

RUWAHAN TRADITION OF KERAKAS VILLAGE, CENTRAL BANGKA, BANGKA BELITUNG ARCHIPELAGO

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Abstract

Kerakas Village is one of the villages in the Central Bangka Regency of the Bangka Belitung Islands, Kerakas comes from karak = the sound of falling water (the roar of a waterfall). In the past, there was a bathing place where water fell in the shape of a box / rectangle. Perda No. 32/2006, Population 1,099 people/April 2010, Area: 37.77 km², potential: freshwater fisheries, plantations, mining. With the Ruwahan event, Kerakas Village is widely known by the people of Central Bangka Regency, Bangka Belitung Islands, the purpose of conducting research so that the Ruwahan event can be recognized by all Indonesian people and foreigners so that it can be celebrated by all Muslims.

Keywords: Kerakas Village; Ruwahan Tradition

1. INTRODUCTION

The development of community culture and traditions has undergone many changes starting from its practice and meaning, the problem cannot be separated from the influence of the spread of religion acculturation with local culture. Ruwahan is a habit of the people in Bangka Belitung that is carried out from generation to generation. This tradition actually has a meaning and philosophy about belief in God, ruwahan as a form of activity that is used as a gathering place.

Local wisdom is a local cultural wealth owned by a particular region that contains a view of life. This is similar to culture as part of the wisdom of life (Sutiyono, 2013). Although there are efforts to pass down local wisdom from generation to generation, this does not guarantee that local wisdom remains strong and maintained in the face of the current globalization situation. This is because globalization offers a lifestyle that is increasingly practical and communicative. In fact, this can be seen from the way local wisdom that symbolizes policy and philosophy of life is barely implemented in the practice of life. This shift due to globalization allows local wisdom to transform cross-culturally which ultimately gives birth to a cultural value.

Ruwah kubur or Ngeruwah is a tradition of the Bangka people in the middle of the month of Sha'ban or often also called the month of ruwah in order to joyfully welcome the holy month of Ramadan or the month of fasting (Elvian; 2023).

The ruwahan tradition is a tradition in order to welcome the holy month of Ramadan, the ruwahan event is just like Eid in general which serves various types of food, such as: ketupat, lepet,

rendang, opor, tekwan, pempek and many more. Pastries line the table, as well as a variety of complementary drinks.

2. METHOD

In terms of research, this type of research includes descriptive qualitative research. Data collection techniques were carried out through observation and interviews. While the data analysis techniques used are word reduction, data presentation and conclusion drawing. Data obtained from 4 primary data sources obtained from the Kerakas Village community and secondary data obtained from archives, files and books related to the research, *ruwah kubur* is one of the hereditary traditions and is a tradition of the Bangka Belitung community, especially Kerakas Village. This is the focus of the *Ruwahan* tradition in Kerakas Village with all its peculiarities and the largest implementation for the Bangka Belitung Islands Province.

The results showed that the tradition of *ruwah kubur* as well as other traditions is part of a family of traditional feasts that are widely carried out in rural areas. *Ruwah kubur* is a tradition of Indonesian society in the month of Sha'ban, each region has a variety of traditions in its implementation. Kerakas Village, Sungaiselan Subdistrict, Central Bangka Regency has a tradition of Ruwah Kubur that has been going on for a long time. Right on the 15th day of the month of Sha'ban, the people of Kerakas Village carry out this tradition or more precisely in order to welcome the arrival of the Holy month of Ramadan.

3. DISCUSSION

The existence of Ruwahan in Kerakas Village

Kerakas Village, one of the villages in the Central Bangka Regency, Bangka Belitung Islands, has a *ruwahan* tradition that is exactly the same as Eid in general, but the tradition has a different meaning and is full of meaning. The *ruwahan* tradition is basically carried out by individuals as a form of gratitude and asking for forgiveness for their ancestors. They do this by sending prayers to their ancestors who have passed away. *Ruwahan* comes from the root word *ruwah* which means "spirit". So, this tradition is a ritual event as a means of sending prayers to the spirits of ancestors and predecessors as a means of requesting forgiveness of sins for the ancestors. This *ruwahan* tradition has been passed down from generation to generation, *ruwahan* is the joy of the community in welcoming the fasting month / *Ramadan*. In addition, people whose relatives or family members have passed away flock to the cemetery to be cleaned and prayed for. For them, this tradition is always carried out in the month of *Shaaban* before the month of *Ramadan*. And this is considered a religious obligation to the family or ancestors.

They and the habits taught by their parents as a manifestation, they carry out this tradition. This *ruwahan* tradition is an activity carried out by the community in Kerakas Village by praying at the mosque, *langgar*, village hall or a place that has been agreed upon by village officials. Ritual activities in the *ruwahan* event are usually led directly by village religious leaders or invite well-known religious figures. Each house brings food in a *dulang* containing *ketupat*, *lepat*, *rendang*, *opor* or food according to each individual's taste. Then a religious lecture is held by inviting religious leaders, community leaders, local officials and after the prayer, a meal is held together.

Ruwahan in Kerakas Village

The people in this village still carry out this tradition every year. By providing information

to the community through religious leaders or community leaders in accordance with the specified day, precisely on the 15th day of the month of Sha'ban.



Figure 1. Tradition of Nganggung Ruwahan

The community prepares with excitement because they also provide food like welcoming Eid. Every house prepares various cakes and food on the table and does not forget to prepare *ketupat* and *lepet* as well as *rendang*, *opor*, soup, *sambal ati* and *sambal asam* as side dishes. Each head of the family brings a *dulang* containing food and side dishes to the mosque or village hall where prayers are recited for the spirits and ancestors who have passed away. Over time, this tradition has not been eroded by the changes that have occurred often with technological advances and the information age. The *ruwahan* tradition in the village.



Figure 2. Ruwahan Tradition in Eid



Figure 3. People Walking with a Tray of Food

This event has become a tourist attraction, because everyone who is known or unknown is allowed to visit or establish friendship by eating the dishes prepared by the host. Even when this *Ruwahan* event takes place, people from cities and other villages flock to people's homes in Kerakas Village, Central Bangka Regency, Bangka Belitung Islands Province. The host will serve the guests until the evening. And this is carried out only once a year in welcoming the fasting month. The village atmosphere becomes crowded and there is even congestion on the road. Not only houses are crowded with visitors, the cemetery area will also be crowded with this *Ruwahan* tradition. This *Ruwahan* atmosphere is missed by the entire community because many are impressed.

4. CONCLUSIONS

As times have changed, the *Ruwahan* tradition has continued. People are increasingly interested in carrying out these traditional events. This *Ruwahan* tradition has been formed from the past and is still sustainable in this globalization era. This tradition reminds us as humans remembering the ancestors by praying, gathering in the *langgar*, village hall or a place prepared by the organizing committee which is carried out every year before the fasting month or precisely the night of *nisfu Syakban*. The hope of this *Ruwahan* tradition in real life has cultural values that are useful as guidelines for human behavior. In the social group of people working together, working together through this *Ruwahan* can introduce customs and culture into the tourism sector.

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