



Eid homecoming "Mudik" tradition as a conventional pattern in the global era

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Abstract

Aim: This research aims to provide a detailed account of Muslim behavior according to Mudik norms. This is done to learn more about Mudik, the local wisdom that plays an important role in maintaining social harmony, by extracting precise data from its natural habitat.

Method: This study used a descriptive qualitative approach through interviews, observations, and written records. Purposive sampling was used in this study, and 27 participants from the Garut Bus Terminal and Garut Train Station were selected randomly as interviewees. Reduction, presentation, analysis, and interpretation were all used to parse and draw conclusions from the data.

Findings: The findings demonstrate that Mudik, as indigenous knowledge, is still practiced for the same reason it was originally developed: to promote social cohesion and unity in the modern, interconnected world. According to in-depth interviews, most participants enjoyed the well-planned celebration of Eid. It turns out that the only place in the world where Muslims "over" celebrate Eid al-Fitr is Indonesia, where the holiday is associated with the end of a month-long fasting period that begins on the first day of the Islamic lunar calendar month of Shawwal.

Implications/Novel Contribution: Insights into the complexities of the Mudik phenomenon can be gained from various disciplines, including sociology, religion, and economics, making this discussion all the more vital. In light of these findings, the recommendations made for future research into the positive economic effects of Eid homecoming are intriguing.

Keywords: Eid Homecoming, Conventional Patterns, Social Life

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INTRODUCTION

More than 300 distinct ethnic groups and subgroups live across Indonesia's roughly 17,000 islands. It was reported in 2010 by the National Statistics Institution that 41% of Indonesia's total population was of Javanese descent. Under the national motto "Bhineka Tunggal Ika," which translates to "Unity in Diversity," Indonesia's many ethnic groups have become one. As a result, we can coexist peacefully and help one another out.

Instead of being a source of strife, the cultural diversity that results from ethnic differences has become an asset to the country. For so long, Indonesians, known for their strong sense of community, have shown respect for cultural and religious diversity through peaceful, cooperative daily life.

The local traditions of Indonesian communities keep the various cultures alive. The "Mudik" tradition, also known as the 'Eid homecoming tradition,' dates back to the time of the Majapahit Kingdom. Muslims celebrate Eid and often return home to welcome family and friends. The ever-growing lines at every public transit stop clearly indicated this trend. With yearly population growth, this line only grows longer.

Those who plan to return home for Eid need to reserve seats in advance, and those who don't will have to stand through the journey in the crowd. Ironically, now is when our accident rate will be at its highest.

This tradition of returning home for Eid has given the holiday new significance in Muslim communities. According to reports in the media, this behavior does not end with the end of Ramadan but persists for another month (month of Syawal; Islamic calendar). Those who have returned home will likely spend this time reconnecting with their immediate and extended family members and neighbors. They even make pilgrimages to cemeteries to pay respects to the dead.

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Because their ancestors came from that town, even if they've lived in the city for generations, the people who live there now will always feel like something is missing if they're not allowed to return. This custom of returning home to celebrate Eid has become a staple of Muslim culture in Indonesia.

Because of its connection to urbanization, this custom takes on greater phenomenological significance. They thought life could be better elsewhere, so they moved away. Therefore, this migrant plays a crucial part in preserving the homecoming tradition, even in the age of the fourth industrial revolution.

In light of the problem mentioned above, investigation into the best practices for preserving local traditions is crucial. What are some examples of the "Mudik" forms of local wisdom associated with the Eid homecoming tradition of Eid Mubarak? (2) How does this affect the neighborhood where it takes place?

This research aims to shed light on the phenomenon of Muslim communities maintaining such traditions as homecoming. As a local tradition source whose function is to maintain harmony in daily life (Goode, 2007; Hadiyanto, 2018; Parsons, 1951), the writer will be able to glean comprehensive and accurate knowledge of the subject area.

LITERATURE REVIEW

Structural Functionalism

This theory emphasizing to order and ignoring the conflict and changes happening in a community. Its main concepts are: function, dysfunction, latent function, manifest functions, and equilibrium.

This theory stated that community is a social system that consist of related parts and connected to each other within the equilibrium. Changes that happen to one part will affect others. Followers of this theory tend to only see to one system or event, and ignoring the possibilities that one system or event could affect others. They also believe that all the conditions and structures are functional for a society. Thus, if there is a conflict within the society they will focus to how to solve it so the society will be still in an equilibrium condition.

Functionalism theory has placed religion as a one of special cultural form that could influence its follower behaviour and social system. Religion seen as an institution that functioned to organized a community in a local, regional and international level (Puspito, 2011).

Most human believe that religion has definitive ability to help them. Human then gives certain functions to the religion (1) educative function (2) saving function (3) social control function (4) relationship maintenance function (5) transformative function.

Religious Functions

Within social activities there are values that formed by the environment. Basically these values will direct people behaviour and consideration. Value is one of important part of the culture. One action considered as morally accepted if it is agreed and supported by the society (Hortan & Hunt, 1999; Punluekdej & Srisorn, 2017; Purwanto. & Purba, 2017; Rerkklang, 2018).

McGee and Warmes (2013), definite religion as an expression of dependency to a spiritual and moral power. Religious values mean values related to the religion application.

Local Values in Eid Homecoming

Eid homecoming is a migrant worker activity when they decide to return home. In Indonesia, homecoming identical with annual tradition during the religious festive, particularly Eid. By that time, the muslim will use this chance to gather with extended family, and particularly with parents. They use various transportation mode to return home, such as airplane, train, ship, bus, car, bike even truck. Actually this tradition also emerges in some muslim majority developing countries. Former research wrote by sociologist from Airlangga University show that each research subject has different opinion about Eid Festive. Some of them think that Eid as a chance to re-connect family ties, but some of them think it is only wasting the money. Although some people think that it is moment to earn extra (Widiatmoko & Mayangsari, 2016).

METHODOLOGY

This study used a qualitative approach with survey-descriptive techniques and the informants were Eid

travelers in 2018 in Garut Regency, West Java Province, Indonesia. These travelers used the services of inter-city transport buses and trains. Informants were determined by purposive sampling technique, accidentally. The number of samples is 27 informants; with the criteria of (a) travelers using public transportation services (Bus and train), (b) going home with the main family, (c) the destination city in Java Island. The technique of collecting data through observation and in-depth interviews to obtain primary data. While the secondary data obtained is the study of documentation from the Department of Transportation and also the mass media. Data analysis was carried out through qualitative-verbalistic analysis with stages of data reduction, display, analysis and conclusions. The validity of the data is done through triangulation. The researcher recorded interviews that had been carried out with travelers at the Bus terminal and at the Train Station. Data and recordings were made transcripts, interpreting the data selecting each relevant data with a focus on the problem of the tradition of conventional patterns of Eid out of informants' social behavior. During the data reduction process the researcher can continue the summary of selecting the appropriate data. The data that has been obtained is then verified to be used as research findings on the problem of the tradition of Eid homecoming. In this activity the researcher makes a transcript of the data that has been obtained, then analyzes the data that has been collected and displayed in the form of tables or images. It aims to make it easier to reflect data that is still incomplete or in-depth. Thus the researcher can re-prepare the next plan to obtain incomplete data, so that the research carried out can answer the problem statement. Researchers continue to look for strong evidence to ensure that the data obtained is valid. The researcher tested the validity of the results through triangulation, to find out whether the answers provided were valid or not.

RESULTS AND DISCUSSION

Mudik as Local Wisdom

In reality, Eid homecoming is done by people from different socio-economic levels. Among others, those whose monthly income < Rp. 2.000.000 (29.6%), income Rp.2.000.000 - Rp 6.000.000 (55.6%) and income > Rp. 6.000.000 (14.8%): (Figure 1).

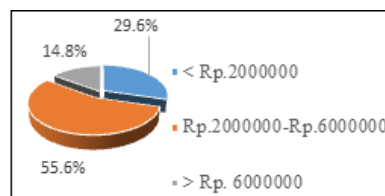


Figure 1. Informant's income

From the results of the study, it was also known several age groups and their domicile. Informants by age group consisted of ages 21-30 years (25.9%); 31-40 years (55.6%), 41-50 years (11.1%) and >50 years (7.4%), see Figure 2.

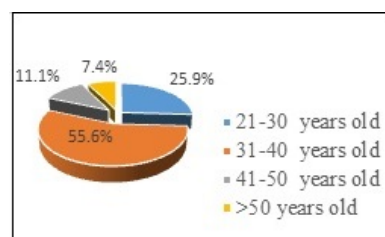


Figure 2. Group of informant's age

The groups of informants based on their education level, they are known that 14.8% of junior high school graduates, 37.0% are high school graduates, 18.5% are Diploma and Bachelor are 29.6% (Figure 3).

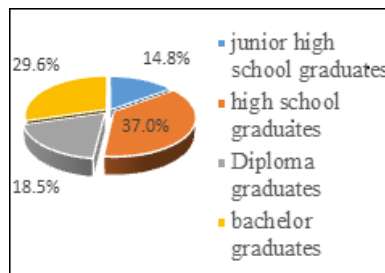


Figure 3. Informant's education level

In 2018, the number of travelers based on transportation type used, there were 5.39 million people used aircraft; 5.13 million people used the Railway, 4.48 million people used the road; and 1.44 million used sea transportations (Parsons, 1951).

Informants based on the vehicle used, the majority used the Train (55.6%), Bus (44.4%). With destinations in Yogyakarta (38%), Semarang (15%), Surabaya (10%) Solo (7%), Indramayu (9%) and Banten (21%) (Figure 4).

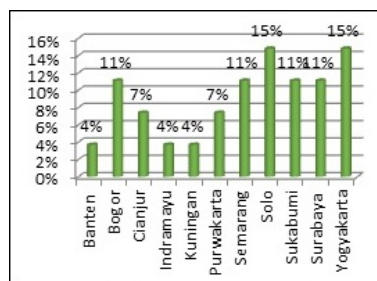


Figure 4. Informant's destination

From the results of in-depth interviews, the majority of informants welcomed Eid which was done with thorough preparation. Because Muslims 'over' carry out a month of fasting that falls on the 1st of Shawwal, then celebrates Eid al-Fitr, it turns out there is a tradition of Eid al-Fitr which only exists in Indonesia.

The tradition of cleansing oneself

Cleaning ourselves with bathing and the intention of Eid prayer (keramasan), because the body and spirit / heart of every Muslim must be clean in order to welcome Eid al-Fitr.

The tradition of buying Eid needs

Long ago, they bought new clothes for all members of the main family to use on Eid day, prepared cakes and food for the Eid. In addition, they also usually buy clothes, souvenirs and parcels or other gifts for their extended family.

Mudik tradition

It actually comes from Javanese "Mulih Dhisik", which means "go home first". The word was then appointed as the national language to describe the activities of the migrants returning to their villages. The homecoming tradition is useful for releasing longing that does not pay off outside Eid; for those who migrate. Because Eid homecoming is a good time to meet with family, old friends and the birthplace. Eid is also often a place to show overseas success. Therefore, Eid homecoming is also a transfer of capital from the city to the villages. This is enough to move the economy at a lower level significantly. The homecoming tradition is maintained by the people of Indonesia, for several reasons.

Takbiran tradition.

Takbiran is a way of welcoming Eid. Takbir was announced at night to welcome the arrival of Eid al-Fitr and Eid al-Adha. Tradition (takbiran) that is only found in Indonesia is "takbiran keliling". This is a circumcision takbiran that usually carried with a drum and torch while echoing the takbir sentence. Starting from adults to children, they were enthusiastic about traveling around. Even takbiran is often done while marching on the highway.

Halal bihalal tradition

After the Eid prayer, usually all family members stay at home to chat and eat together. But in Indonesia the atmosphere is different. all villages even between organizations and between institutions; routinely holding hospitality events made in halal bi halal events. From house to house, the organization becomes a reunion forum or gathering forum.

Kupatan

Towards Eid, symbols that explain the coming of Eid Al-Fitr can usually be seen everywhere. Among the prominent symbols are diamonds. Ketupat, besides being served on Eid day, is also the main dish on the seventh day of Syawal to close the Sunnah of Syawal fasting.

Ketupat is a woven palm leaf or coconut leaf, which is filled with rice, then cooked to become solid rice. The variety of regions in Indonesia, also various ketupat dishes. Sundanese tribes usually eat it with gado-gado, satay, and lotek, in other areas different from side dishes and fish. Eid never feels complete without the presence of ketupat which is usually served with chicken opor. Thus concluded from many traditions of each region that always completes the Eid with ketupat.

The value of rhetorical philosophy is that First, intricate webbing reflects the many human errors in various aspects of life. Secondly, it is perfection, that is, with the complexity of plaiting, but ultimately into one entity, just like Muslim unity throughout the world on Eid al-Fitr. Third is the sanctity of the heart that is seen from the diamond that is halved and looks white in it. Thus, religious teachings are always accompanied by acceptable local wisdom as long as they do not conflict with the substance of religious teachings. Then the 'space' finally gave birth to the richness of Indonesian culture.

Impact of Eid Homecoming to a Local Community

Positive impact of Eid homecoming: First, the real impact directly felt by travelers is the internalization of religious values. Because they have been able to worship for a full month. It is believed by Muslims that fasting is a service that is directly related to their Lord. Then improve charity by sharing, giving alms, zakat fitrah and zakat wealth (malls) to families and residents in their hometown. Eid homecoming, also has a positive impact on the practice of Islamic teachings. Because in the midst of progress that leads people to individualistic behavior; who are reluctant to deal with other parties and feel disturbed; through the Eid Al-Fitr gathering, human relations (hablun minannaas) are still practiced even as a culture of the entire Indonesian nation.

Second, the economic impact. The nomads who have come home have had a positive impact on the economy in their hometown. They go home by carrying money then shopping, buying food, renting a vehicle, renting lodging and so on. Thus they helped promote the business and encourage economic turnaround in their villages. So that the farmers, fishermen, traders and local government also get economic benefits from this homecoming.

Third, psychological impact. Eid homecoming can maintain friendship (affection) between travelers and their families and residents in their hometowns. After a long time did not meet, through this moment of Eid they could meet and gather, so a good relationship will be restored. This is very positive for maintaining, caring for, and preserving togetherness in one village. Psychosocial, Eid homecoming brings the nomads who are already successful with those who still dominate in their hometown such as parents, family and friends. Back and forth events can renew social relations with the community, which certainly has a positive impact in strengthening the nation's unity.

Fourth, unity and integrity are maintained and preserved. The Indonesian people who have a high religious sense (religiosity), have contributed greatly to maintaining, caring for and fostering a sense of unity of the entire

Indonesian nation through the medium of friendship of Eid. This, cannot be assessed by the sacrifice of assets and energy carried out by travelers.

The negative impact of Eid homecoming are the increasing of accidents and traffic jam along the Eid homecoming route.

The phenomenon of Eid homecoming has become a culture. This must continue to be maintained and preserved, because the positive impact is more than the negative impact. The thing that needs to be done is to reduce the negative impact of Eid homecoming by doing: first, increasing the awareness of travelers that safety on the trip is very important. Those who are on their way to go home, should be more careful in maintaining safety. Do not force yourself on the journey, if you feel tired or sleepy, you should stop and take a break before continuing the journey. In years later, Eid homecoming with motorized vehicles must be reduced. This can be done for example by leaving the vehicle on the train to be delivered to the hometown. Travelers should choose public vehicles, such as trains or buses for their safety. Because based on the data obtained, the highest number of accidents during homecoming is the travelers who drive motorbikes.

Second, the government must continue to increase the provision of mass transportation to serve travelers, both in terms of quality and quantity. In addition, various companies that care about travelers must work with the media to inform the public about the availability of mudik facilities from a far day.

Third, travelers must plan well. At least three months before Eid homecoming to order a ticket or contact a company or organization that usually organizes mudik together for free.

Fourth, the government, especially the Ministry of Public Works of the Republic of Indonesia, must make high-quality roads for a long period of time and by not neglecting their maintenance.

Fifth, for all Indonesians, especially travelers, to improve discipline in traffic. At the same time, the police as security enforcers took action against those who were not disciplined in traffic (Parsons, 1951).

CONCLUSION, RECOMMENDATIONS AND IMPLICATIONS

Eid homecoming is a social reality that is laden with religious values, because it is done sincerely, as gratitude to God for completing obligations as Muslims in fasting. An important finding in this study is that Eid homecoming has a positive impact on maintaining the values of people's lives, because it can functionally maintain conventional values in the global era, including maintaining friendship, integrating cultural values such as sharing and giving motivation about the success of hard work in the city. This is in accordance with Parson's structural functionalism theory which states that religious value in society is the highest culture in a social system consisting of interrelated and mutually integrated parts in balance (Horton & Hunt, 1999; Parsons, 1951, 2005).

Eid homecoming is a form of local wisdom, strongly believed that Eid homecoming as one part of a religious ritual that serves to maintain brotherhood and unity as a social system and has a positive impact on other social elements, and shows that all structures are functional for people who are in physical and spiritual balance, the regularity of social, cultural and religious values.

Limitations

Research on "Eid Homecoming Tradition as a Conventional Pattern in the Global Era", is a sociological study that highlights one culture that still exists today, because of the limitations in this study, unable to represent informants who can represent the entire region. Indonesia, informants are only purposively determined on Java.

Recommendations

Referring to the results of the research that has been explained, then the suggestions for the next researcher are interesting, if it specifically examines the effects of Eid homecoming on improving the economy of the community. Because of this impact it was found that there was a turnover of money from the consequences of sharing with relatives, such as clothes, food or cakes and money as an Eid homecomings gift.

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