

Character Building through Local Cultural Values Tradition of Jolenan in a Village Community of Purworejo, Indonesia

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ARTICLE INFO

Keywords:

Character; Culture; Religious;
Tolerance; Community

ABSTRACT

This research is intended to explicate the formation of the character of the village community through the values of the local cultural wisdom (tradition) of Jolenan and describe those characters that formed through the local cultural values of the tradition of Jolenan, and to elucidate the process of inculcating local cultural values of the Jolenan tradition. This study took place in Somongari Village, Purworejo, Central Java, Indonesia. The data were collected through interviews, observation, and documentation. The validity of the data is obtained through triangulation. Miles and Huberman's interactive method was applied to analyze the data. The results of this study postulate that: (1) the tradition of Jolenan comprises local cultural values such as religious, entertainment, economical, communal work, manners, togetherness, harmony, unity, bravery, education, and environmental awareness. (2) The characters which are formed through the tradition of Jolenan include religious, honesty, responsibility, discipline, hard-working, politeness, communal work, patriotism, self-reliance, democratic. (3) The values of Jolenan were inculcated through an educational institution, family, religious, economic, and political aspects. In addition, the establishment of the tradition of Jolenan also touched tourism and social aspects.

DOI: [10.30595/rissej.v1i.xx](https://doi.org/10.30595/rissej.v1i.xx)

1. Introduction

Indonesia has a plural society that consists of a wide variety of ethnic groups and sub-tribes that spread throughout this country. Each ethnic group has different customs, languages, religions, and cultures. Furthermore, each ethnic group and sub-tribe has a unique characteristic which is a unique fact. The uniqueness illustrates the enormous richness of Indonesian culture and society. The richness can also be seen in the form of traditional customs which is inherited or learned throughout the lifespan [1]. In other words, culture potentially shapes and influences thought, behavior, feeling, and action. When a group of individuals has the same culture, it becomes a society.

Culture has explained how a group of people or a person behaves in the same economic conditions, but different in language or tradition; more often, even in very different demographic conditions. Hammel (1990) postulated that culture can explain how a group of people in a certain area (or language) can thrive. Hence, embedded in local cultural values. Culture is "something" that exists within an individual or community. "Something" that can be understood as a thought pattern, feeling pattern, or fixed action pattern it changes their economic condition. Furthermore, it has already known that the concept of culture can be understood through anthropological perception and it is applicable for the study of demographic behavior (population and socio-economic aspects) in a particular area. The concept of developed culture is not merely a school of thought, but rather on the logical function of how a group of people behaves.

According to Koentjaraningrat [2], culture is the whole system of ideas, actions, property, and the work of human beings. According to Wibowo and Gunawan [3] Javanese culture is a complete reflection of the life of Javanese people. Meanwhile, Longstreet and Shane [4] assert that generally the culture that

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characterizes people's life is frequently ignored. Local wisdom is part of the diversity of Javanese culture. In brief, Javanese local wisdom not only expands but also become fertile ground to enrich the nation's cultural treasures. In essence, such a diverse culture provides its wisdom for the Indonesian national culture to interpret and develop regional culture as a nation's priceless treasure.

In Javanese culture truth and togetherness are highly respected. The nature of togetherness is based on the attitude of harmony, and cooperation for the achievement of mutual prosperity. Everything related to the development of the times and the changes (*gingsire jaman*), is seen as the harmony of life that is true and illuminating. According to Sutiyono [5], the basic life principle of Javanese people emphasis the inner peace of harmony, balance, and the attitude of subservient (*narimo*). The Javanese believe that God is the center of the universe and the center of all. This Javanese view called *kawula lan gusti*.

Local wisdom is part of the culture of a society that cannot be separated from the community itself. Local wisdom is everything that characterizes a region; it can be in the form of food, customs, dances, songs, and regional ceremonies. Local wisdom is usually passed down from one generation to generation through word of mouth or certain rituals.

Mahmud [6] explained that the culture that exists in the community is considered as a legacy and has a significant relationship with the local wisdom of the Indonesian people. Local wisdom contains traditional values, norms, rules, habits, manners, advice, criticism, romance/love, philosophy, economics, political science, religion, heroism, praise, and messages about human relations with God and the universe. The local culture of Indonesian people is often described as a way to find solutions to various problems that arise in the community.

Today, in the 4.0 industrial revolution age, Indonesian citizens are forced to live in a modern and hedonistic way. It is barely possible to maintain the existence of the inherited culture and traditional customs from ancestors that contain noble local wisdom values (*adi luhung*). However, there is a group of people who are determined to strive to preserve the traditional cultural heritage of the ancestors that contains values of *adi luhung* local wisdom - the Somongari Village Community in Purworejo Regency. The community has been preserving the Jolenan tradition which is a tradition of ancestral heritage since hundreds of years ago.

Jolenan tradition has its uniqueness which does not resemble any tradition in other regions. Jolenan is derived from the words *ojo* (do not) and *lalen* which means „not to forget“. The purpose of the meaning of the word *ojo* and *lalen* is that people must not ignore the existence of God and are always grateful for the abundance of natural sources. In addition, the Jolenan tradition is also one traditional art that is used as a medium of friendship and communication.

The efforts to preserve the Jolenan tradition experience ups and downs. According to Sulasman and Gumilar [7], the main issue in preserving culture in Indonesia is the lack of ability to explore human resource due to the lack of motivation. However, the Government of Purworejo Regency seeks to develop the prestige of the traditional art of Jolenan in Somongari Village to become one of the icons of local culture-based tourism in Purworejo Regency. Because of its uniqueness, in 2016 the Jolenan tradition was officially recognized to be one of Indonesia's intangible cultural heritage by the Ministry of Education and Culture of the Republic of Indonesia (RI), through the Minister of Education and Culture Decree No: 63379 / MPK.E / KB / 2016 dated 27 October 2016. It is expected that the festival would continually be held in Purworejo.

Education and culture are strongly connected. Education cannot be separated from culture. Without the educational process, culture cannot thrive. The process of education plays a role as a process of cultural transmission. From an anthropological perspective, education is a transformation of a socio-cultural system from one generation to another in a society. According to Riyadi [8], that the relationship between education and culture there are at least key words, namely "Education is acculturation, institutionalization, transfer, imparting (giving, describing), explain, justifying, and directing".

The development of various movements, groups, ideologies, teachings, traditions, and cultures that are anti-tradition of ancestral heritage has made the younger generation of Indonesia forget their ideologies, teachings, traditions, and culture as well as the noble values of the ancestral heritage. If this phenomenon is

allowed to grow, slowly but surely, one day the Indonesian people will lose their identity as a nation, becoming foreigners in their ideologies, teachings, traditions, and culture. Thus, there should be more social groups, non-government based organizations, or communities that care about the cultural, spiritual and intellectual assets of the ancestral heritage, especially when the Indonesian people are now being invaded by numerous movements and ideologies that are anti- nationalism and „ke-bhinekaan’ (spirit of diversity). If it is not intelligently, carefully, thoroughly, and wisely anticipated, it is not impossible that in the years to come the noble values contained in the cultural heritage of the ancestors will remain memories.

The ability to preserve the tradition of ancestral heritage from hundreds of years ago is interesting to be discussed. The joint commitment to preserving the tradition of preserving the Jolenan tradition has become a social contract for the community. The social character of the community formed due to the influence of the Jolenan traditional values. Thus, it interesting to study to find out how these traditions shape the character of the community and to know what characters are formed from the values of the Jolenan tradition, and to know the process of embedding local wisdom values of the Jolenan tradition in the community.

2. Method

This study employed qualitative methods. Creswell (2015) [9] explains that the qualitative method is the most appropriate method to answer complex questions that are difficult to measure. Based on the introduction and the issue in this research is the interaction between Jolenan cultural values with the community that Jolenan has also become a culture and a social and economic phenomenon. Thus, the qualitative method is considered the most appropriate to be employed to answer the 8 Riyadi, Yadi, Model Pendidikan Karakter Berbasis Kearifan Budaya Lokal, in Proceedings of the 4th International Conference on Teacher Education; Join Conference UPI & UPSI Bandung, Indonesia, 2010. 9 J.Cresswell, Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research, Pearson, New York, 2015.

Question of this research. In this study, researcher examined human group activities related to behavior. According to Moleong [10], a qualitative approach plays a role as a research procedure that produces descriptive data in the form of written or oral words from people and observed behavior. The subjects in this study were village officials, youth, teachers, and community leaders while the object of research was the values of local wisdom in the Jolenan tradition. The data in this study were collected using several methods; unstructured interviews, observations, documentation. In this study, the researchers posited him as one of the research subjects.

Data validity test was used to show that the presented data is accurate. This present study implemented triangulation to test the validity of the data. Sugiono [11] asserted that triangulation is a technique of data validity by checking data from various sources in various ways and times. The researcher used source triangulation by checking the data which was obtained from different data sources with the same data collection techniques. In terms of data analysis, the researcher employed interactive data analysis from Miles and Huberman [12]. Miles and Huberman proposed three stages of data analysis; data reduction, display data, and drawing conclusion/verification.

3. Result and Discussion

The history of the Jolenan tradition begins with the agreement between Adipati Singanegara (the Duke of Singanegara) and Raja Mahluk Halus (demon king). The content of the agreement was Raja Mahluk Halus offered assistance to Adipati Singanegara on the condition that every Safar (a name of a month in Javanese Calendar) on Tuesday Wages (a name of a day in Javanese Calendar) Adipati Singanegara had to provide offerings for Raja Mahluk Halus. However, along with the development of Islam and the modernization in that village, the Jolenan tradition is no longer considered as a symbol of providing offerings for Raja Mahluk Halus, rather it is interpreted as the symbol of gratitude to God Almighty for the abundance of crops. The community believes that God will give abundant blessings to people's lives if they conduct the ceremonial tradition. In addition, the Jolenan tradition is still preserved by the community

because it can unite people from various regions, foster harmony, create high solidarity, and strengthen friendship.

To date, the Jolenan tradition has become a social contract and sacred activity that is performed every two years. Social contracts, in rural communities, are always bound by religious sacred oaths which show that every agreement between them is not only a bond between the two parties but also involves God's intervention in it. The idealist community group views that nature with spiritual goals, natural laws are strongly connected to the needs of human intellectual and moral character. They argue that there is a fundamental harmony between human beings and nature. This group tends to respect culture and tradition because they have the view that the values of life have a higher level than the values of individual groups.

Indigenous peoples have maintained their local wisdom as an inseparable part of daily life and are the basis for problem-solving in every community. In addition to a traditional ceremonial ritual, the Jolenan tradition also carries the values of local wisdom. The values of local wisdom contained in the Jolenan tradition include religious values, togetherness, cooperation, tolerance, love of nature, and hospitality. The values of local wisdom have become the identity or identity of the Somongari Village community. The Jolenan tradition, which is routinely held every two years, has shaped the characters of the community which is religious, tolerant, harmony, having sense of solidarity. The values of Jolenan's local wisdom have become the collective character and mind of the community. It is necessary to preserve the Jolenan tradition, not only as a routine and as a tourist attraction but also as preserving the values of local wisdom which benefits in influencing the behavior of the community.

3.1. LOCAL WISDOM VALUES IN JOLENAN

The tradition of Jolenan that thrives in Somongari village contains local cultural wisdom value which is *adi luhung*. The values of local wisdom embedded in the Jolenan tradition are:

Religious Value

In the Jolenan festival, there is a religious value about the relationship between human beings and their Creator, religious values about social relations, religious values about human relations with nature or the environment, and religious values related to religious education.

Entertainment Value

The Jolenan tradition also contains entertainment value where everyone present wants to have fun. Something that gives pleasure means something that can provide entertainment, reassure, and soothe a miserable heart.

Economic Value

The economic value in the Jolenan tradition is based on the understanding that all objects are valuable so that every human endeavor based on the most profitable choice.

Community Work Value

The value of community work in the Jolenan tradition is reflected in the activities in making *gunungan* (a model of a mountain made of fruits and crops for a festival). The community works together to make and decorate *gunungan*, gather food to fill *Jolen*, and work together to bring *gunungan* to the parade.

Value of Courtesy

In Jolenan, interaction and communication involve many people. The ability to speak and behave politely is one of the supporting factors in successful communication. The value of courtesy contained in the Jolenan tradition is reflected in the form of being respectful to older people.

Value of Togetherness

The value of togetherness embodied in the Jolenan tradition is seen when all the citizens work happily together to work together to get involved from the preparation for the performance of the Jolenan tradition. The community realizes that they cannot preserve the Jolenan tradition if there is no collaboration with other community members. Togetherness is also manifested in the form of festivals and eating together.

Value of Harmony

The value of harmony contained in the Jolenan tradition is manifested in the form of cooperation based on mutual respect in Jolenan.

Value of Unity and Nationality

The Jolenan tradition contains the value of unity that can unite all citizens from different political views, religions, gender, and culture.

Educational Value

The educational value contained in the Jolenan tradition is moral education and courtesy through moral messages such as piety, obedience, and politeness

Love the Nature

The value of the local wisdom of love the environment is taught in the Jolenan tradition in the form of moral messages from elders and community leaders who lead the Jolenan program. They convey the message that humans live side by side with nature because nature will provide reciprocity to humans by the way humans treat nature.

3.2. BUILDING CHARACTER THROUGH THE VALUES OF JOLENAN

Character is frequently associated with moral understanding. Our character is formed from habits. Therefore, it can be said that character is a moral and mental quality of a person whose formation is influenced by innate factors „fitrah“ (nature) and the environment (nurture). In general, the character of the community formed through the values of the local wisdom of the Jolenan tradition are: religious, honest, peace-loving, responsibility, discipline, hard work, polite, tolerance, cooperation, love the motherland, independent, democratic, loving the environment, and nationalists. The character of the Somongari Village community formed through the values of Jolenan cultural (traditional) wisdom will be explained in detail as follows:

Religious

Religious character is indicated from the obedience of the community in practicing their religion. All residents also stated that they embraced one of the religions recognized by the government.

Honesty

Honesty can also be found in the daily life of the Somongari Village community, for example in community relations and trade transactions, as well as people's daily actions and behavior.

Peace-loving

The character of peace-loving is formed through the values of the cultural wisdom of the Jolenan tradition because in the Jolenan tradition the people are taught to respect each other and live in peace

Responsibility

The character of responsibility is indicated by the behavior of carrying out the obligations which are charged to them

Discipline

The Jolenan tradition also influences in shaping the character of community discipline because in the Jolenan tradition everything is carried out according to schedule and arranged by the committee. The community realizes that without discipline, the performance of Jolenan will not succeed and run well.

Hardwork

The type of community as a hard worker is also seen in their daily lives. The residents work professionally according to their professions.

Politeness

Jolenan also influenced the character of the people in Somongari Village in terms of courtesy. Jolenan activities involve thousands of people who interact with each other in the form of speech and in the form of attitudes or behavior.

Tolerance

The character of tolerance is shown by the community in various aspects of life both in terms of religious life, social life, politics, etc.

Gotong Royong (Community Work)

Gotong royong is an activity that is still well maintained in community life. The activity of sambatan and gugur gunung are examples of activities that are routinely held by the community.

Nationalism

The character of nationalism is formed by the values of the local cultural wisdom of the Jolenan tradition because in the Jolenan tradition the spirit of nationalism is manifested in the form of displaying the national symbols in including Indonesian flags, symbols of the president and vice president, and the national emblem of Garuda Pancasila.

Independent

The independent character of the community can be seen from their attitude of being independent. They fend for themselves in terms of working for basic needs.

Democratic

The democratic character of the community is reflected in their participation in the national election and other activities that need common decision making.

Environmental Love

The community concern for the preservation of nature and the environment. People love nature because they believe nature will reciprocate to them as the way they treat nature.

3.3. CULTIVATING THE VALUES OF THE LOCAL CULTURAL WISDOM OF THE JOLENAN TRADITION IN SHAPING THE CHARACTER

Culture is a characteristic or identity of a group of people who inhabit a certain area. Culture arises from actions repeatedly carried out by the community that forms a habit which eventually becomes a culture of the community itself. Community culture will affect the character of the society in which the culture lives. The values contained in culture will be a guideline for people to behave. Cultivation of the values of the local cultural wisdom of the Jolenan tradition to shape the character of the community is done through means and institutions:

Through educational institutions - by introducing the values of local wisdom in Jolenan to students through educational institutions. The introduction is carried out by inserting the tradition of local cultural values Jolenan tradition as one of the study material in a subject matter.

Through economic institutions – it is seen from the livelihoods of the people who are mostly farmers. Hence, the inculcation of the values of the local cultural wisdom of the Jolenan tradition is more about how they are being grateful to God and nature by performing the Jolenan tradition. Somongari villagers believe that by carrying out the Jolenan tradition, the harvest will be abundant so that their economic conditions will be much better.

Through family institutions - the community in general provides insights on the values of the local wisdom of the Jolenan tradition through oral traditions. The most influential inculcation of local cultural wisdom values in the Jolenan tradition is through family institutions, namely through oral traditions and direct example in the family and community environment.

Through political institutions - The cultivation of local cultural wisdom values of the Jolenan tradition to the community through political institutions is carried out through socialization through the village or government institutions.

Through religious institutions - the people of Somongari Village are pious. The introduction and inculcation of the value of local cultural wisdom are carried out through pengajian (recitation) and religious meetings. Therefore, through the religious system, the values of local wisdom in the Jolenan tradition are also instilled in the community.

4. Conclusion

The role of local culture in shaping the character of society is fundamental because due to the values of life that underlie the life order of the community. Formation of character through culture occurs when their cultural values are deeply rooted as the foundation of people's lives. This means that the community makes its traditions and culture a foundation in every attitude and behavior of life in society. Based on the results of research and discussion, it can be concluded that:

The values of local cultural wisdom embodied in the Jolenan tradition are the values of adi luhung-religious values, entertainment values, economic values, cooperation values, politeness values, togetherness values, harmony values, values of unity, values of education, values of courage, values of courage, and values the value of environmental love.

The values of local cultural wisdom in Jolenan tradition have become guidance, and animate the community in speaking and behaving in daily life. some characters that are influenced by Jolenan tradition, namely religious, honest, responsibility, discipline, polite, tolerance, cooperation, love the motherland, independent, democratic, and love of nature and the environment.

The cultivation of the values of local cultural wisdom of Jolenan tradition in the society through the stages of introduction, understanding, implementation, and habituation through educational institutions, family institutions, religious institutions, economic institutions, and political institutions.

Culture shapes the character of society not the character of individuals. Everything learned in social life and passed on from one generation to the next is culture. Culture is always used as a way of life means managing the lives of every individual. For the cultural community, culture has a significant role to construct behavior patterns which eventually become the character of the community. Thus it is clear that in the process of forming the character of a society, culture is a component that influences and determines the character of the society

SUGGESTION

Based on the results of research the researcher would like to give some suggestions related to Jolenan tradition.

For Local Residence

Local residences should be serious in preserving the Jolenan tradition because the values of local cultural wisdom have been able to shape the character of the village community to be religious, honest, responsibility, discipline, courtesy, tolerance, cooperation, love the motherland, be independent, democratic, and love nature and the environment. The values of local cultural wisdom in the Jolenan tradition must be passed on to the younger generation so that the younger generation has a noble character which is in line with the nation's personality.

For Local Residence

Educational institutions in the surrounding area should inculcate the values of Jolenan tradition as one of the learning material in a subject matter. Besides, educational institutions must instill the values contained in the Jolenan tradition to students through learning activities by directly involving students in Jolenan.

For Local Residence

Local government should provide a security guarantee for preserving Jolenan tradition and make Jolenan as a cultural heritage which is served in a modern way without putting it at the expense of the sacred values and the local wisdom values. Therefore, the younger generation will easily adapt to the values of Jolenan. In addition, The Jolenan tradition is potentially unique and prospective to be set as a tourism icon in Purworejo, hence it can be a famous attraction for local or foreign tourists.

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