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ANALYSIS OF SADRANAN TRADITION IN CEPOGO DISTRICT, BOYOLALI DISTRICT IN THE PERSPECTIVE OF CONSERVING LOCAL WISDOM BASED ON RELIGIOUS CHARACTER

Suyahman

ABSTRACT

This study aims to describe the sadranan tradition in the perspective of preserving local wisdom based on religious character. This type of research is qualitative with a descriptive approach. The research subjects were: community leaders, religious leaders and youth leaders in the Cepogi sub-district and the objects were the sadranan tradition, local wisdom and religious character. Data collection methods: observation, interviews and documentation. Data validity was carried out by source and method triangulation. Data analysis techniques were carried out using interactive techniques consisting of three steps: data reduction, data display and data verification. The results of the research based on the results of observations in the field found that the sadranan tradition is carried out every year before the fasting month by all members of the Cepogi sub-district community, this tradition is carried out from generation to generation. It usually starts with cleaning the tomb and then continues with the festivities at the tomb hall. At the kenduren event, residents bring complete rice with side dishes, but some bring fruit. The kenduren event is led by the traditional leader with prayers for safety which in the end ends with a meal together. After the ritual event was completed for two days, it was continued with mutual support which was carried out by residents in Cepogo sub-district and residents outside Cepogo. At the anjangsana event, every resident has prepared various kinds of food. Every visiting citizen is required to eat whatever is provided, but may not be brought home. The meaning of anjangsana is that the residents who are visited will get a fortune, visitors may not bring any food home because it will bring back the fortune that has been given. Judging from the implementation process, the sadranan tradition is local wisdom, the existence of a joint prayer at the grave during kenduren reflects a religious character. The conclusion: that the sadranan tradition is a form of preserving local wisdom based on religious character.

Keywords: Sadranan Tradition, Local Wisdom, Religious character

INTRODUCTION

Indonesian society is very rich in cultural heritage and one form of cultural heritage that still has active bearers today is the sadranan tradition. . The sadranan tradition is a certain behavior or deed and speech that is carried out by a certain community, and the tradition is inherited from their ancestors. In fact, the sadranan tradition is a means of communication, namely communication between the sadranan performers and their environment and supernatural powers that are believed to provide protection or solutions to problems that entangle the perpetrators and supporters of the ceremony. The sadranan tradition that is still preserved and still exists today is one in Cepogo, Boyolali, Central Java. The sadranan tradition, which is held in Cepogo, Boyolali, Central Java, is held once a year before the month of Ramadan or in Javanese it is called the month of ruwah. The sadranan tradition in Cepogo, Boyolali, Central Java is also called nyadran, which is a ceremony dedicated to the creator of life and also the ancestors.

The sadranan tradition is an activity to get together with family and neighbors to establish closer interactions. Nyadran or Nyadranan is a series of traditional cultural sites, in the form of cleaning ancestral graves and Sendang Gede (ndhangar spring) or community service, pilgrimage, and culminating in a feast (eating together) at the village cemetery and in the spring. By applying the gratitude given to nature and their ancestors by cleaning the spring ndhangar and village graves, the residents come to the place bringing ambeng (simple cone) and other foods which will later be eaten together with all the villagers. The ambeng that was brought filled with rice which became rice, vegetables, eggs and chicken which became side dishes, rice or side dishes that were brought and used for the tumpeng was a crop grown by the residents of Cepogo, Boyolali, Central Java itself. Nyadran is one of the objects to increase integration between residents because this nyadran event is attended by all villagers and gathers in one place at the event and brings food which will be eaten together. The nyadranan event features Javanese arts, namely wayang and sinden or the people call it cinder as a form of offering or enlivening the nyadranan event.

The fact is that at the time of the implementation, not all members of the community participated, if you look at the process, there were 5% of the community members who did not participate. Due to various factors including economic factors, religious factors, cultural factors and other factors such as busy work and others.

The existence of a phenomenon like this from the results of observations in the field for residents who due to economic conditions do not allow it and cultural factors are required to continue to come at the inclination of residents due to religious issues, and work activities are given tolerance for other residents.

Unfortunately, the implementation was not disciplined when the residents arrived. In addition, the rituals given by the traditional leaders were very difficult for all residents to follow, so what was created was not silence and solemnity, but an atmosphere that was less silent and less solemn. This article focuses on the implementation of the sadranan tradition in the context of local wisdom in a character education perspective.

The main problem in this article is formulated: how is the implementation of the sadranan tradition as an effort to preserve local wisdom in a character education perspective? The purpose of making this article is: to describe the implementation of the sadranan tradition as an effort to preserve local wisdom in a character education perspective

THEORETICAL REVIEW

Tradition is a habit that has been carried out for a long time and has become part of a group or society. A tradition carried on from generation to generation. In a tradition, it usually contains elements of a series of habits and values that can be used as learning and knowledge. Traditions can also have the effect of good habits. Inherited values are usually values that are still considered good and relevant to the needs of groups or communities. Some people still believe that by carrying out rituals or carrying out these customs, the ancestral spirits can provide blessings or safety to the families and communities left behind. In addition, activities in this tradition are a manifestation of the people's gratitude for what God has given to us all.

Tradition is an act that is repeated in the same form. In the Indonesian Dictionary, tradition is a hereditary custom (from their ancestors) that is still carried on in society. So tradition is a habit that is carried out continuously by the community and will be passed down from generation to generation.

Tradition is a custom that has been passed down from generation to generation and is still being carried out in society today and is an evaluation of the response that existing methods are considered good and correct. Koentjaraningrat (1984: 187) says that tradition is the same as customs, concepts and rules that are solid and firmly integrated in the cultural system of a culture that organizes human actions in the social and cultural fields. A tradition usually contains a series of elements of habits and values that we can use as learning and knowledge.

Traditions can also give effect to good habits and are usually passed down from one generation to the next. Inherited values are usually values that are still considered relevant to a particular group of people. Suwaji Bastomi (1986: 14) says that tradition can be translated as inheritance from elements, customs, treasures, and rules. Both customs and traditions are not something that cannot be changed. Traditions are integrated with various kinds of human actions and passed on to the next generation. Customs and traditions have a broad nature and people are aware of this. This broad nature includes all life which is complex so it is difficult to sort it out. Customs and traditions are a collective awareness and habit so that they can facilitate and have an important meaning in association together in society. Endraswara (2005: 1) defines that tradition is a form of long inheritance, whereas according to Garna (1996: 186), tradition is a social habit passed down from generation to generation through a process of socialization. Peursen (1976: 11) says that tradition is the inheritance or transmission of norms, customs, rules and treasures. Tradition is actually combined with a variety of human actions and taken up as a whole. Humans are the ones who make the tradition, humans are also the ones who hear, accept, or change it. Koentjaraningrat's opinion is that in tradition there are a series of elements of habits and values that can be used as learning and knowledge. Traditions can also have the effect of good habits. Inherited values are values that are still considered relevant to a community group.

Furthermore, nyadran is a series of ceremonies performed by the Javanese community, especially those in Central Java. Nyadran is a tradition of cleaning tombs by Javanese people, and generally in rural areas. In Javanese, Nyadran comes from the word sadran, which means Ruwah Syakban. Nyadran is a series of cultural activities in the form of cleaning the ancestral graves, throwing flowers, and usually holding a ceremony in the form of a banquet at the ancestral graves. Nyadran is a form of tradition that is still being preserved by the community and specifically in Javanese society. The nyadran tradition is a legacy of Hindu adherents combined with a touch of Islamic teachings in it. The nyadran tradition is a form of ritual communication among the Javanese community, because in nyadran the community performs the Nykar ritual (visiting the tomb) which is believed to be able to connect to the creator through the village ancestors who have died. In nyadran there is a ritual as a manifestation of gratitude to the Creator. The word Sadran itself means visiting the graves of ancestors and the graves of relatives in the month of Ruwah to offer prayers to their ancestors (father, mother, etc.) by bringing flowers or offerings.

The nyadran tradition, according to Prasetyo (2010: 2) known as sadranan, is a tradition carried out by Javanese people before the fasting month of Ramadhan, which is carried out in the month of Sya'ban (Hijriyah calendar) or Ruwah (Javanese calendar) to express gratitude which is done collectively with visiting graves or ancestral graves in a sub-district or village. While Purwadi said in his book that the word nyadran or sadranan comes from Sanskrit which means the tradition of visiting the tomb of deceased ancestors or relatives just before the month of Ramadan.

The nyadran tradition itself has existed since ancient times and is carried out from generation to generation and has its own value for the Javanese people. This tradition is routinely carried out once a year to honor the spirits of deceased ancestors. Usually this nyadran tradition is carried out in the month of Ruwah or just before the fasting month. But not all regions carry out the nyadran tradition in the month of Ruwah, there are also areas that carry out the nyadran tradition in other months in accordance with traditions that have been carried out by their ancestors before. In carrying out the nyadran tradition, several processions and rituals are carried out. Ritual equipment and ubo rampe nyadran have their own uniqueness. The nyadran tradition which is carried out in Cepogo, Boyolali, Central Java is carried out in the month of Apit or commonly called Dzulkaidah in the Hijriyah calendar. Each region has its own peculiarities in carrying out nyadran traditional rituals and processions, as is the case in Cepogo, Boyolali, Central Java.

Nyadran comes from the word sodrun which means chest or heart. The meaning of nyadran in this case is that people cleanse their hearts before the month of Ramadan. Another meaning of nyadran, namely sadran, comes from the word sudra, so nyadran means to become a sadra or gather with ordinary people. This reflects the values that humans are essentially the same.

Nyadran is also called Sedekah Bumi, in general in Java, including East Java, there is and carries out this kind of tradition with the same meaning but a different designation for the implementation of the tradition, in Boyolali Regency, for example in Cepogo District, the name of this tradition is sadranan.

Nyadran is a tradition that has been passed down from generation to generation. The activities of the Nyadran tradition are cleaning ancestral graves and carrying out joint prayers. Nyadran in Cepogo, Boyolali, Central Java has its own uniqueness, namely the performance of a joged. Joged is meant in this tradition is not a dance in general, but a form of a series of processions in tradition and also a form of honoring the village's ancestors which is applied in a form of dance that is better known to the public as joged. The nyadran tradition in Cepogo, Boyolali, Central Java is held annually in the month of Dzulkaidah and coincides with Pon Sunday.

The nyadran is held in two locations used for this sacred ceremony, namely at the cemetery or the community calls it the village cemetery and at Cepogo, the event takes place simultaneously on the same day for 2 days. It is not only the location and

time of implementation that are different between the nyadran of the cemetery and the nyadran at the meeting hall, starting from the event, the appearance of rituals and prayers are different because of the different meaning, of course.

The uniqueness that stands out from the nyadran in this village is when eating together, where in ancient times in the village there was a feud between the residents of Mojorejo Village and Mojopangi Hamlet, the residents clashed for reasons of differences of opinion regarding nyadran, which was from Mojorejo's side, namely whose name is Bunari refuses the nyadran traditional ceremony, because he thinks that by nature this nyadran is something that is against Islam or shirk, while from the Dusun Mojopangi named Sipur they want to keep this tradition as a form of compassion.

The nyadran tradition begins with a pilgrimage to the ancestral graves of Cepogo, Boyolali, Central Java, led by the caretaker of the local village ancestors, and followed by the local community. Some residents brought offerings, usually in the form of boreh flowers, ingkung and some brought packages of rice and side dishes. This is done by people who have certain needs or desires so that they are protected by their ancestors. After carrying out the pilgrimage, the local community can watch the joged performances which are held in the pesarean courtyard.

This nyadran tradition is routinely carried out every year, but if it is not held in the month that is usually carried out, then it must be replaced in another month that has been mutually agreed upon by the village head and also the local villagers. Usually the implementation of the nyadran tradition is carried out in another month because in the month that is usually carried out there are obstacles such as the head of the village has other events that cannot be abandoned and must replace the tradition at another time with the same day and market conditions, namely on Sunday pon, then by joint decision the village officials are looking for the right month to replace it. So that the implementation of the nyadran tradition continues even though it is held in another month.

Local wisdom is used as a guide to life, knowledge, and life plans in carrying out local community activities to overcome problems in fulfilling their interests (Permana, 2010: 1). In addition, Rapanna (2016: 6) said that every level, rules, forms of belief, and ideas of the local community are the contents of local wisdom. Over time, local wisdom can actively change by following the socio-cultural rules and agreements that exist in society. Wahyudi (2015: 17) explains that social order is understood as a civilized society that has an ideal civilization, meaning that it contains values of decency, ethics, virtuous language, noble character, mutual respect, has a state system and advanced science, and is able to give birth to good governance. practical way of life to solve life's problems. It can be said that in the social order there are individuals who interact with each other and in it there are values and norms that govern their lives. In addition, social order is also related to social bonds, where social tie formed in a community or social group in which intense social relations are built in the form of activity (Maidin, 2017:62). In these activities will encourage the social community in interacting with having the same goals based on a social bond. Hasanah et al (2016: 45) argue that the formation of local wisdom is part of the quality of local customs and geographical conditions in a large dimension. It can be said that local wisdom has a strong relationship with culture or culture in a society. Culture is defined as a community of norms of feeling, understanding, and behavior of a number of people who are used as habits, so that it can be said to be the identity of the community itself (Ansoriy, 2013:66). In culture contained cultural values. The cultural values in question are meaningful to the life system. In that sense, customary laws or traditions are formed in accordance with the needs of the local community. Customs are a culture that applies in general and are an organization to accommodate every community activity that has been taught and is ingrained in every person's soul so that it does not conflict with customary traditions (Erlinda: 2016: 23). Customs or folkways are considered as an established and correct way of life due to the fact that their existence takes place within a tradition that carries general views on morals and teachings on general welfare, as well as regulates and directs the life of human groups which eventually develops norms that regulate human will. (Sumaryono, 2012:28). As in the previous discussion, customary values and rules are embedded in local wisdom. Sagala (2013: 7) explains that value is defined as a rational and personal reality. So it can be said that every human behavior or action is a reflection of the values that serve as the basis for someone to do or not to do an action Based on the description above, it is clear that carrying out the sadranan tradition is a form of implementing local wisdom values. The sadranan tradition as a medium for embodying local wisdom contains many character values including: religious character values, mutual cooperation character values, cooperation character values, caring character values and so on.

METHOD

This type of research is qualitative. According to Sugiyono (2018) a qualitative research method is a research method based on philosophy, which is used to research scientific conditions (experiments) where researchers as instruments, data collection techniques and qualitative analysis emphasize meaning. According to Creswell (2016) qualitative research is a type of research that explores and understands the meaning of a number of individuals or groups of people originating from social problems. The approach used in this research is a descriptive approach. Qualitative descriptive research, descriptive is a formulation of the problem that guides research to explore or photograph social situations that will be thoroughly, broadly and deeply examined. According to Moh. Nazir (1999: 63) that the descriptive approach is a study to determine facts with the right interpretation to recognize phenomena and to describe or describe accurately the characteristics of several phenomena, groups or individuals that are happening. The research subjects are: community leaders, religious leaders and youth leaders in Cepogi sub-district and their objects are sadranan tradition, local wisdom and religious character. Data collection methods: observation, interviews and documentation. Data validity was carried out by source and method triangulation. Data analysis techniques were carried out using interactive techniques consisting of three steps: data reduction, data display and data verification

RESULTS AND DISCUSSION

1. Research

You are welcome to eat as much as you like on the spot, but you are not allowed to bring a small amount of food because if you bring it, you will bring your fortune home. To attract residents to want to visit their house, there are also those who use a single organ, taster, and even klenengan. Information obtained from community leaders, religious leaders and youth leaders strongly agree that the sadranan tradition will continue to be carried out, but must be adapted to existing religious norms.

2. Discussion

Based on the results of the research above, the following explanation can be given: Analysis of the sadranan tradition is one of the efforts made to maintain local wisdom. Local wisdom itself includes multi-character values including: caring values, religious values, mutual cooperation values, cohesiveness values, cooperation values. this is in line with research conducted by Abdul Basir (2013) in the journal *Al-Qalam* Vol.IX No.2, March 2013 edition, pages 69-78 entitled *The Value of Islamic Education in the Tenongan Nyadran Suran Culture in Giyanti Wonosobo Hamlet*. The journal written by Abdul Basir is focused on the traditional forms and values of Islamic education contained in the Tenongan Nyadran Suran tradition. The Tenongan Nyadran Suran tradition is not only carried out by Muslim people, but followers of other religions also participate in carrying out this tradition. This ritual procession involving religious adherents is a form of social tolerance and a form of moral education for the community. The people here respect each other and can coexist peacefully. This Tenongan ceremony is usually carried out by bringing various foods from crops. Exchanging with others and being eaten with thousands of visitors is a form of gratitude for God's gift through nature.

Likewise, the results of research conducted by Faisal et al, (2015) in the journal *RUAS: Review on Urban and Architecture Studies*, Volume 13 No. 1, June 2015 edition, pages 1-13 entitled *Study of Nyadran Cultural Space as a Cultural Entity of Kupang Fishermen in Balangdowo-Sidoarjo Village*. In a journal written by Faisal et al, explaining the activities and describing the implementation in the nyadran tradition. The implementation of the nyadran tradition in Balangdowo-Sidoarjo Village has a characteristic in its implementation stages, starting from the preparatory stage to the closing stage. These characteristics are not found in the nyadran tradition elsewhere. Research on the culture in Balangdowo Village can be the basis for encouraging the Regional Government to make it even more attractive to the area of Sidoarjo Regency.

Also, what was done by Hasyim Hasanah (2016) in the journal *Wahana Akademia: Journal of Islamic and Social Studies*, Volume 3 No. 2, October 2016 edition, pages 17-35 entitled *Psycho-Socio-Religious Implications of the Nyadran Tradition of the Kedung Ombo Residents of the New Order Era (A Review of Pragmatic Historical Philosophy)*. In the journal, Hasyim Hasanah examines the analysis of the psycho-socio-religious implications of the traditions of the Kedung Ombo residents during the New Order era in a pragmatic historical philosophy review. The results of this study indicate the practice of nyadran by Kedung Ombo residents during the New Order era. The nyadran tradition also has psychological implications for society in the form of positive emotional responses to survive in the face of a famine. The nyadran guna tradition honors the village's ancestors and has religious implications as an expression of gratitude to God.

The results of the research based on the results of observations in the field which were carried out from January 2 to April 5 2023 found that the sadranan tradition is carried out every year before the fasting month by all members of the Cepogi sub-district community, this tradition is carried out from generation to generation. It usually starts with cleaning the tomb and then continues with the festivities at the grave hall and cemetery. During the kenduren, residents bring complete rice with side dishes, but some bring fruit. The kenduren event is led by the traditional leader with prayers for safety which in the end ends with a meal together. After the ritual event was completed for two days, it was continued with mutual support which was carried out by residents in Cepogo sub-district and residents outside Cepogo. At the anjangsana event, each resident has prepared various kinds of food. Every visiting citizen is required to eat whatever is provided, but may not be brought home. The meaning of anjangsana is that the residents who are visited will get a fortune, visitors may not bring any food home because it will bring back the fortune that has been given. During the event, the traffic was very busy and even jammed. To create an attraction so that residents who come to visit their homes, there are residents who use a single organ, using a taster. Dishes vary, some are luxurious, some are simple. some have a menu with complete side dishes of rice, but some have simple typical food, and some even prepare fruit. For residents who cannot afford to prepare dishes, their close neighbors send a complete menuh to be eaten by the whole family, and for residents who are sick during the funeral, other residents come in droves to offer prayers and help with their basic needs. The point is that the sadranan event which is one of the local wisdoms is a suggestion for the actualization of character education.

The results of interviews with community leaders, religious leaders, traditional leaders and youth leaders obtained the following information:

The implementation of the sadranan tradition is carried out every year by all members of the community, except for the less fortunate members of the community, the duration is 2 days, the event begins with cleaning the tomb in mutual cooperation, followed by a ritual sadranan ceremony at the grave or at the community hall, the sadranan ceremony is led by village elders or traditional heads, the clothes worn are varied, during ritual events various dishes are served which are brought by all members of the community using tenong. The number of dishes in tenong is divided into 2 to be placed in the community hall and one is placed in the cemetery grave. The event began jointly led by village elders/traditional heads. After the ritual ceremony, they continued to eat together at their respective places. After eating, the remaining dishes are brought to people who are less fortunate and do not prepare dishes at their homes. Furthermore, the event continued with mutual visits by the community in the Cepogo environment, but many also came from outside Cepogo. when they talk, the people who are talked about feel happy because by being talked about, they bring good luck. For those who are generous

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Also, what Agus Riyadi (2017) did in the journal SMaRT: Community Studies, Religion and Traditions, Volume 03 No. 02, December 2017 edition, pages 139-154 entitled Local Wisdom of Interfaith Nyadran Tradition in Kayen-Juwangi Village, Boyolali Regency. This research examines how the nyadran tradition can accommodate interfaith relations in Kayen Village, Juwangi District, Boyolali Regency. The result of this study is that the nyadran tradition can strengthen social relations in society through the practice of mutual cooperation, solidarity and togetherness. Nyadran here can also be a medium of accommodation and a medium to add to the sense of harmony between people, especially in a pluralistic and multicultural society. The nyadran tradition in this village has the same beliefs and views even though they have different religions and beliefs.

Likewise, Hoerul Anam (2017) in the journal Sabda: Journal of Cultural Studies Volume 12 No. 1, June 2017 edition, pages 77-84 entitled The Tradition of Splice and Nyadran in Suruhan Hamlet. This article written by Choerul Anam contains 11 meanings of Sambatan and Nyadran in Suruhan Hamlet. The results of the research show that the word splice comes from the word splice which means to complain. But in a broad sense Splice can be interpreted as mutual cooperation, helping each other in several ways, for example building houses, celebrating, harvesting, and so on. While Nyadran is a tradition of the Javanese people who originally came from people with Hindu beliefs. Along with the development of the era and the influx of Islam spread by Walisanga, the Nyadran tradition experienced Islamization. The Nyadran tradition in Suruhan Hamlet is carried out in the month of Ruwah before the month of Ramadan, to be precise on Thursday Legi and Friday Kliwon

Also, what Dhiadjeng Rahma Yusantari (2017) did in the journal Greget: Journal of Knowledge and Dance Creation, Volume 16 No. 2, December 2017 edition, pages 104-115 entitled The Function of the Lengger Punjen Dance in the Nyadran Tenongan Ceremony in Giyanti Hamlet, Kadipaten Village, Selomerto District, Wonosobo Regency. In his research, Dhiadjeng Rahma Yusantari examines the form and function of dance.

Also carried out by Febtia Eka Puji Rahayu (2017) in the ADITYA journal: Javanese Language and Literature Education Study Program, Muhammadiyah University Purworejo, Volume 10 No. 2, April 2017 edition, pages 21-28 entitled Folklore Studies in the Nyadran Tradition at the Tomb of Mbah Nyi Ngobaran, Soko Village, Bagelan District, Purworejo Regency. In her research, Febtia examines; Procession, symbolic meaning, and function of folklore in the nyadran tradition at the Tomb of Mbah Nyi Ngobaran, Soko Village, Bagelen District, Purworejo Regency. This type of research uses a qualitative descriptive method.

Based on some of the research results above, it is clear that sadranan, which is a tradition passed down from generation to generation by members of the Cepogo community, is a concrete manifestation of preserving local wisdom based on character values.

CONCLUSION

Based on the results of the research and discussion above, a conclusion can be drawn: That the sadranan tradition must be preserved and maintained because it is one of the local wisdoms. The implementation of sadranan has many character values in it. The implementation of sadranan must be adjusted to the existing religious rules.

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