religious moderation in the Kandhebeh tradition. To provide more information and references for this research, the researchers used several reference sources such as articles and books. The data collection method in this research uses structural interviews and documentation. The structural interview method is an interview method that takes place referring to a series of questions that have been prepared to find references and collect data related to the research that has been conducted. While the documentation method collects data through transcripts of recorded interviews with Mr. Anton (pseudonym).

RESULTS AND DISCUSSION

Speaking of tradition, tradition is a habit pattern of a group of people who are believed to have religious values in daily life, so that it becomes a custom in an area. Indonesia is known for its many different tribes, races and ethnicities. There is also a culture that is seen as part of human heritage from generation to generation through the process of learning from ancestors. A cultural area is initially related to the growth of culture which causes the emergence of new elements that push the old elements towards the edge, if you want to get elements of ancient culture then the place to get it is remote and still traditional areas, such as in the village of Kertosuko. Kertosuko village is a remote village because access to the village must go through

the mountains, this village has a very unique tradition, namely the kandhebeh tradition.

The kandhebeh tradition has existed since the time of our ancestors, even before the interviewee was born, in 1963. The meaning of the kandhebeh tradition itself is that if you have three children of different sexes, for example two girls and one boy or vice versa, then one child of a different sex must carry out the kandhebeh tradition. The things that need to be prepared to perform the tradition are flowers, sea water, shrouds and dishes (rice and side dishes placed on a tray), and there is no special place to perform this ritual. The procedure for performing this ritual begins with a child sitting on a chair with his head covered by a shroud which is then doused with sea water that has been mixed with flowers. And the person who watered must give money to the child who was watered for following the kandhebeh tradition, and the money is divided in two with the kyai or community leader who leads the implementation of the kandhebeh tradition.

The purpose of this tradition is because local people believe that their children who carry out this tradition are safe, in the sense that they are not crazy, do not become lazy people, have smooth sustenance, or can be called able to reject bala'. There are cases where there are residents who do not carry out this tradition and get bad luck, so the people of Kertosuko believe that carrying out this tradition can reject bala', because at that time the knowledge of the people of Kertosuko was still lay, when compared to today where the recitation of sholawat and dhikr is widely known by the community. But even so, the kandhebeh tradition still exists in this kertosuko village and is modified by reading sholawat and reciting the Qur'an. In this tradition there is a religious basis and element because the readings when performing this kandhebeh tradition are recitations of sholawat and dhikr.

CONCLUSION

Indonesia with all its wealth has a variety of traditions and cultures that are very diverse as (Antara, 2019) states Indonesia is a country that has many diverse cultures. Tradition is a habit pattern of a group of people who are believed to have religious value in everyday life, so that it becomes a custom in remote and traditional areas, such as in the village of Kertosuko. This village has a very unique tradition, namely the kandhebeh tradition. This kandhebeh tradition has existed since the time of the ancestors. Kadhebeh is a tradition carried out with the aim of rejecting bad luck carried out by local residents for those who have an only boy or girl (Suham, 2024), for example two girls and one boy or vice versa, then one child of different sexes must carry out the kandhebeh tradition. The things that need to be prepared to perform the tradition are flowers, seawater, shrouds and dishes (rice and side dishes placed on a tray), and there is no special place to perform this ritual.

should be the answer to the PkM question or objective. The conclusion describes the answer to the hypothesis and/or PkM objectives or the findings obtained. The conclusion does not contain a repetition of the results and discussion, but rather a summary of the findings as expected in the objectives or hypothesis. It should be written in paragraph form, not in the form of list/numbering items. If forced to have list/numbering items, keep it in paragraph form. Suggestions present things related to this PkM or that will be done related to further ideas from the PkM.

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