



PRESERVING COMMUNITY TRADITIONS THROUGH PLANTING DLINGU LEAVES IN SUMBERSECANG VILLAGE

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Abstract:

Based on this research article, the aim is to find out customs, traditions or culture through Dlingu leaves. The problem formulation in this research is how to preserve community traditions through planting dlingu leaves in Sumbersecang Village. Based on this research using a qualitative method, a qualitative method means having analysis results that do not depend on numbers but the data obtained is based on the results of analysis of various views. This research was carried out in Sumbersecang Village, Gading subdistrict. Then, the approach used in this article is an asset-based approach. The research object is citizens who know the research information as actors who understand the research object. Then the research subjects are residents who are involved indirectly through community service programs that focus on that program. Based on the research data we obtained in Sumbersecang Village, Gading District, there is a preservation of the Dlingu leaf tradition. Dlingu leaves can be believed to be a baby soother (sawan). The process in this research is, firstly interviews with residents of Sumbersecang village, Beberan hamlet, taking soil, mixing the soil with husks and organic fertilizer, taking Dlingu leaves, the process of placing the soil and Dlingu leaves in polybags and finally giving or distributing Dlingu leaves to residents. The impact of changes from this research is that initially in Sumbersecang Village there were very few Dlingu leaf plants, now there are quite a lot of these plants. Residents are no longer confused about getting these leaves as a baby sedative (sawan).

Keywords: Tradition, Dlingo Leaves and Religios Moderation.

INTRODUCTION

Sumbersecang Village is one of the villages or sub-districts in Gading District, Probolinggo Regency which has become a place for Community Service activities at the Zainul Hasan Genggong Islamic University. The Sumbersecang Village area is surrounded by rice fields, trees, rivers and crop fields. In the beginning, Sumbersecang Village was called Sumbersecang, according to the data we obtained, Sumbersecang Village used to have many water sources and the word Secang comes from the word lecang which comes from the Madurese language which means that the land in Sumbersecang Village used to be muddy until the sandals fell into the ground. the. So, that was the beginning of the story. This village was named Sumbersecang Village.

Sumbersecang Village has traditions, customs or culture, one of which is that if a baby is crying, they are given dlingu leaves and garlic. This aims to ensure that the baby is quiet or does not cry. Before that, the thing to do is prepare the keminyan and recite the basmalah 3 times. Not only that, people in Sumbersecang also believe that dlingu leaves can also help cure babies with bloated stomachs. Tradition is an inherent part of people's lives. In social life we recognize several traditions, customs or culture (Ika Rahmawati Saputri & Hanin Adiningtyas, 2022).

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Dlingu leaves are semi-water plants that are often found in riverside areas. This plant usually grows in damp places. The short wet stems form rhizomes and are dirty white in color. Then, the lancet shape has a pointed tip with a flat edge, about 5 cm wide and green in color. The leaves are thick and hard, shaped like swords.

Religious moderation in the Big Indonesian Dictionary is reducing violence and avoiding extremes ((Lukman Hakim Saifuddin, 2019).). If it is said, "That person behaves moderately" means that the sentence means that the person behaves naturally and is mediocre. Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. Religious moderation in terms is a religious perspective, attitude and practice in living together by embodying the essence of religious teachings which protect human dignity based on just and balanced principles. The ABCD approach is used as an effort to improve the quality of human life with a development pattern that places humans as the main actors, which has been carried out in Indonesia (Lukman Hakim Saifuddin, 2019).

Based on the title of this research, we went through several processes in selecting the title, namely we made considerations regarding the title of this research, whether the title of this research had the right to be researched and we decided that the title of this research was interesting to research. The reason we chose the title of this research is because we are interested in the tradition, namely that dlingu leaves are believed by the community to be used to cure babies' flatulence and can quiet babies who often cry. It is believed that this can ward off supernatural creatures. The formulation of the problem in this research is how to preserve community traditions through planting dlingu leaves in Sumbersecang Village. The aim of this research is to find out the customs, traditions or culture through Dlingu leaves.

METHOD

In this research article, the method used is qualitative, which means having analysis results that do not depend on numbers but the data obtained is based on the results of analysis of various views. This research was carried out in Sumbersecang Village, Gading subdistrict. The approach used in this article is an asset-based approach. This asset-based approach is often known as Asset Based Community Development (ABCD). The ABCD approach is an existing strength and potential that underlies a research objective by analyzing a problem that arises through a community service program in preserving Dlingu leaves. The research object is citizens who know the research information as actors who understand the research object. Then the research subjects are residents who are involved indirectly through community service programs that focus on the program (Dini Selasi el, 2021).

The research was conducted in Sumbersecang Village, Gading District, using observation, interview and documentation techniques. Observations were made by seeing directly whether there were still many Dlingu leaves found or not. Then an interview was conducted with one of the residents who knew the customs or traditions regarding Dlingu leaves. As for documentation, namely taking photos and videos of the activities of the Dlingu leaf tradition preservation program in Sumbersecang Village.

RESULTS

Based on the research data we obtained in Sumbersecang Village, Gading District, there is a preservation of the Dlingu leaf tradition. Dlingu leaves can be believed to soothe babies and baby flatulence. Therefore, we have the idea to develop or preserve the Dlingu leaves. Dlingu leaves are rarely found in Sumbersecang Village. So, that's one of our reasons for preserving it. The preservation process is by planting some Dlingu leaves and we distribute them to the local community. The following is the process of planting Dlingu leaves:



Figure 1. Interview with residents of Sumbersecang Village, Beberan Hamlet

In the picture above, there is a picture of an interview with residents of Sumbersecang Village, Beberan Hamlet regarding the Dlingu leaf tradition. The resident said that the villagers trusted Dlingu leaves to be used as a medicine for bloated stomachs and convulsions. This made us interested in conducting research, because Dlingu leaves are rarely found in Sumbersecang Village. Before we carried out the next process, we conducted an interview first regarding the processes we would carry out to preserve the dingu leaves.



Figure 2. Land Extraction

Based on the picture above, it is a picture of the land extraction process. We were assisted in retrieving the land by one of the residents of Sumbersecang Village, Beberan Hamlet. So, the process of taking soil is very necessary before planting Dlingu leaves. Without soil the leaves will not grow.



Figure 3. Mixing soil with husks and organic fertilizer

Based on the picture above, this is the process of mixing soil with husks and goat dung. This aims to improve soil structure and increase porosity. By mixing rice husks, the soil will have loose and porous properties. Plants really like soil with these properties. Then there are the benefits of organic fertilizer, namely that it can improve soil structure, so that plant growth can be optimal.



Figure 4. Collecting Dlingu Leaves

Based on the picture above, it is a picture of taking Dlingu leaves. Dlingu leaves are collected in the third process after mixing soil, husks and organic fertilizer. We took the Dlingu leaves from one of the residents' fields and coincidentally the only resident who had Dlingu leaves.



Figure 5. The process of placing Dlingu soil and leaves in polybags

Based on the picture above, it is a picture of the placement of Dlingu soil and leaves. In this process we plant or preserve Dlingu leaves using polybags as containers. Then, after we placed the soil in the polybag, we watered the soil. Then,

we planted the Dlingu leaves. Dlingu leaves are believed to be a cure for flatulence and convulsions in babies.



Figure 6. Giving Dlingu leaves to the community

Based on the picture above, Dlingu leaves are given to several people. In this activity we distributed approximately 20 polybags of Dlingu leaves. With this, they can place Dlingu leaves in their yard and can use it as a tradition or custom regarding the baby.

Based on this research article, we found several myths about Dlingu leaves, one of which is that it is believed to cure flatulence in babies. Apart from that, it can also be trusted to ward off supernatural creatures. These customs or traditions fall into religious moderation. Because, before doing this there is also a candle and reciting basmallah three times. Religious moderation is a middle way amidst religious diversity in Indonesia. Moderation is an Indonesian culture that goes hand in hand, and does not negate religion and local wisdom (Agus Akhmadi, 2019). Do not oppose each other but seek a tolerant solution. The traditional myth (tradition) that is discussed or has been found in Sumbersecang village is about baby convulsions or it is believed to be able to ward off supernatural creatures. We have researched this, and it really happens. The following is the data from our research :



Figure 7. Baby crying

Based on the picture above, it is a picture of baby convulsions. The baby was named Aisyah Farna. She is 2 months old, born on Wednesday 27 December 2023. She is the daughter of Mrs. Komariyah. Coincidentally, on the day of the research,

the baby had convulsions and we tried to research what the residents believed, that if the baby was given Dlingu leaf seeds and garlic, it could ward off supernatural creatures that approached it and the baby would become quiet or not cry.



Figure 8. Collecting Dlingu leaves and garlic

In the picture above is the collection of Dlingu leaves and garlic. Before we gave them Dlingu leaves and garlic, we first took or plucked Dlingu leaves which were found in the front yard of one of the residents' house. After that, we tried giving the Dlingu leaves and garlic to the baby.



Figure 9. Giving Dlingu Leaves and Garlic seeds to babies

Based on the picture above, we tried giving Dlingu leaf seeds and garlic to a baby with convulsions and it was proven that the baby became quiet. When giving Dlingu Leaf seeds, you don't just give them, but you also have to give them incenses and recite basmalah 3 times. It is believed that this can cure convulsions in babies and can ward off supernatural creatures. Based on customs or traditions regarding baby sawan, it is included in religious moderation, that is, it is still related to religion, such as reciting basmallah 3 times and kemyinan..

DISCUSSION

Typology of Society in Interpreting the Tradition of Expelling Supernatural Creatures from Clifford Geertz's Perspective.

Typology is a theoretical approach developed by the famous anthropologist Clifford Geertz. This approach aims to understand and analyze culture as a complex system. Apart from that, he also believes that culture is not a static one, but rather a social action demonstrated by individuals in a social group. The theory put forward is that there are three levels of analysis, namely:

1. Social action is one of the lowest levels in the typology, which involves real activities carried out individually in everyday life. The social actions in this research article are behavior and language in interaction.
2. Cultural paradigm is one of the second levels in the typology which includes a collection of ideas, beliefs, values and norms held by a group of people. Based on this research article, the cultural paradigm is belief.
3. The cultural system is one of the highest levels in the typology, which is an abstract structure that regulates and unites social actions and cultural paradigms.

Through a typological approach, which seeks to analyze and understand culture, traditions or customs as a complex unit. This emphasizes the importance of seeing a culture as a system consisting of several interrelated elements and understandings. Based on this research article, Dlingu leaves as a repellent for magical creatures in babies can be analyzed as part of community beliefs that influence social actions, cultural paradigms and cultural systems. This understanding helps to understand how Dlingu leaves become a strong visual representation of community beliefs (Zulkifli dan Risa, 2023).

CONCLUSION

Sumbersecang Village is one of the villages or sub-districts in Gading District, Probolinggo Regency. The Sumbersecang Village area is surrounded by rice fields, trees, rivers and crop fields. Dlingu leaves are semi-water plants that are often found in riverside areas. Religious moderation in the Big Indonesian Dictionary is reducing violence and avoiding extremes. Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. Religious moderation in terms is a religious perspective, attitude and practice in living together by embodying the essence of religious teachings which protect human dignity based on just and balanced principles.

The ABCD approach is used as an effort to improve the quality of human life with a development pattern that places humans as the main actors, which has been carried out in Indonesia. This asset-based approach is often known as Asset Based Community Development (ABCD). The ABCD approach is an existing strength and potential that underlies a research objective by analyzing a problem that arises through a community service program in preserving Dlingu leaves.

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