

The Values of Character Education in the Nyadran Tradition in Dowan Village

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Abstract: One of the traditions still developing and routinely carried out by the people of Dowan Village is the Nyadran tradition. The Nyadran tradition is an expression of gratitude for the people of Dowan Village for being given abundant harvests. This study aims to determine what character values are contained in the Nyadran tradition to strengthen character education. Character values are formed through cultural values that are passed down through tradition. It has educational meanings with character values that greatly influence the people of Dowan Village. This qualitative research uses a case study approach in Dowan Village, Gunem District, Rembang Regency. The object studied is the Nyadran tradition with data collection techniques. Triangulation of sources and techniques in the form of observation, in-depth interviews, documentation and recording. Data analysis includes data reduction, data presentation, and verification or conclusion. The results of this study explain that in the Nyadran tradition, positive values make it still exist today. The values contained include religious values, tolerance, Love for the motherland, care for the environment, and social care. Based on these data, this study shows that the Nyadran tradition is routinely carried out annually by the people of Dowan Village because it contains positive meanings and values.

Keywords: Character education, tradition, Nyadran

1. Introduction

Tradition is one form and culture still being continued by the community. Tradition is also one form of culture that the community must maintain to continue developing and not be forgotten by people who have entered the modern era. According to Triantoro & Andriyanto (2022), tradition comes from the thoughts of the ancestors and then passed on and passed on to their descendants. In addition, Campbell (2013) suggests that tradition is not essentially a pattern of behaviour but a dialogue that lives and is rooted in common reference. The traditions in Dowan Village itself have undergone various changes due to the development of the times from time to time, both changing times from outside and changing times from within the community itself. Traditions in Dowan Village have become an inseparable part of community life that is sacred and passed down by ancestors.

Traditions in Dowan Village are one of the Java areas famous for their rich culture. Some traditions that develop and grow in Dowan Village are carried out regularly in certain periods. In general, the traditions in Dowan Village are still continuously preserved by the community and introduced to the next generation so that they stay alive along with the changing times. One of the traditions that is still being carried out today is the “Nyadran” tradition. Local wisdom or culture that develops in Central Java, which until now is still routinely implemented in every region is the local culture of Sadranan. In Central Java Province, Rembang Regency, Gunem District, and Dowan Village, there is a different “Nyadran” or Sadranan culture in its implementation, making this location unique. Local wisdom in an area is characteristic, so although it is the same in naming, its implementation has some differences. Because the values of Nyadran have an important role in life, the people in Dowan Village continue to follow the implementation of the culture.

Dowan Village is a village that is part of Gunem District, Rembang Regency, Central Java Province. In Dowan Village, local cultural wisdom is still maintained and exists until now. When making observations, there are differences in the implementation of Nyadran, for example, in Dowan Village. In this area, there is still a lot of Nyadran culture.

Compared to other regions, the Nyadran tradition has begun to erode in its implementation despite the same goal. Nyadran culture still plays an important role in the area because Nyadran contains values they must preserve for future generations (Puryanto & Didi, 2019).

The Nyadran tradition is still popular in Java, carried out as a form of respect for the ancestors or ancestors. The community carries out this tradition by visiting sacred places. In line with previous research from Julianto et al. (2021), the Nyadran tradition also has a deep philosophical meaning. Nyadran means "blend" or "unite", which describes the harmonization between nature, man, and God. Sih et al. (2018) states that the Nyadran tradition also preserves local culture and traditions. In the context of modernization and globalization that is increasingly rapid today, the Nyadran tradition has become a fortress that can maintain the Javanese people's cultural identity and local wisdom. The Nyadran tradition is not only followed by adults but also carried out by children, both men and women. In its implementation, there is no element of coercion from any party.

The Nyadran tradition also has a positive purpose for daily community life, especially for children, among others, to reconcile, reconcile, and familiarize themselves with the communities involved. The relationship between the Nyadran Tradition in Dowan Village and formal education, for example, the Nyadran Tradition in elementary schools, has influenced students' behaviour patterns in school, family, and community environments. This is reinforced by previous research, namely, the statement by Taufikin & Sanusi (2021) that culture cannot be separated from education and even basic culture. The similarity with this research is that the Nyadran tradition cannot be separated from education that provides positive value for society, especially for children.

According to Singh (2019), character education is efforts designed and implemented systematically to help students understand the values of human behaviour related to God Almighty, oneself, fellow humans, the environment and nationality, which are manifested in thoughts, feelings, attitudes, words, and deeds based on religious norms, laws, manners, culture and customs. Kuning (2018) stated that there are 18 character values developed in Indonesia, namely: 1) religious, 2) honesty, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) curiosity, 10) national spirit, 11) love of the motherland, 12) respect for achievements, 13) friendly or communicative, 14) love of peace, 15) love of reading, 16) care for the environment, 17) care for social, 18) responsibility. The value of character already exists in the Nyadran tradition and has also been integrated with the perpetrators of the tradition, namely the people of Dowan Village. The Nyadran Tradition has exemplary values, the values contained in the Nyadran Tradition have cultural values based on character education.

Sholeh's research (2021) shows that the values contained in Sadranan include religion, gratitude, tolerance, Love for the motherland, care for the environment, and mutual assistance. The research also proves that Cepogo people still carry out Sadranan culture yearly because it contains noble values. The implementation of the Nyadran Tradition of the Dowan Village community from the researcher's perspective is an effort to maintain and preserve the Nyadran Tradition and practice character education from each procession. It makes researchers interested in digging deeper into analysing the value of character education in the Nyadran Tradition in Dowan Village.

2. Literature Review

Tradition is a habit that people have either continually or recurrently. According to some, tradition is a manifestation of inherited concepts and materials that provide a foundation for human existence that can be accepted, maintained, or rejected in light of shifting behavioural patterns. Every location has its customs and traditions. Every region in Indonesian society has its own customs that are still practised today, owing to the country's extreme diversity in beliefs and cultural practices. Among these customs is "Nyadran." The Nyadran tradition is a religious ceremony passed down through the generations (Saputri et al., 2021). Although "Nyadran" originated in Java, it is practised on other islands, including Sumatra. Nyadran is completed before the start of Ramadan. The custom of visiting and tidying graves is one aspect of "Nyadran" culture. "Nyadran" was once a rite associated with beliefs in dynamism and animism. This custom was changed and used by society as a tool for Islamic da'wah and education after Walisongo introduced Islam.

Research on the Nyadran tradition has been conducted in several ways. For example, Darisma et al. (2018) focused on the actualization of Nyadran traditional values as local wisdom in constructing a culture of peace in Giyanti Wonosobo; Kastolani & Yusof (2016) examined the relationship between Islam and local culture, studying the Nyadran tradition in Sumogawe Village, Getasan District, Semarang Kastolani Regency; Ibda (2018) discussed strengthening the values of Sufism in Nyadran as the Islamic treasures of the archipelago; and Saefullah (2018) examined the role of Islamic religious education in the Nyadran tradition in Desatraji, Parakan District, Temanggung Regency, Central Java. Nevertheless, none of the numerous people who have talked about the Nyadran tradition have addressed Islamic education in the Nyadran tradition through the merging of anthropology and Quranic Tafsir. Because Nyadran incorporates Indonesian identity and a fine tradition in fostering mutual collaboration, brotherhood, and religious attitudes, among other things, it is important that the Nyadran tradition, one of our country's wealthiest traditions, become one that is acknowledged, appreciated, and continues to be preserved.

Typically, Nyadran takes place once a year. The majority of Nyadran takes place in the month of Sha'ban, or Ruwah (in the Javanese calendar), which comes before Ramadan. But in some places, people celebrate Nyadran during the month of Suro or Muharram (Supriyanto et al., 2022). This custom is practised vertically to show Allah SWT appreciation and service.

Whereas horizontally, Nyadran is a prayer of congrats and a show of respect, gratitude, and devotion (*birrulwalidain*) to the ancestors (Sa'adah, 2022; Wajdi, 2017; Arinda, 2014). Nyadran is done by everyone in the community together. Nyadran is customary for visiting cemeteries. Overall, each region has a different process for doing this ceremony.

Indonesia is an archipelago nation rich in diverse cultures. The lifestyle of Indonesians has become more diverse. Every person must be instilled with a multicultural consciousness to prevent attitudes of chauvinism or fatalism. Thus, one of them, basic education, requires a systematic effort to re-establish values of local wisdom. Basic education is a type of intercultural education that aims to instil in kids a strong sense of local knowledge and values at a young age (Wibowo et al., 2022). To preserve social and environmental harmony, basic education must play a role commensurate with its academic purpose and develop the potential of local knowledge values as value-added.

Not all topics have seen the relevant manifestation of local wisdom in the "Nyadran" tradition. Still, there has been an internalization of local wisdom beliefs among pupils. Furthermore, elementary schools only cover a restricted conceptual ground rather than a tangible existence (Nurasih et al., 2022). Because it embodies the qualities of social, cultural, and local knowledge and acts as a social capital that can bring people together in the face of societal disintegration, "Nyadran" is one type of traditional ceremony and local culture that should be conserved in this environment.

3. Methodology

The research used a qualitative approach with a descriptive type and a case study method. The research was conducted in Dowan Village, Gunem District, Rembang Regency. The data collection techniques are through observation, interviews, and documentation. In this study, researchers used primary data sources and secondary data sources. Primary data sources were obtained from observations and interviews with village officials, communities, and elementary school teachers.

Meanwhile, secondary data sources are obtained from supporting documents, namely village archives, photos, and research report results relevant to the research theme. The data validity testing technique is a triangulation technique of data obtained from various sources and several data collection techniques. Renz et al. (2018) explained that triangulated data collection techniques are divided into two types: first, triangulation of data collection techniques and second, triangulation of data collection sources.

In this study, researchers used the triangulation technique by utilizing sources and techniques. Triangulation using sources is done by comparing and checking data that researchers have obtained through several sources by combining data from interviews from various sources. Triangulation techniques are used to check data from the same source but with different techniques by combining data obtained from observations, interviews and documents (Flick, 2018). The data analysis techniques are data reduction, data presentation, and verification or conclusion.

4. Results

The Nyadran tradition in Dowan Village is carried out to express gratitude to God and continue the tradition handed down by his ancestors to preserve culture. Held on Friday Wage/Legi, the procession starts from the community preparing tumpeng, arriving at Telaga community service around the lake. Then, feed the fish in the lake and continue with the Welcome. The main event was a joint prayer led by Modin Dowan Village, then the last one was the community eating together and sharing Tumpeng.

Supported by the research of Wahyuningtias & Astuti (2016) in implementing the Baritan Tradition in Wates Village, Blitar Regency, which interprets it with gratitude, carried out in the month of Suro. Reinforced by the opinion of Mulyatno (2022) that the Nyadran tradition is a religious tradition as a form of respect for ancestors to avoid disease. Strengthened by the opinion of Arinda (2014) that the Nyadran Tradition was held after the people of Sraturojo harvested crops simultaneously, having the first purpose of expressing gratitude to Allah SWT for the blessings that have been given to the community in the form of abundant harvests. Second, it aims to honour the ancestors who have contributed to clearing land (*tripe pedestal*) as a place for community habitation and a place to find life. Third, the implementation of Nyadran can strengthen solidarity between fellow communities. Fourth, the preservation of indigenous cultures of the region.

The value of character education contained in every process of implementing the Nyadran tradition includes: 1) making tumpeng, 2) devotional work and feeding fish, 3) greetings, 4) joint prayer, 5) sharing tumpeng and eating together.

5. Discussion

5.1 Religious

Religious character values are values formed through religious teachings inherent in a person and reflected in daily positive attitudes and behaviours about God, the environment, fellow humans and their relationship with oneself. As the resource person, Mr. Supeno explained that:

"To correct the community's assumption that the nyadran tradition is not polytheism but is a form of expression of gratitude to God, it is a manifestation of religious attitude"

Mr. Suparman as a teacher at the local elementary school in Dowan Village also said that:

"One of the values of character education in the Nyadran Tradition is the cultivation of religious values in the community and also children. This religious attitude is shown in the activity when Modin invites people to pray and dhikr to Allah SWT to avoid disasters, doing tola bala, it shows that as God's creatures who believe we can only ask Allah SWT for help and protection."

The same thing is also done in Tawun village, as expressed by Parji (2016) in Tawun Village, Ngawi, who conducts prayers using ceremonial processions believed by the community. Prayers offered are intended to obtain blessings, salvation, and welfare in life and reject reinforcements or calamities. In line with the results of research by Martini & Umam (2021), researchers argue that the folklore of Queen Kalimat's hermitage is constituted to contain religious character values that can be reflected in human attitudes and actions. Attitudes that obey the teachings of the religion adopted and avoided His prohibitions can be instilled in the education of elementary school children through various learning activities.



Fig. 1: Joint prayer activities

Based on data from interviews, observations, and other sources, findings were given that the character found in the Nyadran tradition in the Tumpeng Making activity, namely the value of religious character shown by the making of tumpeng, which has the intention of expressing gratitude to God Almighty, is a manifestation of the value of religious character. Then, in (Figure 1) the joint prayer activity aims to say prayers to ancestors who are gone, asking that healthy favours are still given, abundant sustenance, and avoiding reinforcements (evil) and disasters are also a form of religious value.

5.2 Tolerance

Instilling the value of tolerance in oneself will avoid various forms of disturbances that trigger quarrels and create harmony in social relations society. Based on the opinion of Mr Sudiro, a teacher at the local elementary school in Dowan Village:

"Society has adopted an attitude of tolerance by not differentiating social status and also having an attitude of sharing with others."



Fig. 2: Eating together and sharing tumpeng

The above expression shows that the people of Dowan Village's tolerance is manifested in the Nyadran Tradition's activities in the procession of sharing tumpeng and eating together. The character value of tolerance is shown in (Figure 2) that there is no difference between young and old, rich and poor, does not distinguish the food brought and even shares that respect each other without distinguishing any status. They eat together on a leaf pad without the slightest selfish feelings; they enjoy it happily unconsciously. They have applied the value of tolerance that can strengthen brotherhood between citizens and foster an attitude of togetherness.

In line with the results of research by Fathurohman & Setiawan (2017) that the tradition of Buka Luwur Sunan Kudus contains meanings, symbols of noble values and high educational values, including tolerance for others, mutual help and respect, training and getting used to almsgiving, always getting closer to God, being able to build noble ethics and curb negative actions and remind people to do good deeds and worship for provisions life at the end of later.

5.3 Love of the Motherland

Loving one's nation is an obligation that everyone must do, and we can instill Love for the homeland through Cultural Traditions in our homes. The opinion of Mr Suparman as a teacher of the local elementary school in Dowan Village:

"The Nyadran tradition is a cultural tradition inherited by the nation's ancestors, so we must maintain and preserve it; this action is a form of love for the Indonesian homeland".

In addition, the results of the remarks given by Mr. Widodo in Figure 3, this event as the village apparatus revealed.



Fig. 3: Village apparatus welcome

"The Nyadran tradition is an ancestral tradition that must be preserved as a form of our respect for inherited cultural traditions, with that we can apply nationalism through this Nyadran Tradition."

This research's results align with the opinions of Ismaya & Romadlon (2017), the character of the national spirit is one of the attitudes expected by every Indonesian youth. Strengthened by the results of research by Sriyahani et al. (2022), preserving traditional games, including forms of Love for the motherland, through kite games, not only includes a form of Love for the motherland but also preserves the existing environment.

Greetings at the Nyadran Tradition procession found the value contained in it, namely the character value of Love for the Fatherland. In essence, gives an appeal to always participate in implementing, maintaining and preserving the

Nyadran Tradition so that it does not just disappear. In addition, it also appeals to always maintain the natural preservation of Mount Buthak so that the air remains cool and maintains its beauty, especially Telaga Lele.

5.4 Care for the Environment

Environmental care is the attitude and characteristics of a person who shows a sense of care, responsibility, and awareness of the environment and strives to prevent damage to the environment and develop efforts to improve natural damage that occurs. Based on the opinion of Mr. Sudiro a teacher at the local elementary school in Dowan Village:

"Awareness and concern for the environment must still be carried out from small things such as maintaining the lake's cleanliness, through activities it can foster good environmental care. Environmental awareness must be done anywhere, both in the surrounding environment, schools and anywhere to create a cool and beautiful atmosphere."

The speaker's expression was supported by the opinion of Eliseeva (2019) that far more basic and more important than just legal rules in environmental protection and management is the human as the implementer, where individuals must have an attitude of Love and care for the environment.

The results of the research conducted are in line with the research of Ismaya et al. (2017) that, in essence, the folklore of Raden Ayu Nawangsih and Raden Bagus Rinangku is an effort to preserve the environment. In folklore studies, the folklore of Raden Ayu Nawangsih and Raden Bagus Rinangku have educational, religious and historical values.



Fig. 4: Community service activities

So, researchers can conclude from the implementation of the Nyadran Tradition there is a character value in caring for the environment shown in Figure 4. The service procession is an expression of people's gratitude to nature that we have been given a large spring, so we must take care and keep it cool and shady with the enthusiasm of the community who care about mutual assistance for the sustainability of traditions that must be preserved so that the next generation also participates in the Nyadran Tradition.

5.5 Social Care

The character of social care is an attitude and behaviour that reflects concern for others and society based on feelings of attention sensitivity that results in behaviour to feel social and environmental problems, empathy and the ability to help others. Andika (2022) expressed that social care is an attitude and behaviour that reflects concern for others and communities in need. The opinion of Mr. Sudiro, a teacher at the local elementary school in Dowan Village:

"The community has indirectly applied the value of social care character which can be seen from sharing activities or "and blessings" that show an attitude of caring and willing to give to others."



Fig. 5: Feeding fish

Feeding fish in Figure 5, sharing tumpeng and eating together in Figure 2, in the Nyadran Tradition means that citizens of the community must share and have an attitude of tolerance between residents and establish togetherness. Through fish feeding activities, sharing tumpeng for "Blessings", and eating with the community, I have inadvertently applied social care attitudes in daily life.

The results of the research conducted are in line with the research of Nuha et al. (2021), namely that almost all episodes found the value of social care character education, such as giving advice to the wrong friend, providing assistance in the form of blankets and clothes to friends in need, caring for the safety and completeness of children, helping to cross the road, helping to carry groceries, and helping friends who fell during the race.

6. Conclusion

The Nyadran tradition in Dowan Village is carried out to express gratitude to God and continue the tradition handed down by his ancestors to preserve culture. Which was held on Friday Wage/Legi; the procession began with the community preparing tumpeng when they arrived at Telaga community service around the lake. Then, feed the fish in the lake and continue with the Welcome. The main event was a joint prayer led by Modin Dowan Village, then the last one was the community eating together and sharing Tumpeng.

In the Nyadran tradition, which is carried out with various processions starting from the first activity to the closing, many character education values are useful for the community and children to strengthen character education in themselves. Character education's values are religion, tolerance, Love for the motherland, care for the environment, and social care.

In order for the Nyadran Tradition to be preserved, it is necessary to introduce and apply it in formal education within the village, especially elementary schools; education implementers, especially teachers, should introduce the Nyadran Tradition as a form of local village culture so that students can recognize and ultimately be interested in continuing to learn and preserve the Nyadran Tradition. Because in it, there are character education values that can be applied in everyday life in school, family and community environments.

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