

# Character Education Values On Local Wisdom Of *Sadranan* In Cepogo

Abdul Rozaq Sholeh<sup>1</sup>, Siti Sutarmi Fadhilah<sup>2</sup>, and Tri Murwaningsih<sup>3</sup>  
{[rozaqabdul024@gmail.com](mailto:rozaqabdul024@gmail.com)<sup>1</sup>, [fadh.sant@gmail.com](mailto:fadh.sant@gmail.com)<sup>2</sup>, [murwaningsih\\_tri@yahoo.com](mailto:murwaningsih_tri@yahoo.com)<sup>3</sup>}

<sup>1,2,3</sup>Post Graduate, Universitas Sebelas Maret, Indonesia

**Abstract.** *Sadranan* is a local culture that assimilated from Hinduism and *Buddhism*. The main activities on *Sadranan* are cleaning up tombs and all public places in a village. Based on this, the research carried out at Cepogo, Boyolali. Now is disruptive era which can damage the society's order. This will have negative impacts, for example the pattern of society that tends to be immoral. By *Sadranan*, The community will still cultivate and follow customary rules so that they will guide in a better. The aims of this study is to describe about education values contained in *Sadranan*. The method used in this study is literature study and field studies using descriptive qualitative. The data sources *sesepuh* (parents) and *pinisepuh*. The data were collected through documentation, interview, and observation. This study, the research as a research instrument supported by recording device, fieldnote and camera. The data validity was examined by triangulation of source and method. The results of this study reveal that in *Sadranan* culture there are values. The values contained in *Sadranan* include religion, gratitude, tolerance, caring for the environment and cooperation. Based on the data, this study proves that the community is still carrying out *Sadranan* every year.

**Keywords:** *Sadranan, local wisdom, character education values*

## 1. INTRODUCTION

Indonesia is a country that has many cultures. The location of Indonesia which consists of a group of islands makes Indonesia become rich in culture. According to [1], state that Indonesia is very rich with local wisdom in managing nature. The diversity of cultures does not make a community arrogant. With this cultural diversity, Indonesian will increased unity. Because many cultures in Indonesia, culture can be divided into national culture and local culture. Based on the statement from [2] state that national culture is a culture originating from local culture or regional culture throughout Indonesia, which is appropriate and in line with norms and values as a guideline for the life of the nation and state. According to [3] state that Local wisdom is the hallmark of a particular area or region that has cultural value, locally grown in scope from one generation to the next that is wise, full of wisdom, good value, embedded and followed by members. For example in Central Java there is a *Sadranan*. *Sadranan* is local wisdom in Boyolali which part is Cepogo. It is a culture that still exists today and should be maintained and preserved at time.

Cepogo is a sub-district which is part of the area in Boyolali, Central Java. In Cepogo there is a local wisdom of culture that is still maintained and exists until now. Local wisdom in the form of culture is Sadranan. In Boyolali, the implementation of Sadranan in each District is different. When observing, there were differences in the implementation of Sadranan, for example in the Cepogo, Boyolali. Cepogo is a sub-district which is part of the area in Boyolali, Central Java Province. In Cepogo there is a local wisdom of culture that is still maintained and exists until now. Local wisdom in the form of culture is Sadranan. In Cepogo the time for implementing Sadranan in each village is different. When observing, there were differences in the implementation of Sadranan, for example in the Cepogo, Boyolali. In this area there is a strong culture of Sadranan. This is what distinguishes the Sadranan tradition on Cepogo and outside Cepogo. Even the government began to introduce Sadranan to people around through social media. Sadranan culture still has an important role in the area, because Sadranan contains values that they must preserve for future generations.

According to [4] states that *Sadran* or *Nyadran* is a distinctive characteristic of Javanese culture that understands *patembayan* is not only intertwined with fellow relatives who are still alive. In some places the Sadranan tradition has a different form of ceremony. Some sadranan in other places is called "village clean". These activities include cleaning roads, markets, graves, village halls, and fields. In the other hands that Sadranan is an effort from the propaganda of Walisanga, this tradition is a religious activity that has become a tradition of Javanese society which is carried out every year from 17 to 24 months Ruwah (Sya'ban)". This Sadranan is a tribute to the deceased ancestors and relatives [5]. According to the opinion of [6] states that the Nyadran tradition can be an accommodation for people who have different social, cultural and religious backgrounds. With the sadranan, it can be used as a means for people who have a background different come together and blend so there is no strata or levels which are rich and which are poor. From some opinions regarding Sadranan, it can be concluded that sadranan is the assimilation of culture from the Hindu-Buddhist religion by the Islamic religion which is used to preach the saints in spreading Islamic religion by cleaning up tombs and all places in the village because of gratitude to God.

The deference between Sadranan in Cepogo and other regions for example in Trenggalek, East Java. In Trenggalek, the peak of the sadranan event was the throwing of buffalo head. The head of the buffalo was contested by people. They believe that when someone gets the buffalo head they will get a blessing from God. And the similarity of Sadranan , there are activities of people visiting a tomb and praying for ancestors and cleaning up dirty places[7]. This research focuses on character values in the Sadranan culture which still exists and even attracts outsiders from the region to take part in the implementation. In Sadranan there are meaningful values for the surrounding community, namely in the Cepogo, Boyolali. The local wisdom of Sadranan has processes in its implementation. Based on the above arguments, there is a problem statement in this article. The aim of the research is what values are contained in Sadranan's local wisdom?

Based on the case above, the researcher use an ethnographic approach because researcher want to investigate an event in people's lives scientifically that aims to study, describe, analyze, and interpret the cultural patterns of a group in terms of behavior, beliefs, language, and views shared. According to [8] states that ethnographic research requires that the researcher interacts with the people whose actions are she seeks to understand. Moreover, she needs to engage in those actions. This implies certain kinds of sensibilities on the part of the researcher.

## 2. METHOD

The approach used in this study is ethnography approach with qualitative descriptive. According to [9] states that qualitative research is used because the problems discussed are related to social situations and not to be generalized to the population. The researcher transcribe and describe data in the form of recordings and talks and environments that are observed so that they become a narrative. This researcher uses data collection techniques are interview, observation, and documentation. The instruments used in this study were interview guidelines, observation guidelines, and documentation guidelines and researchers as human instruments.

The subjects of this study were local residents who were still carrying out the *Sadranan* ceremony. The researcher interviewed a person who understood *Sadranan* like a royal family. The researcher asked about *Sadranan* and values contained in the *Sadranan* ceremony. Researcher did not just interview a speaker. For this reason, researchers look for other informants to add data and make data stronger. interviews used by researchers are unstructured interviews. The researcher was collected the data sources from *sesepeuh* (parents) and *pinisepeuh*. Using triangulation of the sources in order to get more information from some sources.

To know exactly what data will be obtained so that the researcher listens to what the respondent has to say, by listening to some information the researcher can ask the next question more focused by using a simple but arranged interview sheet aimed at people who know about all of the *Sadranan*. The data analysis techniques used in this study can be done with the following steps are first, manage and prepare data for analysis. The researchers transcribe interviews, scan, type data in the field, select data and compile data. Second, read the whole data. The role of the researcher is to be able to write special notes or general ideas from the data obtained. Third, start coding all data. the process of organizing data by collecting pieces of text or images. Forth, applying a coding process to describe settings, people, or participants, categories, and themes analyzed. Fifth, describing themes and presented in qualitative narratives/reports. The last, making interpretations and interpreting data. [10]

## 3. FINDINGS AND DISCUSSION

### 3.1 The Meanings of Local Wisdom *Sadranan*

The local wisdom of *Sadranan* is still exists today because the community believes that in *Sadranan* there are character values that can guide and make life guidelines for the people so that they continue to preserve from generation to generation. This statement is supported by the opinion of [11] stating that the function of local wisdom is not only a guideline for people's lives, but also can be used as a reference in every side of human life in society to create a dynamic and harmonious life. [12] reveals that character education is a human activity in which there are educative and didactic actions intended for a growing generation. Local wisdom should not be underestimated, because there are many functions of the existence of local wisdom. As a way of life for a community. The values contained in local wisdom are usually ingrained and not easily eliminated. Because it has become a tradition and has strong roots in people's lives. So some members of the community always draw that culture and even make life guidelines.

The implementation of *Sadranan* according to [13] states that the implementation of this traditional ceremony is carried out in a continuous manner, that is every month, sociologically the *Ruwahan Nyadran* tradition influences the togetherness of the residents of the two hamlets

starting from preparation to implementation and ending of the tradition. from the Sholawat around the tombs of the ancestors. In the other hands, The steps of Sadranan activities according to [14] that are 1) Sadranana was strat with besik, 2) Every family performs a pilgrimage and prays, 3) The next is kenduri. Usually the festivities are held tomorrow after the besik is held, 4) After the community gathered and brought their food, then a joint prayer was held led by village elders, and 5) The highlight of the Sadranan was the gathering or Silaturahmi.

The Sadranan continues and exists until now because Sadranan has good character values. These character values can be used as informal education for the local community. The character education is being used as a government program to cope with generations that have no character in the 21st century. At least there are 18 characters that must be planted and accustomed as early as possible. So that children of the 21st century are not only intelligent but also have character. While the values contained in Sadranan include fundamental values so that some of these values are used as guidelines in life.

### **3.2 The Meanings of Character Education**

According to [15] states that about “Character education is a national movement creating schools that foster ethical, responsible and caring young people by modelling and teaching good character through emphasis on universal values that we all share. It is the intentional, proactive effort by schools, districts and states to instil in their students important core ethical values such as caring, honesty, fairness, responsibility and respect for self and others”. In line with character education in Indonesia that character education is a national movement that creates an ethic, responsible and caring that is applied to the younger generation by emphasizing values as a deliberate effort by the teacher to instill important values.

Strengthening character takes a long time. For that in strengthening the character of students, it can be carried out through various ways. Because strengthening character is not taught through indoctrination. The opinion of [16] state that “objective of character education has to involve three areas: inspection or reasoning, feelings and behaviors. In order to accomplish the objective of character education in the form of good behaviors, learners must have had thinking or reasoning ability to tackle the values to the extent in which they can make decisions independently on selecting what action should be taken”.

According to [17] states that character has been described as the way we express our inner and outward being; that imbedded value that is within us, and will make some of us to go out of our ways to express compassion, caring, integrity, respect, and all other values that go with virtue. Someone can express that they really care and have good character. The concept character education according to [18] are 1. Character is not taught but it is a habitual formation for example internalizing values, choosing good choice, doing them as habits, and providing examples; 2. Educating character to youth has to involve the youth situation and condition. 3. In Education some issues should be considered are; learning situation, learning process, learning materials, and learning evaluation. 4. Character education is never ending process. One way to strengthen children's character according to [19] states that character education should be integrated with all subjects for better results.

The goal of character education, from the standpoint of the flourishing pupil, is not overly individualized, as individuals try to occupy social environments devoid of cultural and political influences. Instead, virtue can only be aspired to under the right conditions[20]. Therefore, according to him that the goal of character education can be carried out properly can be realized from the support of the child's environment and the right conditions.

The opinion was supported by [21] states that integrating local wisdom in an instructional material is able to help to solve the problem recently which is related to global issue. Students need to give an understanding of the local wisdom which is expected as a filter, a self formation, and a guidance of the life. From the statement that character education should be integrated with all subjects. The thing that happens is that character education is only integrated in the subject of Religion. So, religious lesson has a heavy role because in addition to teaching material also provides habits that can strengthen character. Even though this journal discusses in high school. It turns out that even in elementary school it must also be integrated in subjects even in the curriculum.

### **3.3 Result**

After conducting interviews and discussions with the speakers, the researcher could find that in the local wisdom the Sadranan culture contained values. The following are the results of the research conducted in Cepogo, Boyolali. The character values contained in Sadranan include religious values, values of gratitude, values of tolerance, values of caring for the environment, and values of mutual cooperation. The following is an explanation of each character's value in the local wisdom of Sadranan's culture [22].

The religious value in Sadranan is when the community conducts a series of Sadranan activities, namely Kenduri. The community gathered in one of the tombs led by religious leaders or people who were considered old to lead Kenduri. Practice divinity and appear in activities in praying for ancestors. In Sadranan Prayer is an important element in which they pray that their dead are forgiven of their sins. Prayers offered can be carried out during the Tahlil activities too. The implementation of prayer is carried out in the tomb because the people believe that all human beings will die and return to God. So this is a reminder to the public that all will die. The religious values must be instilled in children. Because in value there is knowledge that can shape the personality and attitude of a child. The advantages of religious values on children are as follows, as a way of life in behaving, giving morals and giving a foundation for not behaving badly. Other than that by giving religious values, children can recognize who God is and the purpose of life.

The value of gratitude also appears in Sadranan. During the implementation of Kenduri, the community brought some food. The community believed in God that they were given pleasure in the form of crops, livestock, abundant plantations. People give each other what they have can be in the form of food, snacks and others. People carry out these activities voluntarily without coercion. This value is important to give for children because sometimes the difficulties of life that are being faced can make a person become more humble and grateful. Therefore, teach children to always be grateful for what they already have.

The value of tolerance contained in Sadranan can be seen from the activities of the community, for example, in Sadranan, people flocked to the tomb. They interact and become one, not only Muslims, but non-Muslims also take part. People shake hands showing that they live together in harmony and forgive one another. The importance of children to be introduced to the value of tolerance is to understand the situation of others, respect differences, strengthen friendship and increase tolerance so that there is an inner awareness of mutual respect and respect. In this way peace is created, so that it further strengthens the relationship and increases the sense of togetherness between individuals or groups.

The value of caring for the environment in Sadranan activities are cleaning activities in the village, where people clean the dirty environment. Together with cleaning equipment, people clean the environment. The environment that is considered to occur frequently between humans. The dirty environment includes tombs, markets, the environment around the house.

In accordance with the saying that cleanliness is part of faith. So people together clean the environment to avoid diseases. The activities that can foster environmental care attitudes are put the trash into garbage, make a cleaning day activity, and etc.,. By this value, students can make learn and grow to be independent and responsible. Children will also be able to love nature and have the awareness to care for and preserve God's gift.

The value of mutual cooperation is one of the character values seen in the activities in Sadranan. People work together to clean the environment. Because it is done jointly, the people who experience difficulties will be helped by other people so that the community appears to get along well. The other side of mutual cooperation is that they can be in harmony between humans and one another and also in harmony with the environment. This value can be made as the foundation for students in school and made an important activity because this value can foster a cooperative attitude between members. By cooperation, getting the most beneficial that is able to strengthen the bond of cooperation, can foster a spirit of unity in life, and in work can be completed more quickly.

Seen are some of the values of local wisdom that are in Sadranan's local wisdom, these values aim to educate and guide the community to live a better and more respectful life of Indonesian culture. This culture can be used as informal education so that character education can help people become human beings who are not only smart but also good character or known as good and smart citizens.

#### **4. CONCLUSION**

A local wisdom of Sadranan culture can be used as a way of life for the community because there are character education values. These values can be adopted as activities in teaching and learning activities in schools, especially in elementary schools. Because in elementary school where children are the basis of character strengthening. If the child is used to good character, then the child will be a person who has strong character. But if the child from the beginning is not given habituation with bad character, the child will be easily affected.

The values of Sadranan's local wisdom found by researchers include the value of religious values, the value of gratitude, the value of tolerance, the value of caring for the environment, and the value of mutual cooperation. This value is used as material for research in elementary schools and implemented in elementary schools. Further research on Sadranan local wisdom and character education needs to be followed up. In local wisdom there are educational values that can add to the literacy in the world of education. The data presented can be improved and become more interesting so that it can open up the knowledge in the world of education in the future.

#### **REFERENCES**

- [1] R. S. Jahja, "Developing Environmental Education Model Based on Local Wisdom," *Komunitas Int. J. Indones. Soc. Cult.*, vol. 8, no. 1, p. 135, 2016.
- [2] dan M. A. H. G. Nuraeni, *Studi Budaya Indonesia*. Bandung: CV. Pustaka Setia, 2013.
- [3] U. Toharudin and I. S. Kurniawan, "Sundanese Cultural Values of Local Wisdom: Integrated to Develop a Model of Learning Biology," *Int. J. Sci. Basic Appl. Res.*, vol. 32, no. 1, pp. 29–49, 2017.
- [4] I. B. Santosa, "*Spiritualisme Jawa, Sejarah, Laku, dan Intisari Ajaran*". Yogyakarta: Memayu Publishing, 2012.
- [5] N I. Yahya, "*Adat-Adat Jawa dalam Bulan-Bulan Islam, Adakah Pertentangan?*" Solo:

- Inti Medina, 2009.
- [6] A. Riyadi, "Kearifan Lokal Tradisi Nyadran Lintas Agama di Desa Kayen-Juwangi Kabupaten Boyolali," *SMART*, vol. 03, pp. 139–154, 2017.
- [7] I. Tahes, S. Nurjana, and Y. Winarno, "Tradisi Nyadran Sebagai Wujud Pelestarian Nilai Gotong-Royong Para Petani Di Dam Bagong Kelurahanngantru Kecamatan Trenggalek Kabupaten Trenggalek Nyadran Tradition As the Form of Farmers Mutual Assistance Value Preservation At Bagong Weir Ngantru Sub Dis," no. 1.
- [8] K. Williamson, "Ethnographic research," *Res. Methods Information, Syst. Context. Second Ed.*, no. December, pp. 311–335, 2017.
- [9] Sugiyono, *Metode Penelitian Pendidikan, Pendekatan Kuantitatif, kualitatif, dan R&D*. Bandung: Alfabeta, 2013.
- [10] J. W. Creswell, "*Research Design, Pendekatan, Metode Kualitatif, Kuantitatif, dan Campuran*". Yogyakarta: Pustaka Pelajar, 2017.
- [11] J.Y. Sinurat, "Pembelajaran Sejarah Bermuatan Kearifan Lokal Dalihan Na Tolu untuk Meningkatkan Pemahaman Terhadap Tradisi Masyarakat Batak Toba (Studi Pada Siswa Kelas X SMA Negeri 3 Tebing Tinggi)," Univeristas Sebelas Maret, 2014.
- [12] A.D. Koesoema, "*Pendidikan Karakter Strategi Mendidik Anak di Zaman Global*". Jakarta: Grasindo, 2010.
- [13] R. S. Purwanti, "Tradisi Ruwahan dan Pelestariannya di Dusun Gamping Kidul dan Dusun Geblagan Yogyakarta.," *Indones. J. Conserv.*, vol. 3, pp. 50–57, 2014.
- [14] N. Herawati, "*Mutiara Adat Jawa*". Yogyakarta: PT. Intan Pariwara, 2010.
- [15] A. Pala, "The Need for Character Education," *Int. J. Soc. Sci. Humanit. Stud.*, vol. 3, no. 2, pp. 23–32, 2011.
- [16] M. J. D. Sunarto and T. Sagirani, "Inculcation Method of Character Education Based on Personality Types Classification in Realizing Indonesia Golden Generation," *Int. J. Eval. Res. Educ.*, vol. 3, no. 2, pp. 91–98, 2014.
- [17] A. Agboola and K. C. Tsai, "Bring Character Education into Classroom," vol. 3, no. 2, pp. 163–170, 2012.
- [18] F. Rokhman, M. Hum, and A. Syaifudin, "Character Education For Golden Generation 2045 ( National Character Building for Indonesian Golden Years )," *Procedia - Soc. Behav. Sci.*, vol. 141, pp. 1161–1165, 2014.
- [19] N. Novianti, "Teaching Character Education to College Students Using Bildungsromans," *Int. J. Instr.*, vol. 10, no. 4, pp. 255–272, 2017.
- [20] S. Sivo, S. Karl, and J. Fox, "Structural analysis of character education: A cross - cultural investigation," *Sch. Psychol. Forum*, vol. 11, no. 2, pp. 34–44, 2017.
- [21] R. Darojah, R. Winarni, and T. Murwaningsih, "International Journal of Multicultural and Multireligious Understanding The Local Culture Values of ' Perdikan Cahyana ' as a Source of Instructional Material for Elementary Students," vol. 5, pp. 69–78, 2018.
- [22] K. Saddhono, "Language of Coastal Communities in the Northern Coast of Central Java: Sociolinguistic Studies in Cultural Integration Maritime-Agrarian Perspective." *Adv. Sci. Let.* vol. 23 no.10 pp 10054-10056, 2017