










## Wisdom Local Mine Around Village After Pray Day Raya Eid Fitri According to Jean Baudrilla's Perspective

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**Abstract.** The objective of this research is to elucidate the Mining tradition (Seeking THR) prevalent in the vicinity subsequent to the Idul Fitri prayers, and to expound upon the inherent local wisdom values within said tradition. Employing a qualitative approach, this study seeks to delineate the form of mining traditions and explicate the local wisdom values they embody. Additionally, it endeavors to identify the supporting factors and elucidate the essence of local mining wisdom (pursuing THR). The theoretical framework utilized for analysis is Jean Baudrillard's theory. Methodologically, this research employs interactive analysis techniques encompassing data collection, reduction, presentation, and drawing conclusions.

Keywords: People in the village, Local Wisdom

### 1. Introduction

West Sumatra is the ancestral homeland of the Minangkabau people, whose traditional domain extends beyond the administrative boundaries of the current West Sumatra province. This region boasts natural splendor, featuring beaches, hills, mountains, cultural heritage, traditions, and local wisdom. Moreover, within the Sijunjung Regency of West Sumatra, there exists a unique local tradition known as "mining," wherein children traverse the village in search of THR (Tunjangan Hari Raya or Eid al-Fitr allowance) during the festive season of Eid al-Fitr".

Local wisdom encompasses the socio-cultural fabric comprising the knowledge, norms, community regulations, and skills essential for harmonious coexistence, transmitted across generations (Hidayati, 2016: 40). A prime example of local wisdom in action is the tradition of "mining," undertaken by children who visit each household within their community, seeking allowances. This practice fosters connection and communal ties. Typically, the enactment of local mining wisdom occurs in villages after the Eid al-Fitr prayer, typically spanning the first to second days of Idul Fitri (Hanani & Nelmaya, 2022).

The *Manambang* local wisdom persists in several areas of Minangkabau, including Sijunjung Regency, under different appellations such as "Mining," "Marabana," or "Mambang." This tradition symbolizes the unity and solidarity among village residents. Furthermore, it serves as an expression of gratitude for the blessings bestowed by Allah SWT and demonstrates care and solidarity towards others (Silfia, 2023).

The community's local wisdom of engaging in mining activities during Idul Fitri reflects a spirit of mutual cooperation and solidarity among its members. People come together to assist and support one another in generating extra income to fulfill their holiday requirements. This underscores the enduring importance of values like

togetherness and assistance within Indonesian culture. The practice of seeking THR (Holiday Allowance) during Eid al-Fitr is a communal endeavor aimed at aiding and supporting each other in holiday preparations (Hanani, 2018).

Creativity is frequently demonstrated by individuals in their pursuit of THR, as they leverage the potential and resources available to them. Additionally, togetherness plays a significant role, as people often collaborate in their search for THR, offering moral support and motivation to one another. Moreover, they may join forces in groups to collectively prepare for Eid's requirements and objectives.

The community's local wisdom in seeking THR during Eid al-Fitr underscores the enduring reverence for values such as togetherness, solidarity, and creativity within the culture of the Minangkabau people. This also indicates a collective awareness of the importance of mutual assistance and support among individuals.

Preserving local wisdom passed down through generations is imperative for maintaining cultural heritage. Every region possesses its own unique culture, imbued with inherent local wisdom. The Manambang local wisdom serves as a vehicle for preserving both local culture and wisdom. Its primary objective is to rekindle connections among village residents who may have been apart for extended periods, often up to a year. Additionally, this tradition serves as a platform for sharing happiness and joy during Eid al-Fitr celebrations.

## **2. Method**

Based on the aforementioned background, this research was conducted in Jorong Mangkudu Kodok, Nagari Limo Koto, Koto VII District, Sijunjung Regency. It focuses on the local wisdom practice of seeking THR, known locally as "manambang." The study delves into the value of this local wisdom in mining, employing Jean Baudrillard's Hyperreality perspective.

Utilizing a literature-based research approach, the study involves searching and analyzing literature encompassing books, journals, and other library publications relevant to the research topic. This process aims to generate written material pertaining to a specific issue or problem (Waruwu, 2023: 2898).

Qualitative descriptive analysis techniques were employed in this research. This approach facilitates a deeper understanding of human and social phenomena by creating a comprehensive and nuanced portrayal, derived from detailed insights obtained from informants in their natural environment (Fadli, 2021: 35).

## **3. Results and Discussion**

Local wisdom encompasses all forms of rules derived from positive values, believed to be upheld and preserved over an extended period of time, typically spanning generations, within a specific community or geographical area that serves as their habitat (Putri, 2017: 206). It can be understood as a cognitive effort employed by individuals to comprehend and respond to various situations, objects, or events occurring within a particular space. The definition provided adopts an etymological perspective, where wisdom is defined as the ability of an individual to use their intellect in making decisions or behaving in response to the assessment of a situation, object, or event (Diem, 2012: 300). Wisdom is often synonymous with sagacity or prudence. The term "local" refers to a specific geographical area. Therefore, local wisdom can be broadly interpreted as the unique cultural identity or personality of a nation, manifesting as distinctive characteristics within its society.

Local wisdom is an integral aspect of culture, transmitted from one generation to the next, thus inseparable from society. It must be conserved and nurtured as a cultural legacy of the diverse Indonesian populace, characterized by its multiculturalism. Local wisdom shares a close bond with traditional culture within a region. These local traditions, embraced across society, play a significant role in enhancing social cohesion, fortifying identity, addressing communal challenges, and fostering cultural progress (Fadhil, et al., 2019: 342).

Local wisdom encompasses the diverse cultural assets that originate and flourish within a society, acknowledged and revered as vital pillars capable of bolstering social cohesion (Maria, 2013: 1). Quaritch Wales delineates local wisdom or local genius as: (1) cultural personality, (2) a collective of cultural custodians, and (3) life knowledge arising from cultural personality. The primary objective of local wisdom is to enhance well-being and foster peace (Sibarani, 2013: 22).

In Sijunjung Regency, there exists a local tradition of post-Eid al-Fitr mining around the village. According to a report on [kompasiana.com](http://kompasiana.com), in the Minang language, the term "mining" is employed to denote various means of seeking sustenance. For instance, it encompasses activities such as working as a public transport driver to earn service fees. However, during Eid al-Fitr, the term "mining" also refers to the customary practice of young children, aged 7 to 12, visiting households to receive holiday gifts, known as THR, at each stop (Damar S, 2022: 3)

As per the Minangkabau-Indonesian Dictionary, the term "kaliliang" is synonymous with "kelililing." Therefore, the concept of "manambang Kaliliang" is widely understood by the Minang community in Sijunjung Regency. It refers to the tradition of children going door to door around the village in groups during Eid al-Fitr, but this activity is typically undertaken after Eid al-Fitr has concluded. This period is eagerly anticipated by children (Rusmali et al, 1985: 134).

Citing from the news on [oketravel.com](http://oketravel.com), the customary practice typically involves individuals performing Eid prayers and relishing ketupat curry with rendang at their own residences. Subsequently, they collectively embark on the tradition of visiting neighboring households. Usually in groups of 3 to 5, they proceed to homes within their vicinity to maintain connections and receive Eid money. The amount, typically ranging from Rp. 2,000 to Rp. 10,000 per child, is usually shared equally among them, with the exact sum dependent on the generosity of the host.

In this activity, the focus isn't on the monetary value given, but rather on the joy of receiving fresh money, something eagerly anticipated. (Putri WS, 2021: 13). It's also an opportunity for hosts to share their blessings with fellow Muslims. For children, mining Kaliliang is a delightful experience, as it offers them an easy way to earn money. Likewise, for homeowners visited by children, this activity brings happiness.

This unique tradition is exclusively observed during Eid al-Fitr, eagerly awaited by children. From the first day until the second day of Eid, all households welcome the visiting children, extending their hospitality until evening, unless the house is vacant. The entire community displays enthusiasm, welcoming the visits without reservation. There's a prevailing belief that a bustling household signifies greater respect within society, prompting some to even offer their homes for the children to visit (Sari & Hudaidah, 2021: 177).

This local tradition of mining can be examined through the lens of hyperreality, as proposed by Jean Baudrillard. Hyperreality, a term formed by combining "hyper" and "reality," where "hyper" denotes beyond or more, and "reality" encompasses all

circumstances, situations, or objects deemed to exist in the world (Masut, et al., 2023: 307). According to Baudrillard, hyperreality is synonymous with contemporary culture, which has emerged as a result of significant technological advancements (Suhardi & Nurhaliza, 2022: 66).

The contemporary practice of mining reflects a shift from its historical roots, where children would visit households in anticipation of receiving THR. Traditionally, THR money was handed out directly as banknotes. However, today, THR money is distributed in small envelopes known as "angpao," which come in various colors and designs. The term "angpao" originates from the Hokkien language, where "ang" signifies red and "pao" denotes package or envelope (Tazkiyah, 2022: 78).

Moreover, some hosts opt not to give THR in monetary form; instead, they are increasingly adopting the practice of offering plastic gifts or paper bags, which has become a trend (Yani, 2023: 24). These packages are typically filled with snacks, candies, chocolates, milk boxes, and similar items (Pasaribu, 2022: 132). This trend aligns with the evolution of a newer or more modern culture. Such contemporary cultural shifts reflect the etymology of the term "contemporary," which derives from "co," meaning together, and "tempo," meaning time.

In the 18th century, the onset of the modernization movement was evident, notably with the advent of the British Industrial Revolution and the widespread introduction of technology and various sciences (Hanani, 2011: 115). It was during this period that Baudrillard formulated a theory aimed at comprehending the essence and ramifications of mass communication. He posited that mass media signifies the dawn of a new era, where traditional modes of production and consumption have yielded to a realm dominated by communication, a world constructed from models or simulations.

The cultural significance of local mining wisdom is undergoing a transformation owing to technological advancements (Istanto, 2000: 38). Presently, there's a discernible trend where people are increasingly drawn to and adopting newer values perceived as more modern, while gradually discarding traditional ones in their communities (Widiatmaka, 2022: 143). It's imperative to uphold and conserve these local mining values so that they can be passed on to future generations (Niman, 2019: 94).

"Contemporary" denotes being current or reflective of the current time period (Vinsensius, et al, 2023: 306). In contemporary society, individuals tend to follow prevailing popular culture trends, often influenced by what they see on social media, including advertisements for products like angpao and paper bags. Whereas traditionally THR was solely dispensed in cash, it is now commonly distributed in the form of red packets or even replaced altogether with paper bags. This shift is attributed to the perception that giving gifts is more in line with contemporary aesthetics.

Popular culture, often referred to as mass culture, permeates the lives of the general populace, shaping their customs and practices (Prakrti, 2023: 58). Its prominence is largely attributed to the pervasive influence of mass media and various other societal factors. The significance and allure of popular culture lie in its reflection of societal realities and the manner in which people engage with it. It encompasses everyday aspects such as fashion and lifestyle, which resonate with and are experienced by various segments of society (Shamad, 2023: 220-221).

According to Baudrillard, advertising functions as a transient manifestation of human aspirations, often constructed, reproduced, and even manipulated within the realm of reality. He suggests that advertisements on social media platforms hold a

greater influence than any prevailing philosophy in shaping individuals' self-perception and sense of purpose in life (Meitikasari, 2021: 186). The information conveyed through advertisements serves as a guiding force across diverse domains, encompassing lifestyle choices, fashion trends, dietary habits, and technological preferences (Iskandar, 2010: 46).

Contemporary culture is the driving force behind the changes observed in the local mining traditions among the people of Sijunjung Regency. This longstanding local wisdom is gradually diminishing, evident in the declining number of children visiting or engaging in mining activities at people's homes.

#### **4. Conclusion**

From the explanation provided, it is evident that the local tradition of mining during Eid al-Fitr continues to be practiced on the first and second days in Sijunjung Regency. However, this tradition has evolved over time. Previously, THR money was directly given in the form of banknotes, ranging from Rp. 2000 to Rp. 10,000 per person. In addition to providing an avenue for hosts to share their good fortune with fellow Muslims, mining also brings joy to homeowners who receive visits from children. Moreover, this activity serves as a delight for children themselves, offering them the opportunity to easily collect THR through mining Kaliliang. It's notable that households remain open for visits until evening, ensuring no one misses out on the gatherings..

However, in the present era, when examined through Jean Baudrillard's perspective of hyperreality, local mining wisdom has already been influenced by contemporary or popular culture. This transformation is evident in the practice of providing THR money, which is now packaged in various colored red packets.

Moreover, THR is now often given in the form of gifts, often presented in paper bags. These bags typically contain snacks, drinks, milk cartons, and candies. Such changes are influenced by popular culture, which is shaped by various factors including the pervasive influence of mass media, particularly advertising on platforms like social media. This influence surpasses that of popular philosophy in aiding individuals in self-identification and finding meaning in their lives.

Popular culture holds significance due to its reflection of societal realities and the manner in which people engage with it. Nowadays, the tradition of children participating in the mining ritual has waned compared to its past popularity, as evidenced by the declining number of children visiting homes. Fashion, lifestyle choices, and other everyday issues are integral components of popular culture. Baudrillard posits that advertising embodies human aspirations, presented as achievable within a certain timeframe. This contemporary culture has brought about changes in the local mining tradition among the people of Sijunjung district, contributing to its gradual decline. However, this local wisdom fosters a sense of unity during holidays, as individuals collaborate in seeking THR, offering each other moral support and motivation. Additionally, they work collectively in groups and communities to fulfill common goals in preparation for Eid al-Fitr.

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