



Bedion Tradition in Cultivating Social Care Character Education Values in the Lampung Saibatin Community, West Lampung Regency

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ABSTRACT

Lampung society is known as a society that adheres to tradition in treading the reality of its social life, including the Bedion tradition. Bedion is the culture and customs of the Lampung people, especially the coastal Indigenous people who will move house (moving lamban) either a newly built house or a house that has been standing for a long time and will be occupied by new residents. This study aims to analyze the Implementation of the Bedion tradition in fostering the value of social care character education and why the Bedion tradition is still carried out today by the Lampung people. This research is a type of qualitative research using a social construction approach. This research was conducted in Turgak village, Belalau sub-district, West Lampung district. Data collection was carried out utilizing observation, document collection, and interviews. Data sources include interviews with traditional leaders, community leaders, and religious leaders. The results of this study indicate that the implementation of the Bedion tradition in fostering the value of social care character education in the Lampung Saibatin community is very good and has many positive impacts. And can foster the value of social care character education including 1) mutual cooperation, 2) respect, 3) being grateful, and 4) togetherness. There are several reasons why the Bedion tradition is still carried out today by the Lampung Saibatin community including 1) The Bedion tradition is one of the identities of the Lampung Saibatin community, West Lampung Regency, 2) As a form of appreciation and respect for ancestors, 3) To maintain the sacredness of the implementation of the Bedion tradition, 4) The Bedion tradition can keep up with the times.

Keywords: *Bedion Tradition, Social Care Character Education, Lampung*



INTRODUCTION

Tradition is a legacy of the past that is passed down until now, whether in the form of values, social norms, behavioral patterns, or other customs that are manifestations of various aspects of life. Tradition also has a meaning that is very close to the life of society, namely first, as a container for religious expression, second, as a means of binding groups, third, as a group defense fortress, fourth, as a guardian of physical and spiritual balance. Traditions that have become one with society can manifest in various aspects, for example religious, social, economic, cultural, and educational aspects (Thontowi, 2008). As in Indonesia which lives with various traditions in it that have existed for years which are actions that are accepted and carried out continuously and are considered as a legacy from their ancestors.

In Lampung people in Pekon Turgak, Belalau sub-district, West Lampung Regency. When building a house several traditions are always carried out until now, namely: Go to hell is usually done before building a house (*lamban*). When building a house there is another tradition that is always done by the Lampung people, namely Cakak Tulang Bubung, the purpose is to pray for the safety of the house (*lamban*), after the house is finished the owner of the house does not immediately occupy it, there is another tradition that is always done by the Lampung people in Pekon Turgak, namely Bediom (Moving House).

Bediom is the final process carried out by the Lampung people in Pekon Turgak to be able to occupy a house. Bediom is not only carried out by people who have just finished building a house, but a newly purchased house that will be occupied by its new owner will also do Bediom. The purpose of holding this Bediom tradition is to express gratitude to Allah SWT that the work of building a house has been completed, a request for permission from the Almighty to fill the house by its owner with the aim that the homeowner gets peace and happiness, is kept away from disaster and misfortune.

In Lampung people in Pekon Turgak, Belalu District, West Lampung Regency. Carrying out the Bediom tradition (moving slowly) is usually done in certain months. A good time to carry out the Bediom tradition is the month of Muharram, the month of Maulud, and the month of Hajj. The Bediom tradition is usually carried out before dawn and the time of Isha has passed so it starts at 4.30 WIB, until 5.00 WIB. Because it will be continued with dawn



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prayers and prayers together in the newly occupied house. This Bediom tradition is carried out with family, relatives, and the local community.

Education is a means to improve human resources and to achieve the ideals of humans that have always been desired, namely humans who are knowledgeable, moral, and civilized (Yusuf, 2023). Education is also a process that is needed to obtain balance and perfection in the development of individuals and society. Character education is one of the hopes because character is what supports individual behavior (Mustain & Rahmat, 2024). Without character, a person can easily do anything that can hurt or harm others. As expressed by Naim in his book, the character is very important for living a better life. And also with moral education, every human being will live their life according to existing rules. Therefore, how important it is to instill moral education that must be started in early childhood. In education and education, it is not only limited to transferring knowledge, but more importantly, it can change or shape a person's character and nature to be better, and more polite in terms of ethics aesthetics, and daily behavior (Ngainun Naim, 2019).

The current era of progress which was initially seen as facilitating human activities, but instead caused new unrest for the people in Turgak village, Belalau sub-district. The rapid development of social media or mass media which is almost felt by all groups by providing its pampering and having an effect on the emergence of a negative culture, lifestyle, individualistic attitudes, and low sense of mutual assistance. Considering how important it is to foster the value of social care character education. The Bediom tradition is then expected to be a reference in developing the norms of life of the Lampung community in terms of educating the character of the nation, creating a sense of empathy, tolerance, understanding each other, respecting the opinions of others, a high social spirit and good morals.

RESEARCH METHOD

This type of research is qualitative research, namely research that has a descriptive basis to understand a phenomenon more deeply. Qualitative research uses a theoretical basis as a guide to focus research and highlights the processes and meanings contained in the phenomenon. Qualitative research starts from field data and uses existing theories as support, then the results will give rise to a theory from the data (Afrizal, 2019).



In this study, the researcher attempted to prepare descriptive data on the Bedom Tradition in fostering character education values in the Lampung Saibatin community, West Lampung Regency. The results of this study are presented in descriptive form. This follows the definition of qualitative research put forward by Bogdan and Taylor, that a qualitative approach is a research procedure that produces data in the descriptive form in the form of written or spoken words from several people and behavior observed by researchers. The qualitative approach leads to the background and individuals as objects of research holistically (whole) (Lexy J. Moleong, 2012).

RESULTS AND DISCUSSION

Implementation of the Bedom Tradition in Cultivating Social Care Character Education Values in the Lampung Saibatin Community

The Bedom tradition is the culture and customs of the Lampung people, especially those from coastal communities who will move slowly (move houses) whether it is a newly built house or a house that has been standing for a long time and will be occupied by new residents.

Based on the field data that the researcher has presented above regarding the implementation of the Bedom tradition in fostering the value of social care character education in the Lampung Saibatin community, it can be found that: The implementation of the Bedom tradition is carried out at dawn together with the community with various processes, namely: 1) Preparation stage, at this stage the extended family together with the community prepares the goods that will be brought from the old house to the new house. 2) Implementation stage, at this stage the core procession of the Bedom tradition is carried out, after the Bedom tradition procession is completed during the day the family and community together carry out the transportation of all goods from the old house to the new house. Then continued cooking together for the food that would be served at the *tablilan* event in the evening. 3) Closing stage, In this stage the family and community work together to clean the equipment that has been used. Then continued with entertainment.

This Bedom tradition is one of the social activities in the community in Turgak village which is routinely carried out for families who want to occupy a new house. So if seen from the series of processes of implementing the Bedom tradition, it shows that this Bedom tradition



can be a forum for the community to grow the value of social care character education. So from the process of implementing the Bedom tradition, researchers found that there are several values of social care character education that can grow through the implementation of the Bedom tradition, including: 1) Mutual cooperation, 2) Respect, 3) Good being grateful, 4) Togetherness.

Thus, the findings of the research on the implementation of the Bedom tradition in fostering the value of social care character education in the Lampung Saibatin community, especially in Turgak village, are in accordance with the theory of Muhammad Mustari, who stated that in essence, a human being is a living creature who likes to help each other. The core aspects of social care in character education in Indonesia can be derived into derivative values, namely: full of compassion, attention, policy, civility, commitment, emotion, mutual cooperation, politeness, respect, democracy, wisdom, discipline, empathy, equality, like to forgive, friendship, modesty, generosity, gentleness, good at being grateful, good at being grateful, like to help, like to respect, friendliness, humanity, humility, loyalty, moderation, gentleness, obedience, togetherness, tolerance and having a sense of humor. Thus, these aspects can be used as indicators in determining a person's social care attitude.

Furthermore, based on the results of this study regarding the implementation of the Bedom tradition in fostering the value of social care character education in the Lampung community, especially in Turgak village, the researcher assessed that this study was able to develop previous research in which the previous study discussed the values of Islamic education contained in the Bedom tradition with the results of the study, the values of Islamic education contained in the Bedom tradition, namely: the values of monotheism education, sharia values by sharing with others, and the values of moral education, both to others and to Allah SWT as a form of gratitude for the realization of having a new home.

Reviewed the relevant theoretical study, the researcher commented that regarding the implementation of the Bedom tradition in fostering the value of social care character education in the Lampung Saibatin community, especially in Turgak village, it is very relevant. And this study can develop previous research. However, the implementation or implementation of the Bedom tradition must involve young people more with the aim that this Bedom tradition is preserved and its implementation remains in accordance with its provisions, considering the



increasingly modern developments, it is feared that there will be a lack of concern from future generations about the importance of preserving local cultures, especially the Bedom tradition.

In this first research focus, the researcher concluded that the implementation of the Bedom tradition in fostering the value of social care character education in the Lampung Saibatin community is very good and has many positive impacts, this is reflected in the various series of processes for implementing the Bedom tradition. And can foster the value of social care character education including 1) mutual cooperation, 2) respect, 3) being grateful, and 4) togetherness.

Why is the Bedom Tradition Still Carried Out Today by the Lampung Saibatin Community, West Lampung Regency?

The Bedom tradition is one of the traditions of the Lampung saibatin people which until now is still routinely carried out by the Lampung people, especially the Lampung people in Turgak village. By continuing to carry out the Bedom tradition every time a person wants to live in a new house, of course there is a certain reason why this Bedom tradition is still carried out until now by the Lampung people.

Based on the field data that the researcher has presented above regarding why the Bedom tradition is still carried out today by the Lampung Saibatin community, West Lampung Regency. There are several reasons that the researcher found regarding this, including: 1) The Bedom tradition is one of the identities of the Lampung Saibatin community, West Lampung Regency, 2) As a form of appreciation and respect for ancestors, 3) To maintain the sacredness of the implementation of the Bedom tradition, 4) The Bedom tradition is able to keep up with the times

Thus, the research findings on why the Bedom tradition is still carried out today by the Lampung Saibatin community of West Lampung Regency are in accordance with the theory of Ainur Rofiq, who stated that tradition is something that has been inherited by predecessors or ancestors from generation to generation, either in the form of symbols, principles, materials, objects or policies. However, the traditions that have been inherited can also change or persist as long as the tradition is still appropriate and relevant to the situation, and conditions, and in line with the changing times.

Reviewed the relevant theoretical study, the researcher commented that why the



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Bedion tradition is still carried out today by the Lampung Saibatin community, is very relevant. This is proven by the fact that the Bedion tradition is still being carried out, which is a tradition inherited from the ancestors of the Lampung community, especially those in Turgak village. Furthermore, the Bedion tradition has many positive impacts, this is proven by the fact that in modern times, the individualistic attitude of the community is very high so the Bedion tradition can be used as a forum for friendship for the community. Therefore, the Bedion tradition can follow the development of the times.

In this second research focus, the researcher concluded that there are several reasons why the Bedion tradition is still carried out today by the Lampung Saibatin community, including 1) The Bedion tradition is one of the identities of the Lampung Saibatin community, West Lampung Regency, 2) As a form of appreciation and respect for ancestors, 3) To maintain the sacredness of the implementation of the Bedion tradition, 4) The Bedion tradition is able to keep up with the times.

CONCLUSION

The implementation of the Bedion tradition is carried out at dawn together with the community through various processes, namely: 1) Preparation stage, at this stage the extended family together with the community prepares the items that will be brought from the old house to the new house. 2) Implementation stage, at this stage the core procession of the Bedion tradition is carried out, after the Bedion tradition procession is completed during the day the family and community together carry out the transportation of all goods from the old house to the new house. Then continued cooking together for the food that would be served at the *tablilan* event in the evening. 3) Closing stage, In this stage the family and community work together to clean the equipment that has been used. Then continued with entertainment. This Bedion tradition is one of the social activities in the community in Turgak village which is routinely carried out for families who want to occupy a new house. So if seen from the series of processes of implementing the Bedion tradition, it shows that this Bedion tradition can be a forum for the community to grow the value of social care character education. So from the process of implementing the Bedion tradition, researchers found that there are several values of social care character education that can grow through the implementation of the Bedion



tradition, including: 1) Mutual cooperation, 2) Respect, 3) Good being grateful, 4) Togetherness.

There are several reasons why the Bediom tradition is still carried out today by the Lampung Saibatin community, including 1) The Bediom tradition is one of the identities of the Lampung Saibatin community, West Lampung Regency, 2) As a form of appreciation and respect for ancestors, 3) To maintain the sacredness of the implementation of the Bediom tradition, 4) The Bediom tradition can keep up with the times.

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