

Cultural Learning Processes through Local Wisdom of *Dhukutan*: a Case Study of Javanese Language Learning in Elementary School in Tawangmangu

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Abstract. Our ancestral heritage should be preserved and maintained. One of the efforts to maintain local wisdom is by applying it to the academic realm. Javanese language learning based on local wisdom is one of the alternatives in *nguri-uri* Javanese culture. This study aims to develop a learning model based on the relevant *Dhukutan* cultural values in the Tawangmangu elementary school. The research subjects were teachers and elementary school students in Tawangmangu. Data collection techniques used observation and interviews. The data analysis technique uses qualitative descriptive analysis techniques. The traditional ceremony is carried out once in *7lapan*. All offerings in this traditional ceremony using material of corn. The purpose of this study is to know the procedure to make all the *ubarampe* and offerings(*sesaji*) in the traditional ceremony of *Dhukutan*, rules when creating *ubarampe*, and the meaning and functions of the *Dhukutan* ceremony. One way to preserve local wisdom is to implement local wisdom into Javanese language learning in elementary schools. This study suggests that educators, especially in Tawangmangu area, make the cleaning village traditional ceremony *Dhukutan* as teaching material in elementary schools.

Keywords: Local Wisdom, Javanese, *Dhukutan*, Elementary School.

1. INTRODUCTION

The progress of the era that is getting faster cannot be avoided. The thing that is feared is that the progress of the era can damage the values of local wisdom in Indonesia. Local wisdom is a cultural element that must be explored, studied, and revitalized because its essence is so important in strengthening the foundation of the nation's identity in facing the challenges of globalization [1]. There needs an effort to maintain local wisdom in order to remain sustainable. One way to preserve local wisdom is to implement local wisdom into Javanese language learning in elementary schools. The same thing was stated by Saddhono, namely one of the efforts to introduce and maintain a comprehensive Javanese culture is through the academic world [2].

Empirically the local wisdom has succeeded in preventing damage to environmental functions, both land/area, forests and water. Local wisdom which is often conceptualized as local knowledge, local genius, and local wisdom, by RI Law 32/2009 concerning Protection and Management of the Environment are interpreted as noble values that apply in the life order of the community, which among others are used to protect and manage the environment sustainably [3].

Traditional knowledge allows owners or supporters of the traditional community to overcome the challenges of nature and the surrounding of the environment by producing technology to master it. While local knowledge or local wisdom allows people to care and to understand the nature and environment [3]. Learning is said to be successful when the activities that take place in the school are able to facilitate students in the process of transfer of value. However, not all teachers are able to develop and implement the learning. In fact, learning activities are a determinant factor for the success and quality of graduates [4].

This research is in line with the research conducted by Fibriani in 2013. The research aims to make a documentary program, so as not to discuss and examine the Dhukutan ceremony in detail. The difference between the research conducted by researchers with previous research lies in the object of study. The author examines the Dhukutan tradition in Nglurah village, Tawangmangu District, Karanganyar Regency, which has not been studied by other researchers. If the results of previous studies were only film documentaries, the Dhukutan research conducted by researchers was to utilize the Dhukutan tradition in Javanese language teaching based on local wisdom in Elementary Schools [5].

2. METHOD

In solving a problem in research, researchers need a method. The method is one factor in determining the success of the researcher. The research method is a scientific way to obtain data with specific purposes and uses [6]. This study uses descriptive qualitative methods. Data collection in this study were informants, namely the village head of Nglurah, the elders of Nglurah village, the residents, and the events of the *Dhukutan* ritual. The instruments of data collection are interview guides, observation guidelines, recording devices, cameras, and stationery. This qualitative descriptive study begins with data collection, then analyzes the data and presents the results of data analysis. Data collection is done by library search techniques and in-depth interviews with several speakers. Library search aims to collect various data on local wisdom and cultural values at the *Dhukutan* traditional ceremony. In addition, the data is also strengthened by the results of interviews with community leaders, principals, Javanese language teachers, and students.

3. RESULT AND DISCUSSION

3.1. *Dhukutan*

Tawangmangu is an area that has a lot of local wisdom. Local wisdom is in the form of tradition, culinary, and crafts. One of the traditional cultures that is still maintained in the GunungLawu valley, Tawangmangu, Karanganyar Regency, is *Dhukutan*. Basically, this traditional ritual is the cleaning of the village (clean village) Ritual, involving villagers from two *padhukuhan* (hamlets) in the Menggung Temple area, the villagers are thrown with the offerings to each other as the climax of the activity. This ritual is based on folklore about the struggle for power in the area. This ritual battle is celebrated routinely, every 7 months at the *Kliwon* Tuesday *Wuku Dhukut*.

The phenomenon of globalization and modernization makes architecture more numerous and creates cultural homogeneity [7]. The origin of the ritual ceremonies is from the history of the Nglurah Village, namely KyaiMenggung (Narotama) and Nyi Rasa Putih. The Nglurah Village community from generation to generation held a ritual ceremony to commemorate the death of Kyai Menggung. The purpose of the *Dhukutan* ritual ceremony is to ask God for salvation of the people of Nglurah village.

3.2. Ubarampe on Dhukutan Ceremony

- 3.2.1. *Alu*; a pulverizer used to mash or soften something. *Alu* is made of wood.
- 3.2.2. *Ares*; the middle part of a banana tree. *Ares* is used to cook offerings in the form of vegetables.
- 3.2.3. *Banyu sumber*; ource water is water distributed to residents during the *Dhukutan* ceremony. This water is believed to bring fortune.
- 3.2.4. *Bongko*; a kind of *bothok*, but made from *tholo* nuts and grated coconut. The following is how to make bongko: 1) soak *tholo* beans, 2) after soft, mash until smooth, 3) grate one young coconut, 4) puree 4 shallots, 4 garlic, 1 slice of *kencur*, one spoonful of salt, and two spoon of sugar, 5) puree all ingredients, 6) add *tholo* beans, 7) stir until smooth, 8) wrap using banana leaves, 9) steam until cooked.
- 3.2.5. *Bothok*; steamed leeks with anchovy and grated coconut. *Bothok* is a Javanese food that is easily found in traditional markets. Here are some ways to make bothok: 1) mash the spices smoothly (4 shallots, 5 red chili, 5 cayenne pepper, enough candlenut), 2) mix anchovy, grated coconut, chopped chives), 3) stir until smooth, 4) wrap using banana leaves, 5) steamed until cooked.
- 3.2.6. *Catut*; a traditional food made from corn flour. The following are the steps to make catut: 1) mix the corn flour with a little water then knead it to form a circle, 2) add a little salt and grated coconut, add until even, 3) steam for 30 minutes, 4) *gasur* until fluffier, 5) knead the mixture to form an oval.
- 3.2.7. *Cengkaruk*; leftover rice which is dried in the sun and then fried.
- 3.2.8. *Encek*; a woven banana frond that is used as a place to place offerings.
- 3.2.9. *Gandhik*; a *jenang* made from cornflour. How to make it as follows: 1) pounded corn, 2) corn soaked for one day and one night, 3) drain corn marinade, then dip it into flour, 4) mix grated coconut, corn flour, and salt, 5) steamed corn mixture during 1 hour, 6) put the steamed corn into water and *gasur* until fluffier, 7) twist the dough as tight and be put on hand, 8) wrap it with banana leaves, 9) steamed *gandhik* for 45 minutes, 10) *gandhik* is ready to serve.
- 3.2.10. *Gedhang sinomeni*; one offer made from steamed banana which is cleaved. The part of the banana that is not covered in skin is sprinkled with sugar.
- 3.2.11. *Gemblong*; a *jenang* made from corn flour. *Gemblong* is almost the same as catut. It's just the shape of the box.
- 3.2.12. *Gudhangan*; boiled vegetables. *Gudhangan* is served with grated coconut sauce.
- 3.2.13. *Kembang telon*; means three flowers namely red roses, white roses, and *kanthil*.
- 3.2.14. *Lumpang*; a place that smoothes herbs, corn, cassava, and others.
- 3.2.15. *Pelas*; a traditional food made from soybeans and coconut milk steamed using banana leaves.
- 3.2.16. *Pincuk*; a banana leaf used for food or dishes.
- 3.2.17. *Pudak riph*; a secondary crop consisting of corn, peanuts and cassava.
- 3.2.18. *Punar*; yellow rice made from corn.
- 3.2.19. *Pupus Dhawur*; tools used to process offerings.

- 3.2.20. *Tawonan*; an offering made from corn flour mixed with brown sugar.
- 3.2.21. *Tebu Wulung*; sugar cane which has black stems and leaves.
- 3.2.22. *Tukon pasar*; a market snack in the form of fruit and traditional food.

The offerings will later be placed in a studio called *tinon*. Each family is required to make offerings consisting of two *encek*, while for elders or *kaling* make special offerings for *dhanyang*. In making *ubarambe* there are restrictions or prohibitions that must be avoided so that there is no disaster. The following are taboos when making *ubarampe*.

- 3.2.23. *Ubarampe* is cooked using a furnace (*pawon*) with firewood
- 3.2.24. In inserting wood into *pawon* (*nyugoknekayu*) you should not use your left hand
- 3.2.25. Wood used for cooking offerings should not be overlooked
- 3.2.26. Women who is in her period should not make *ubarampe*
- 3.2.27. When cooking *ubarampe* should not be tasted
- 3.2.28. The person who cooks *ubarampe* must not be in front of the *pawon* (must be on the side)

3.3. Javanese Language Learning

Oglobin states Javanese is an Australian language and is the largest regional language spoken in Indonesia, with around 80 million speakers [8]. Javanese in Elementary School is part of the Local Content curriculum (*Mulok*) consisting of several competency standards including listening, speaking, reading, writing, and literary appreciation. Students' attitudes towards learning Javanese using multi methods are very positive. Students feel happy with the variety of methods so that students do not feel bored when learning in the classroom [9].

Local content is an environmental program that contains elements of the natural, social, and regional culture that should be studied and mastered by students. Based on the Central Java Governor Decree, Number: 423.5 / 5/2011 concerning the local content curriculum (Javanese language) for the education levels of SD / SDLB / SMP / SMPLB / MTs of Public and Private Central Java Provinces as mandatory local content in Central Java Province is the Javanese language [10].

The Concrete Operational stage children have been able to pay attention to more than one dimension at a time. Egocentric nature has diminished [11]. The physical and motoric growth of elementary school students is advancing rapidly, their social life is also enriched with the ability of cooperation [12]. The characteristics of elementary school students in general are also expressed by Bassett, Jacka, and Logan as follows: (1) naturally they have strong curiosity and are interested in the world around them, (2) they are happy (3) they like to arrange themselves to handle various things, explore situations and try new ventures, (4) their feelings tremble and are motivated to achieve as they dislike dissatisfaction and reject failures, (5) they learn effectively when they are satisfied with the situation that occurs (6) they learn by working, observing, initiating, and teaching other children [13].

Javanese language subjects for elementary include learning languages, literature, and Javanese culture. In addition, learning Javanese as a form of cultural conservation [14]. However, in reality elementary school students were less trained in Javanese in school because the teacher found it difficult to teach Javanese. On the other hand, besides teaching Javanese language and literature, it also needs to be directed towards the transfer of cultural values within it [15]. The purpose of learning Javanese language in the Elementary School was issued by the East Java Provincial Education Office in 2005 namely: (1) students appreciate and proud of Javanese as a regional language and are obliged to preserve and develop it; (2) students understand the Javanese language in terms of form, meaning and function and use it

appropriately for various purposes, needs, and circumstances; (3) students have the ability to use good and correct Javanese language to improve skills, intellectual abilities, emotional and social maturity; (4) students can be more positive in their daily life in their environment[16][17].

Therefore, teachers can take advantage of Ajisaka's stories in Javanese language learning especially in terms of character formation. The teacher should be able to apply the local wisdom values in Ajisaka's story with interesting methods and media, hoping that students can easily receive Javanese language learning material. In addition, students can also know the values that should be exemplified and applied in everyday life. Cultural values are reflected in the tolerant character of the Javanese: always striving for world peace, in which they assume that everyone has similar world views (although differences do not matter), and realizing that life is highly spiritual, reflected in their *rima* (resigned), *rila* (sincere) and *sabar* (patient) nature. One of the important goals of basic education is the development of textual understanding among students [18].

Learning Javanese in elementary school is very complex. There are competency standards, core competencies (KI) and basic competencies (KD) at each level. The following is the content standard for the curriculum 2013 of Javanese language local subject for SD / SDLB / MI in Central Java.

Table 1. Contents Standards for Curriculum 2013 of Javanese Language Local Subjects for SD / SDLB / MI in Central Java.

Indicator	Standards for Curriculum 2013
Attitude	Having behavior that reflects the attitude of a believer, has a noble character, knowledge, confidence, and is responsible for interacting effectively with the environment
Knowledge	Having factual and conceptual knowledge based on his curiosity about science, technology, art, and culture in terms of humanity, nationality, statehood, and civilization in terms of phenomena and events in the home, school and playground environment
Skills	Have the ability to think and act that is productive and creative in the abstract and concrete realm according to what is assigned to him/her

This is in line with the opinion of Iswanti who states that traditional ceremonies can increase the spirit of social life between the people [19]. Local wisdom has resistance to elements that come from outside and are capable of developing for the future times [20]. The resilience of the personality can be determined by the power of local wisdom in the face of forces from outside, because it has various strategic factors, the identity-former since birth, not the alien to the owner, emotionally strong community in appreciating local wisdom, local wisdom learning is not request coercion, local wisdom is able to foster self-esteem and trust self, local wisdom can enhance the dignity of the nation and state. In line with that opinion, The use of language associated with elements outside the language can be seen in various events and done with values, norms, culture, and customs [21].

The character and identity of the Indonesian people play a role in coloring the modern era, the modern era should not distort the existence of Mother tongue, but rather elevates the character of the Indonesian people who are rich in diversity [22]. As stated by Pannen that culture-based learning is a strategy of creating a learning environment and designing learning experiences that integrate culture as part of the learning process. Javanese language is interpreted as a vehicle for the formation of national character characterized by attitudes and behavior based on Javanese culture and customs and rules that have become collective

agreements. It is an implementation of the results of education, especially the results of PBM (Teaching and Learning Process) Javanese language and literature in schools [23].

As stated by Sumarwati in 2015 in her research, first, the Dhukutan ritual was held in Nglurah, Tawangmangu, Karanganyar, every seven months and was based on myths about the battle between Kyai Menggung and Nyi Rasa Putih . Second, the ritual begins with the villagers preparing themselves physically and spiritually, as well as preparing for physical ritual needs. The function of this ritual is to clean sin, show gratitude, ask for security, and increase unity among the villagers [24] [25].

4. CONCLUSION

Integrity and similarity of steps are needed from the District Government, Department of Tourism, Department of Education and Sports, and the Nglurah Village Government in handling the *Dhukutan* tradition as a regional cultural asset and tourism asset. Thus, it is expected that the *Dhukutan* tradition is not only an event for ceremonial and entertainment rituals, but can also be used as teaching material or learning resources in schools of Tawangmangu sub-district. The Nglurah village community should also maintain, preserve and develop the *Dhukutan* tradition as a form of manifestation of respect for his ancestors. Besides that, it can also be used as a vehicle to encourage the faith and devotion of the community. The visitors should also help create a conducive atmosphere and participate in maintaining security and orderliness in the tradition of the *Dhukutan* ceremony procession so that the ceremony truly brings blessings to the people. The use of local wisdom ceremonies of the *Dhukutan* tradition is one good step in introducing culture and tradition to the younger generation.

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