

---

## The Traditions of Community Suku Dayak Hindu Budha Bumi Segandu to Make Good and Smart Citizen (A Case Study in Krimun Village of Losarang District, Indramayu Regency)

Risladiba\*, & Dadang Sundawa\*\*

*School of Postgraduate Studies, Universitas Pendidikan Indonesia*

### ABSTRACT :

*This research aims to describe the traditions which become the characteristics of community Suku Dayak Hindu Budha Bumi Segandu to make good and smart citizen. Community of Suku Dayak Hindu Budha Bumi Segandu is a community living in Krimun village of Losarang district, Indramayu Regency. They have their own traditions which are different from the others. Inside these traditions contain meaning that describes how human must act and behave in everyday life. By taking the values or teachings contained in these traditions, the Dayak Losarang community is taught to be a good and intelligent human being. The participants of this research are the Chairman of Dayak Losarang community, Vice Chairman of Dayak Losarang community, Members of Dayak Losarang community, and community leaders in the surrounding of Dayak Losarang community. Meanwhile, data collection techniques used are interviews, observation, and documentation. Data analysis techniques used are data reduction, data presentation, and conclusion. The results of this study reveals that in order to realize good and smart citizen, Dayak Losarang community learn through traditions that become their trademark, that is with the tradition of “pujian alam”, “kidung alas turi”, “sejarah pewayangan pandawa lima”, “kungum”, “pepe”, “ngawula ning anak istri”, and “ruwatan putri keraton”.*

**KEYWORDS:** *Traditions, Community of Suku Dayak Hindu Budha Bumi Segandu, Good and Smart Citizen*

### INTRODUCTION

Indonesia is a very diverse country seen from various dimensions. One of the prominent dimensions of pluralism is ethnic or ethnic diversity. Bahar (1997, pp. 37), with reference to data at the Cultural Directorate of the Ministry of Education and Culture, notes that in Indonesia there are currently 525 ethnic groups. Historically, certain ethnic groups usually inhabit or live on an island, so an island in the archipelago is often identical to a particular ethnicity. The island of Borneo, for example, is identical with the Dayak ethnic (although there are so many sub-ethnics in it, the Dayak concept is really just a kind of common designation for the natives of Borneo).

Dayak is a collective name for various indigenous tribes in Borneo. In general it can be said that the people belonging to the Dayak tribe groups inhabit the interior of Borneo. The coastal or downstream areas surrounding them are inhabited by Malays, Banjar, Bugis, Makassar, China, Java, Madura and other tribes. It can be added that the majority and Malay people in Kalimantan are descendants of the Dayak tribe who later embraced Islam. Sellato estimates that approximately 90 percent of Kalimantan's Melayu people are Dayak descendants; Dayak people

estimate as much as approximately three million (1986) and Malays more than six million. Particularly in the past, Dayaks have associations with backwardness, customary headhunting, animism, etc. It seems that the connotation is now disappearing (Singarimbun, 1991, pp. 139). According to Coomans (1987, p.4) in Dayaks there is a great diversity between tribes with each other, in terms of language, art, ceremonies, home architecture, and others. The important features of a Dayak tribe are residing in the interior, in river valleys, cultivating farming systems, practicing headhunting in the past and having traditional religions called Kaharingan.

The ethnic group is defined as a group of people who consciously embrace an independent culture with their own customs and languages, different from other group cultures. The ethnic group in Indonesia can house a thousand people (tribes in the middle of the forest) and can also be a hundred million people (Javanese tribe). An ethnic group in Indonesian called a tribe can reside isolated area by having a rare relationship with another tribe. Conversely, large tribes can spread in vast areas, often mixing with other tribes (Soemardjan, 2001, pp. 43).

In Indramayu Regency, precisely in the village of Krimun, District of Losarang, there is a community calling itself the Dayak Losarang community. Historically, the community of Suku Dayak Hindu Budha Bumi Segandu was led by Mr. Takmad. Takmad, who at that time was 28 years old, has martial arts skills and psychotherapy knowledge. During his spare time, Takmad taught martial arts (silat) and psychotherapy to his colleagues. At first what they learn is the science of silat and science of “*ngaji rasa*”. The martial arts they studied were a stream called SS (Multipurpose Silat). Dayak Losarang or Suku Dayak Hindu Budha Bumi Segandu is located in Tanggul Block, Krimun Village RT 13, RW 03, Losarang District, Indramayu Regency. This community began to appear around the 1970s, has a core member of about 100 people and countless common members. The general members themselves are spread not only in Indramayu, but also in Subang, Cirebon, Majalengka, Bandung, Bogor and Jakarta. The Dayak Losarang Indramayu community places women in a very respectable position and as a source of inspiration. Dayak Losarang is a community whose members abstain from eating food from animate creatures, such as chicken, cow, goat, egg, or other foods. They only eat foods that come from nature, the reason is because they do not want to harm other creatures, because if they do not want to be hurt, then they should not hurt.

The community of Suku Dayak Hindu Budha Bumi Segandhu is something that can only be interpreted in Javanese. First, the meaning of “Suku”, according to the Dayak Losarang Community, “Suku” is not ethnic, but the foot, meaning that people walk and stand on their own feet. It is according to their beliefs and their own goals in life. Second, the word “Dayak” comes from the word *ngayak* which means filtering the various choices of right or wrong that exist in front of a man in living his life. Third, the meaning of “Hindu” is uterine or pregnant. It means that every human being is born from a mother's womb. In addition, it reminds every human being of the important role of mother or woman in preparing a person for birth and starting life. Fourth, the word “Budha” means birth or when human is born, he/she does not wear anything. The point is that humans are born in a state of nakedness that is the essence of human life that should be full of honesty and unity with nature. Fifth, the meaning of “Bumi” is manifest. Meanwhile, “Segandu” means that manifestation or whole body which means as life force (Tarsono, 2014, p. 41).

The community leader of this community explained that although they use the word "Hindu and Budha", it does not mean they are Hindus or Buddhists. The use of the word Hindu because this community imitates the life of the five figures of Pandawa consisting of: Yudistira, Bima (Wrekudara), Arjuna (Permadi), Nakula, and Sadewa, and Semar figure who is seen as a very wise teacher. The mention of the word "Budha" is because they take the core of the teachings of "Aji Rasa" (Tepuk Seliro) and the mercy which is the core of Buddhist teachings (Noah, Nuhrison, 2012, pp. 130-131).

In everyday life, this community is unique. They wear only pants that are long to knees, bare chest, and do not use footwear. They also equip themselves with various accessories such as bamboo necklaces, as well as various knick knacks of other arts, including carving Pancasila symbol complete with the words "Bhinneka Tunggal Ika". The meaning that can be captured in this community having shirtless habits is meant to be able to feel the sun and coldness of the night, and can continue to step on the earth, as part of the necessity to blend with nature (Asep Solikin, 2015, pp. 229).

Based on the elaboration of the background, then the formulation of the problem in this study is how traditions that characterize the community of Suku Dayak Hindu Budha Bumi Segandu can play a role to realize *good* and *smart citizen*? According to the formulation of the problem aforementioned, the purpose of this research is to know the traditions that characterize the community of Suku Dayak Hindu Budha Bumi Segandu to *realize good* and *smart citizen*.

## METHODOLOGY

This research employed qualitative study with case study approach. The selection of participants/informant in this study is based on purposive sampling technique, which is selected with certain considerations and objectives, such as those who are considered to understand the social situation or problem to be studied (Sugiyono, 2014, pp. 299). The informants in this research are seven people, consisting of a chairman of the Dayak Hindu Budha Bumi Segandu or the Dayak Losarang community, a deputy chairman of the Dayak Hindu Budha Bumi Segandu or Dayak Losarang community, four members of the Dayak Losarang community, and two community leaders around Dayak Losarang. This research took place in Krimun Village of Losarang District, Indramayu Regency. For data collection techniques, the researcher employed interview, observation, and documentation. Then to ensure the correctness of data that has been obtained and to increase the understanding for researchers about the data obtained, triangulation is used, i.e. the researchers conducted a combination of interview techniques, documentation, and observations. In triangulation, the researcher uses different data collecting technique to get data from same source (Sugiyono, 2014, pp. 330). Further data analysis techniques used are qualitative data analysis techniques that include data reduction, data presentation and conclusion.

## RESULTS AND DISCUSSION

Based on the results of data analysis through interviews, observation, and documentation, it shows that the community of Suku Dayak Hindu Budha Bumi Segandu or Dayak Losarang community has some traditions that they usually do in their daily life. These traditions include "Pujian Alam", "Kidung Alas Turi", "Sejarah Pewayangan Pandawa Lima", "Kungkum",

“Pepe”, “Ngawula ning Anak Istri”, and “Ruwatan Putri Keraton”. The following is an explanation of each of these traditions:

### 1. “Pujian Alam”

This tradition is intended as a form for self-reflection of each member of Dayak Losarang community related to their body and soul. Where between body and soul must be appropriate or must be in sync. So what humans do must be in accordance with the conscience. If the conscience feels that it is a good deed, it must be done. Conversely, if it is a bad deed then it should not be done. Self-reflection is also shown by a simple life, avoiding the desire to pursue worldly pleasures, eliminating feelings of resentment and envy to others. This tradition is held every Friday night kliwon starting at 8 pm until finished.

### 2. “Kidung Alas Turi”

This tradition is conducted as a reminder that man lives in the universe. If there is no universe then there is no human life. Therefore, as human beings people must maintain and treat nature as well as possible. They must be friendly with nature. This tradition also means as a way to calm down and also self-reflection about what has been done by Dayak Losarang community in everyday life. This tradition is conducted after “Pujian Alam”.

### 3. “Sejarah Pewayangan Pandawa Lima”

After carrying out the above mentioned traditions namely “Pujian Alam” and “Kidung Alas Turi”, then the next is the conduction of “Sejarah Pewayangan Pandawa Lima”. The history of Pandawa Lima has a meaning that Dayak Losarang community must take the values of the Pandawa Lima figure. Dayak Losarang is a model of the life of the five figures Pandawa consisting of: Yudhisthira, Bima (Wrekudara), Arjuna (Permadi), Nakula, and Sadewa, and Semar figure who is seen as a wise teacher.

### 4. “Kungkum”

Kungkum in Javanese language has a meaning to soak. Kungkum is carried out in the rivers close to Bumi Segandu residence of Dayak Losarang community. Dayak Losarang members usually soak their whole whole body until their head that appear to the water surface. During the bath, they are encouraged to contemplate the greatness of the God. This ritual aims to create patience even in difficult circumstances. This tradition is held at midnight begun at 12 am until 6 am. Kungkum tradition is held for 4 months in a row by only eating vegetables and fruits without rice or other foods. This is done to train the patience of every member of Dayak Losarang community, because not everyone can be patient to do this tradition.

### 5. “Pepe”

Pepe in Javanese language means sunbathing. This tradition is held in a field near by Dayak Losarang residence. This tradition is carried out during the day after the evening practice of kungkum. Pepe is held at noon from 12 pm until 2 pm. Each member of Dayak Losarang stands in a circle and holds each other, then reads the praise. After completed reading the praise, they sleep by laying down and keep the circle. Similar to the tradition of kungkum, this tradition is also held for 4 months in a row. The purpose of this ritual is to train the patience of every member of Dayak Losarang community.

---

## 6. “Ngawula ning Anak Istri”

Ngawula ning Anak Istri shows the obedience of husband to child and wife. The husband has an obligation to carry out homework that is usually done by the wife, as well as cooking, washing, sweeping, and other homework. “Ngawula ning Anak Istri” is implemented by every member of Dayak Losarang community in their daily life. This is to remind every human being of the important role of mother or woman in preparing a person to be born and starting life. They have a principle not to harm a woman because they realize that they are born from women. This tradition is conducted every day by members Dayak Losarang.

## 7. “Ruwatan Putri Keraton”

This activity is actually a series of symbolic events about the teachings of Takmad, that everything is returned to each human. This tradition is done as a hands-on and connecting sense (brotherhood) between the Dayak Losarang tribe with anyone, both individuals in the surrounding community and other communities. This activity is carried out every year by showing the procession of “Ruwatan Putri Keraton”, with the showcase of wayang kulit. The purpose of this activity is to strengthen the brotherhood and friendship, both between Takmad and the surrounding community and invited guests.

These traditions relate to the belief that they believe in teaching, the natural history of “ngaji rasa”, whose source comes from nature. Therefore, the traditions undertaken by Dayak Losarang community are always related to nature or to get closer to nature. Not only to get closer to nature, but the traditions undertaken by the Dayak Losarang community also teach that to live simply, to join hands and connect the sense (brotherhood) between the Dayak Losarang community with anyone, both individuals in the surrounding community and other communities, harmony between humans, both with other humans and with nature can be made into realization.

Traditions undertaken by the Dayak Losarang community are an inherited habit. Tradition shows how members of society behave in both worldly and supernatural life as well as religious life. Tradition regulates how humans make relationship with other human beings, or one group with another group, tradition also suggests how humans should treat their environment (Garna, 1996, pp. 166).

Gibran (2015, p3) suggests that tradition is a social custom which is passed down from one generation to another through the process of socialization. Tradition determines the values and morals of society, because tradition is the rule of what is right and what is wrong according to the people. The concept of the tradition concerns the beliefs about the problems of life and death as well as the events of nature and its creatures or the concept of tradition is related to the belief system, values, and patterns and ways of thinking of a society.

The concept of tradition expressed by Garna and Gibran is also evident in the concept of the traditions that characterize the Dayak Losarang community, which is practiced for generations by its chairman, Mr. Takmad and its members to this day. The concept of the existing traditions of the Dayak Losarang community with regard to the belief system, values, and the way of thinking of the Dayak Losarang community also shows how members of the Dayak Losarang community behave in both worldly and supernatural life as well as religious life. The meaning of each tradition that existed in the Dayak Losarang community regulates how humans relate to

other human beings, or one group with other groups, and the tradition also suggests how man should treat his environment or the natural surroundings.

Tradition can also create the culture of society that can be known from the form of the tradition itself. According to Koentjaraningrat as quoted by (Mattulada, 1997, p.1), culture has at least three forms, namely:

1. The form of culture as a complex of ideas, notions, values, norms, rules, etc.
2. The form of culture as a complex activity of patterned behavior of humans in society.
3. The form of culture as objects of human works.

Based on Koentjaraningrat's opinion, that culture has at least three forms, namely the first, that the traditions that exist in the Dayak Losarang community in it contain values, as well as the tradition of praise of nature and the *alas turi* ballad is as a form of self-reflection of what which a human has done during or for self-introspection to not only pursue worldly pleasures, to become a better human being. Furthermore, the value of patience taught in the tradition of *kungkum*, *pepe*, and *ngawula ning anak istri*, and the value of tolerance, maintaining the ties of friendship, maintaining good relationships with fellow human beings and the environment taught with the tradition of *ruwatan putri keraton*.

The second is that these values are used as guidance in the activities or behavior of Dayak Losarang community in their daily life, both in dealing with fellow Dayak Losarang community, to the community in their environment, as well as with the surrounding natural environment. The third is the objects of the work of the Dayak Losarang can be seen from the building walls that become fence of Dayak Losarang residence equipped with paintings of a woman, which describes the Dayak Losarang community adherence and appreciation to women, as "*ngawula ning anak istri*" conducted by the Dayak Losarang community. In addition, the buildings in the residence also describe the works of the Dayak Losarang itself.

According to Shils as quoted by Sztompka (2007, pp. 75-76), "Man cannot live without tradition even though they often feel dissatisfied with their traditions". Thus, Shils asserts that a tradition has functions for society as follows:

1. In the cliché language, it is stated that tradition is a hereditary policy. Its place in the consciousness, the beliefs of the norms and values that we embrace now and in the things created in the past. Tradition also provides fragments of historical legacy that we find useful. Traditions are like the pile of ideas and materials that people can use in current actions and to build the future.
2. Provide legitimacy to existing worldviews, beliefs, rules and existing rules. All of this requires justification in order to bind its members. One source of legitimacy is found in tradition. It is usually said: "always like that" or people always have such belief, even with the paradoxical risk that certain actions will only be done because others do the same in the past or certain beliefs are accepted simply because they have received before.
3. Provide a convincing symbol of collective identity, strengthening primordial loyalty to nations, communities and groups. Local traditions, cities and local communities are similar in role to binding people or members to specific areas.

4. Helps provide a refuge from complaints, disappointments and the discontent of modern life. The tradition of impressing a happier past provides a source of substitute for pride when people are in crisis.

Referring to Szthompka's opinion on the function of the tradition, that the tradition that existed in the Dayak Losarang community was carried out by generations by Mr. Takmad, the chairman, to its members to this day. The traditions are carried out with the self awareness of each member to perform them. Later, the traditions that existed in the Dayak Losarang community gave legitimacy to their beliefs with the teachings of the natural history of "ngaji rasa" whose source comes from nature. Therefore, in the traditions they undertake, one of them aims to maintain the balance of nature or to get closer to nature. Furthermore, the traditions that exist in the Dayak Losarang community binds its members in behaving in everyday life, it must be tailored to the goals or values contained in these traditions, for instance, the need to maintain good relations with fellow beings as well as their environment. In addition, referring to the last opinion of Szthompka, the Dayak Losarang community considers that most people life in the present time are less respectful and caring with each other, they tend to follow the foreign culture that is not in accordance with Indonesian culture or tradition, which is full of modesty, mutual cooperation, and full of hospitality. Furthermore, the most important thing is to uphold Bhinneka Tunggal Ika, by not discriminating the diversity of tribe, culture, race, and language. Thus, the Dayak Losarang community prefers to live a life full of modesty.

## REFERENCES

- i. Bahar, Saafroedin. *Elit dan Etnik serta Negara Nasional*. Prisma, No. 4, Tahun XXVI, April-Mei 1997.
- ii. Coomans, Mikhail. (1987). *Manusia Daya: Dahulu, Sekarang, Masa Depan*. Jakarta: Gramedia.
- iii. Garna, Judistira K. (1996). *Teori-Teori Perubahan Sosial*. Bandung: Program Pascasarjana Universitas Padjajaran.
- iv. Gibran, Maezan Kahlil. (2015). *Tradisi Tabuik di Kota Pariaman*. JOM FISIP Vol. 2 No. 2 Oktober 2015.
- v. Mattulada.(1997). *Kebudayaan Kemanusiaan dan Lingkungan Hidup*. Makassar: Hasanuddin University Press.
- vi. Nuh, Nuhriison M. (2012). *Dinamika Perkembangan Keagamaan Komunitas Dayak Hindu Budha Bumi Segandu di Indramayu, Jawa Barat* dalam Buku
- vii. *Dinamika Perkembangan Sistem Kepercayaan Lokal di Indonesia*. Jakarta: Kementerian Agama RI Badan Litbang dan Diklat Puslitbang Kehidupan Keagamaan.
- viii. Singarimbun, Masri. (1991). *Beberapa Aspek Kehidupan Masyarakat Dayak*. Humaniora. No. 3. 1991.
- ix. Soemardjan, Selo. (2001). *Konflik Antar suku di Indonesia*. Jakarta: Yayasan Ilmu-ilmu Sosial.

- 
- x. Solikin, Asep. (2015). *Bimbingan Spiritual Berbasis Nilai-Nilai Budaya*. Al-Tahrir, Vol. 15, No. 1 Mei 2015: 219 – 235.
- xi. Sugiyono. (2014). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- xii. Sztompka, Piotr. (2007). *Sosiologi Perubahan Sosial*. Jakarta: Pustaka Media Grup.
- xiii. Tarsono. (2014). *Character Building pada Manusia (Analisis Terhadap Budaya Suku Dayak Losarang Indramayu)*. *Psychatic. Jurnal Ilmiah Psikologi*. Vol. 1, No.1, Juni 2014.

www.ijahms.com