

ISLAMIC RELIGIOUS VALUES IN DHUKUTAN TRADITIONAL CEREMONY AS CHARACTER EDUCATION FOR ELEMENTARY SCHOOL STUDENTS

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Abstract

This study aims to describe the values of Islamic religious character education in the cleaning process of Dhukutan village in Nglurah village, Tawangmangu sub-district. Dhukutan is a traditional ceremony of Nglurah villagers to commemorate the death of their ancestors named Kyai Menggung. This traditional ceremony is held once every seven lapan (1 lapan=35 days based on Javanese calendar). The method used to find the value of religious character education is a descriptive qualitative method. The sources of the data are the offerings related to the implementation of the Dhukutan village cleaning ceremony. The results of the study show that the religious values reflected in the Dhukutan traditional ceremony are sincere, honest, obedient, disciplined, diligent, praying, grateful, and trustworthy. Within the process of Dhukutan village cleaning ceremony, the value of religious character education is beneficial for students to be both intellectually and emotionally intelligent students. This study suggests educators, especially within Tawangmangu area, to employ the Dhukutan village cleaning ceremony as a learning tool of religious character education values for elementary students.

Penelitian ini bertujuan untuk mendeskripsikan nilai pendidikan karakter agama dalam proses pembersihan desa Dhukutan di desa Nglurah, Kecamatan Tawangmangu. Dhukutan adalah upacara tradisional penduduk desa Nglurah untuk memperingati hari kematian leluhur mereka yang bernama Kyai Menggung.

Upacara tradisional ini diadakan sekali setiap 7 lapan (1 lapan = 35 hari berdasarkan kalender Jawa) Metode yang digunakan untuk menemukan nilai pendidikan karakter agama adalah metode deskriptif kualitatif. Sumber data dalam penelitian ini adalah sesembahan yang terkait dengan pelaksanaan upacara pembersihan desa Dhukutan. Hasil penelitian menunjukkan bahwa nilai-nilai agama yang tercermin dalam upacara tradisional Dhukutan adalah tulus, jujur, patuh, disiplin, rajin berdoa, bersyukur, dan dapat dipercaya. Dalam proses upacara pembersihan desa Dhukutan, ditemukan nilai pendidikan karakter agama yang sangat berguna bagi siswa untuk membentuk kecerdasan intelektual dan emosional siswa. Studi ini menyarankan para pendidik, khususnya di daerah Tawangmangu, untuk menggunakan upacara pembersihan desa Dhukutan sebagai alat pembelajaran pendidikan karakter agama bagi siswa.

Keywords: *character education; religious value*

Introduction

Indonesia is a country full of diversity and a home to numerous different ethnic groups with their identical cultures. The cultures of each ethnic group have different characteristics and traditions. The character and identity of Indonesian people play a significant role in coloring the modern era (Anis & Kundharu, 2016: 46). Facing modernity, there are very limited ethnic groups preserving their traditions. Alerting that most of cultures in Indonesia are at risk of *going extinct*, the Republic of Indonesia Minister of Education and Culture publishes a Tradition Preservation Guidelines to increase the active role of provincial and district or city regional governments. It empowers community participation, facilitates the implementation of preservation of traditions developed in the community, as well as solve problems related to the preservation of tradition (2014). It could be seen that preserving a tradition is very important.

Tradition is all the inheritance of the past that entered into the culture that is now prevailing, where tradition is not only considered as a historical heritage, but it also contributes to the present age in various levels (Hakim, 2003: 29). Following Hakim's statement, Ramli (2010: 39) also adds that tradition is something sacred by the community. It is a form of loyalty towards the ancestral heritage which later on becomes local wisdom and is not being demolished. Violating the tradition is considered as something wrong, as long as the tradition does not conflict with religious norms.

Moreover, tradition consists of human activities that interact from time to time and always follow specific patterns based on customary provisions. Thus, in this case, a tradition must have a purpose based on the condition of each region or area. In the religious context, tradition is a hereditary heritage that continues to go along with the times (Koenjaraningrat, 2009: 187). It is the whole of material things and ideas that come from the past but indeed still exist until today. It is not yet be demolished, destroyed or forgotten. It only means as an inheritance, what is left from the past (Sztompka, 2011: 69-70). One of the traditions held by many ethnic groups is a traditional ceremony.

The benefits of traditional ceremonies or rituals are: 1) containing the fundamental values that act as a guide for the community, 2) modernization and various efforts of renewal and community development tend to override traditional ceremonies, therefore it is not impossible that the next generation will not understand about it, 3) traditional ceremonies which are little described previously can be used as a comparison with other regions (Daeng, 2000: 180). Thus, this is one of the supporting elements of *Bhineka Tunggal Ika* idea.

One of the success ethnic groups preserving its tradition is Javanese. Simuh (in Kholil, 2008: 195-196) states that Javanese as a community in a certain size have been Islamized and indeed embrace Islam. Therefore, Islam has been adapted with the culture, and customs of Javanese (Muqoyyidin, 2012). However, in practice, their religious patterns are not far from the influence of pre-Islamic principle and belief elements, namely the animist-dynamism and Hindu - Buddhist beliefs that long before the arrival of Islam have already become the guidelines of the majority of society.

The *Dhukutan* tradition is a village cleaning ceremony in Nglurah Village, a village in Tawangmangu, Central Java. This ceremony is inspired by two folklore versions, namely *Airlangga* and *Watu Gunung* (Sumarwati, 2016: 8-14). It is held every six months on *Selasa Kliwon* of *Wuku Dhukut* (Dinas Pariwisata, 2017: 22). Furthermore, Sumarwati (2015: 2) states that this cleaning ceremony or village ritual is usually held in the Menggung Temple. Fibriani (2013: 50-52) states that the *Dhukutan* tradition is carried out by merely presenting offerings to God using foodstuffs originating from the village, such as crops and corn. This ritual is held by raising the values of community togetherness and the existence of cultural values maintained within the Lawu slope community. This traditional ceremony is to commemorate the death of Kyai Menggung. Thus, it could be said that this traditional ceremony tradition is a legacy of

the past carried out routinely, having specific characteristics and goals, and using *ubarampe* to express ideas through symbolic actions.

On the other hand, life is dynamic and change is inevitable. In reality, amid a wave of change due to capitalism, modernism, and globalism, conflicts between traditional cultures and modern culture could not be avoided even though synergies and adaptations of traditional elements with modern elements were undeniably cultural facts. When modernity undertakes the traditions slowly, *Dhukutan* somehow is still able to exist. Therefore, *Dhukutan* as one of the strongest traditional ceremonies held in Central Java needs to preserve. Besides, *ubarampe* used in the *Dhukutan* ceremony are very indigenous and can be classified into the local and traditional culinaries. More importantly, Islamic religious values behind this ceremony should be considered and taken for granted as daily life values. One of the ways to maintain *Dhukutan* as an authentic traditional ceremony is by integrating it into a teaching and learning process. As supported by Prihatin (2011: 7), one way to preserve tradition is by raising the tradition into a study and then implementing it into learning. Pannen (2005) calls this as a culture-based learning. It is a strategy for creating learning environments and designing learning experiences that integrate culture as part of the learning process (Pannen, 2005).

A culture-based learning is believed good in forming the students' characters. As supported by Veronika (2017: 54), cultivating character education aims to improve the implementation quality and the results of education towards the achievement of character formation and the preservation of students' noble character as a whole, integrated and balanced. Cultural education and national character are interpreted as education that develops cultural values and national character inside students' life. Thus, students have those values as their characters and apply the values in life as a member of society, and also as a citizen who is religious, nationalist, productive and creative (Sahlan, 2002: 317).

Introducing culture and tradition in a teaching and learning process to build a character could be started from primary education. According to Piaget (in Monk et al., 2006: 218), at the concrete operational stage, children can pay attention to more than one dimension at a time. Egocentric nature has diminished. According to Suharjo (2006: 37), the physical and motor system growth of elementary students has been progressed rapidly, and their social life is also enriched with the ability to cooperate. Characteristics of elementary students, in general, are also expressed by Bassett, Jacka, and Logan

(in Sumantri & Johar, 2001: 11). They naturally: (1) have strong curiosity and are interested in the world around them, (2) are happy to play and prefer to have fun, (3) like to organize themselves to handle things, explore situations and try new ventures, (4) have vibrant feelings and are encouraged to excel as they dislike dissatisfaction and reject failures, (5) learn effectively when they are satisfied with the occurring situation (6) acquire by working, observing, taking initiative, and teaching other children.

Integrating culture in an elementary level education could be done in a Javanese language subject. Based on *Kongres Bahasa Jawa III* (2001: 11), the results of the Congress recommended: (1) the Ministry of National Education must emphasize the teaching of regional languages to be taught in primary and secondary education, (2) Local governments and related institutions should also follow up the development of Javanese, especially for formal and non-formal education; and (3) curriculum and textbooks to review. Utari (2012: 84) states that Javanese is one of the local contents that has been arranged in the elementary school education curriculum for students from grades I to IX with the aim of getting to know more about the nature, social and cultural environment. When the preservation of the language via formal channels is conducted, students are expected to get assistance and guidance from the teacher so that it will be easier to learn Javanese. Moreover, according to the Decree of the Governor of East Java Number: 188/188 / KTSP / 013/2005, dated July 11, 2005 (in Arafik 2013: 29), states that the Javanese Language Curriculum for SD / SDLB / MI in both Public and Private Schools of East Java Province should be taught starting at 2005/2006 Academic Year. The learning is given from 1st to 6th grade of elementary school.

Furthermore, Suharto (2006: 151) states that learning the Javanese language in addition to teaching Javanese language and literature also needs to be directed towards the transfer of cultural values within it. The learning objectives of the Javanese language in the Primary School are issued by the East Java Provincial Education Office in 2005 in Arafik (2013: 33) and Hidayat (2012: 12). (1) students appreciate and boast 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 excellent and correct Javanese language to improve skills, intellectual skills, emotional and social maturity; (4) students can be more positive in the daily life of their environment.

On the other hand, teaching character education through a traditional ceremony in a Javanese Subject is quite challenging. Teachers should face some realities that these activities do not attract students' interest. This research, therefore, tries to find out the implementation of teaching Islamic religious values through *Dhukutan* in a Javanese language subject in elementary school level.

Method

To answer the problem of the study, the research method employed in this study was descriptive qualitative. Analytic descriptive method was implemented by describing the facts, then continued by analyzing the facts obtained (Ratna, 2004: 53). The study concerned the equipment of the religious value in the traditional ceremony of *Dhukutan* as an educational character. The data collection techniques in this study were observation, interviews, and reviewing documents and archives.

The data analysis was carried by some of the techniques written Cohen et al. (2007: 467-471), the analytic induction 'analytic induction' constant comparison 'constant comparison', and typological analysis 'typological analysis'. In the first iteration, we read all of the transcripts to gain a basic understanding of the responses. During this stage, we made a list of first codes in the margins of the transcript and used these labels to develop a general category scheme of participant responses. Second, we began to identify themes by sorting the initial scheme into particular categories and subcategories. This categorization reflected the frequency of response as well as the similarity between interviewees. Third, we re-read the transcripts to identify typical and dissenting cases. The themes developed during this section form the paragraphs of the results section below. Last, we reviewed the themes and evaluated their relationship with the literatures.

Philosophical Meaning of *Dhukutan* Traditional Ceremony

This ceremony is also considered as a form of gratitude of Nglurah villagers for the abundance of fortune, health, and safety they get. It is held based on a *nepton*. For the society, *nepton* is crucial to hold various calculations, among others, to determine the wedding date and other important days in terms of occult activities (Latif, 2007: 109). The calculation of the day or *petungandina* is important because most Javanese people think that everything related to human fate was depending upon this *petungan* (Purwadi, 2005: 73).

By practicing traditional ceremonies, humans can express ideas through symbolic actions. The symbol is an intermediary tool to describe something; within a symbol, there is always a meaning attached to it (Ratna, 2007: 184). If someone interprets the meaning of a symbol, it meant that he thought adequately about the symbol; that was, a desire to produce certain answers under certain conditions (Chaer, 2007: 286). Furthermore, the meaning is an understanding or concept with a linguistic sign. It could be concluded, hence, that meaning is a symbol although the exact definition of meaning was complicated to determine because every language user had different abilities and perspectives in interpreting an utterance or word.

In *Dhukutan*, there are also *ubarampe* and offerings. *Ubarampe* are stuffs used in the *Dhukutan* traditional ceremony process and offerings are manifestations of the Nglurah Village community's gratitude for the abundance of fortune and safety. All of the offerings are made from corn. Corn is the staple food of the Nglurah villagers at the time. There was once an assumption that offerings should not be made from rice. If one of the residents uses rice-based offerings, then Bethara will be angry. Bethara's anger could be in the form of disaster, calamity, or harvest failure. The offerings have many philosophies that we could take as life lessons.

The philosophy of *ubarampe* and offerings in *Dhukutan* traditional ceremonies consists of *alu*, *ares*, *banyu sumber*, *bongko*, *bothok*, *catut*, *encek*, *gandhik*, *gedhang sinomeni*, *gemblong*, *gudhangan*, *kembang telon*, *lumping*, *pelas*, *pincuk*, *puadak ripih*, *punar*, *dhawur pupus*, *tawonan*, *tebu wulung*, and *tukon pasar*

Alu is a pounder used to pound or smooth something. *Alu* was made of wood, and the middle part was slightly concave since it is functioned as a place of grip. The philosophy of *alu* as a corn refiner is that the hearts of arrogant people should constantly be trained to be softer and smoother. In Islamic teaching, a hard heart must be softened by reading Qur'an, fasting, doing charity, and praying.

Ares is the middle part of a banana tree. It is used to cook the vegetable for offerings. *Ares* symbolizes that we should blend it with our neighbors. Moslems should maintain a good relationship with other people. When the blending process or *silaturahmi* took place, it is expected that there would be a harmonious relationship.

Banyu sumber is water that came from a spring source. *Banyu sumber* was distributed to the residents during *Dhukutan* ceremony. This water was

believed to bring fortune. The philosophy contained in *banyu sumber* is all fortune, health, and safety originated from one source, namely Allah SWT.

Bongko is almost similar to *bothok* (a steamed dish Javanese food which was usually consisting of grated coconut, vegetables, spices and fold into triangle/square using banana leaves), but it is made from *tholo* (soya) beans and grated coconut. The meaning of philosophy in *bongko* means that every human being has different characters. These characters are described as various herbs or ingredients used in making *bongko*. There are salty but sweet flavors. Once after the *bongko* steamed, the flavors would blend into one with a pleasant taste. That is how humans should be if they are upholding tolerance and working side by side; there would be a good harmony.

Bothok is a steamed dish consisting of spring onions, anchovy, and grated coconut. It is a Javanese food easily found in traditional markets. It is also almost similar to *bongko*. *Bothok* has a philosophical meaning that every human being had a different character. Humans must be united to create harmony and peace.

Catut is a traditional food made from corn flour. The philosophy of *catut* is that everything has a very long process to produce something extraordinary. It is like humans who struggled to study something. Learning a knowledge is tiring just like the long process of making *catut*. In Islamic teachings, the reward of studying is heaven as stated in the hadith meaning: Whoever walks to seek knowledge, then Allah makes him an easy way to Heaven. (HR Abu Dawud no. 3641; at-Tirmidhi no. 2682; Ibn Majah no. 223; and Ibn Hibban no. 80).

Encek is a plaited mat made of banana midrib which was used as a place to place offerings. The meaning of his philosophy is that humans should work together to be strong in facing various tests and trials. Also, humans are also expected to be strong and tough in carrying out huge problems and burdens. Don't forget to help each other if there is a problem. As fellow human beings, we should help each other, both materially and non-materially.

Gandhik is a *jenang* (confection) made from corn flour. *Gandhik* is made in four colors namely red, white, black, and yellow. The colors are symbols of fire, land, water, and air. *Gandhik* in red color is described as fire which was related to anger. *Gandhik* in white color depicts by air which is related to the *mutmainah* trait. *Gandhik* in the yellow color describes the element of water which was related to the *sufiah* trait. *Gandhik* in black color is described as the earth element, namely *mutmainah* lust.

Gedang sinomeni is one offering made of steamed sliced banana. The banana is cut into two parts and the bare parts of the banana is uncovered by banana peel sprinkled with sugar. The philosophy behind *gedhang sinomeni* is that humans should cover the ugliness of others and tell their goodness. Besides, the *gedhang sinomeni* also has a philosophy that we should not be easily divided by anything. We must strengthen each other.

Gemblong is a *jenang* (confection) made from corn flour. It is almost similar to *catut*. The difference is lied on the box shape of *gemplong*. The long shape of the box teaches us that life is not always as smooth as a circular shape. Sometimes life also has sharp turns, that we should be careful about.

Gudhangan is boiled vegetables and served with grated coconut sauce. It has a philosophy that humans should create mutual harmony and congruence in life. It is aimed to strengthen the sense of unity and unanimity.

Kembang telon signifies three flowers, namely red rose, white rose, and *kanthil*. *Telon* is from the word *telu* which meant three. It has a hope that it would achieve the three perfections and the glory of life; *Tri Tunggal Jaya Sampurna* namely *sugih bandha*, *sugih Ilmu*, and *sugih daya* (rich in wealth, knowledge and a powerful position).

Lumpang is a translucent smoothing spice, corn, cassava, and others. The residents pounded corn together. This increased cooperation and solidarity between citizens. They worked for hand in hand to achieve a certain goal.

Pelas is a traditional food made from soybeans and steamed coconut milk. It is wrapped using banana leaves. The meaning of philosophy in *pelas* is that every human being has a different character. Therefore, we all should respect each other's differences.

Pincuk is a banana leaf used as a food place or plate. Banana leaves could be found easily in the villagers' garden even the price is very low at the market. It teaches us the meaning of simplicity. While, *pudak riph* is crops consisting of corn, beans, and cassava. *Pudak riph* is also a symbol of brotherhood. Although we are different, we should understand and support each other.

Punar is yellow rice made from corn. It teaches us about simplicity and the color symbolized loyalty. We should be faithful to Allah SWT by not associating Allah with others. Whereas, *dhawur pupus* belongs to tools used to process offerings. Its philosophy is to ease the family's burden.

Tawonan is an offering made from corn flour mixed with brown sugar. The meaning is that we have to blend in even though we are different in race, ethnicity, and culture. *Tebu Wulung* is a sugar cane which had black

stems and leaves. *Tebu Wulung* philosophy is never judge someone based on their appearances. Because something which appeared to be bad is not always necessarily bad. It may be that those we considered as bad are better than us.

Tukon pasar is traditional snacks, such as fruit and food. The meaning of the philosophy is simplicity. Besides, the various kinds of market snacks teach us about the meaning of diversity and simplicity because the price of *tukon pasar* is relatively cheap.

The Values of Islamic Religious in *Dhukutan* Traditional Ceremony

As stated by Saddhono (2018: 1), Islam teaches people should always be grateful for everything that had been given by God. As an expression of gratitude to God, the people of *Nglurah* Village embody it in the form of a traditional ceremony, *Dhukutan*. Simuh (in Kholil, 2008: 195-196) also argues that Javanese as a community in a particular size had been Islamized and indeed embraced Islam as well. However, in practice, their religious patterns were close from the influence of pre-Islamic beliefs and principles, namely the animist-dynamism and Hindu-Buddhist beliefs that long existed before the arrival of Islam which was being embraced by the majority of society (Fauzan & Fata, 2018). There were many myths in the *Dhukutan* tradition ceremony. Undeniably, myth always accompanied traditions in Indonesia. Brata (2016: 11) also stated that traditional culture was a myth considered as a wise cultural figure. That myth carried sustainability and *jagadhita*. Based on the philosophy and meaning of the offerings, we could understand that in the *Dhukutan* traditional ceremony there were also various Islamic religious values such as being humble, *silaturrahim*, *tawakal*, tolerance, and never give up.

Humble as the first value is needed as human hearts sometimes are too arrogant; therefore it should be continuously trained to be softer and smoother. In Islamic teachings, a hard heart must be softened by reading the Qur'an, fasting, doing charitable works, and praying. The Prophet Muhammad once reminded in hadith meaning that "Indeed, Allah had revealed to me to tell you to be humble, so that no one would boast in front of others, and no one would persecute others." (HR. Muslim no. 2865).

The next value is *silaturrahim*. Moslems must maintain a good relationship with other people. The occurrence of blending in with community or *silaturrahim* was expected to create a harmonious family relationship. From Anas bin Malik—*radliyallaahu 'anhu*—Al-Imam Al-Bukhariy—*rahimahullah* said: I heard the Messenger of Allah—*Sallallahu alaihi wa Sallam*—saying "for those

who likes to gain more blessings and be suspended from death, it's better to conduct a silaturahmi." (HR Bukhari no. 2067).

The value of tawakal in the *Dhukutan* tradition ceremony is believed that all fortune, health, and safety came from one source, namely Allah SWT. Tawakkal becomes the biggest factors that brought fortune as stated: "Whoever afraid of Allah, He would surely open the way out for him, and He gave this people fortune from unexpected sources. And whoever trusted Allah, surely Allah would fulfill his needs" (Q.S. ath-Thalaq: 2-3)

Another value deals with tolerance. The people of Nglurah Village appreciate the difference in beliefs. Therefore they live in harmony. With mutual respect for trust between residents, *Nglurah* Village becomes a safe and peaceful place. Every human being has a different character. Therefore, all must respect each other's differences. Tolerance is also described in Al-Kafirun meaning: "Say O unbelievers. I would not worship what you had worship. And you were not the worshipers of the Lord that I had worship. And I had never been a worshiper of what you worshipped. And you would never become the worshipers of the Lord that I worshipped. For you were your religions, and for me, was my religion." (Q.S. al-Kafirun: 1-6).

The last value is on the learning to never give up. The community should be optimistic in carrying out anything. Even though the process was long, they should remain patient and never give up. "Allah did not change the state of a people until they changed the conditions by themselves." (Q.S. Ar-Ra'd: 11)

Based on the above analysis, we understood that there were five Islamic religious values in the *Dhukutan* traditional ceremony. The ceremony contains many values that we could use as a life lesson which was always doing good.

Core competencies (KI) that were under Islamic teachings (religiosity-KI1), namely accepting and carrying out the teachings of the religion they adhere to. Basic competencies that were by religious nature in KD 1.1 were allowing and proud of the gift of God Almighty in the form of having the Javanese language as mother tongue. Also, KI that was under Islamic religious values in KI2 were as follows: honest, discipline, responsible, polite, caring, and having positive behavior in interacting with family, friends, and teachers. The appropriate basic competencies in KD 2.1 were by showing responsibility, politeness and positive behavior in expressing desires and opinions using the Javanese language. Furthermore, KD 2.2 added the importance of showing polite language behavior as indicated by the accuracy of the use of various languages (unggah-ungguh basa/ hierarchical structure of Javanese language).

KD 2.3 showed the behavior, actions, and attitudes that reflected the Javanese personality.

Therefore, Islamic religious values and *Dhukutan* traditional ceremonies in Tawangmangu could be integrated into learning in elementary schools in Tawangmangu. It could be assumed as an effort to preserve the endangered local wisdom. We could take positive things from the *Dhukutan* tradition ceremony.

Teaching Islamic Religious Values of *Dhukutan* in Elementary School

The concept of the values of character establishment is very diverse. The value of forming a complete character is proposed by the Curriculum Center of the Education Development and Culture and National Character. The character pillar value according to the Center for Curriculum, Research and the Ministry of Education was formulated as much as eighteen items of value that should be developed to shape the character of the students in Indonesia (Wibowo, 2013: 15-16).

Javanese language in elementary school is part of the local content curriculum. It consists of several competency standards including listening, speaking, reading, writing, and literary appreciation. Primary school is also one of the places where the education process takes place. Javanese language subjects are mandatory local content for Central Java Province, which starts from class I to class VI of elementary level. Wiyoto (2015: 201) states that students' attitudes towards learning Javanese language using various methods are very positive. Students feel happy with the diverse methods of employment since it makes them don't get bored quickly when they are learning in the classroom.

The primary Javanese language subjects include learning language, literature, and Javanese culture. The purpose of learning Javanese language is to make students be able to communicate using polite Javanese language and having noble character which is in accordance with Javanese culture. However, in reality, elementary school students are not trained using the Javanese language in school because teachers are having teaching difficulties if they teach using the Javanese language. This difficulty in teaching Javanese is due to the limitation of teaching material since listening and speaking Javanese material is not provided in schools. For all this period, the teacher teaches Javanese only using books or student worksheet (LKS). Unfortunately, it is only suitable for learning how to read and write. Besides, teachers feel they are running out of time to teach all four Javanese language skills. Thus,

learning the Javanese language will be more effective if it is carried out in a communicative integrative manner.

Because of that, the teacher can also implement Islamic religious values in the *Dhukutan* traditional ceremony into learning in elementary schools, to make Islamic values contained within wisdom can be easily understood by students. Elementary school children are now affected by very sophisticated technological advances. Therefore, we as educators should minimize the existence of moral degradation among students. We need to instill early Islamic poetry based on character education. Primary schools in Tawangmangu can explore the Islamic values contained in all real local wisdom. One of them is character education in the *Dhukutan* tradition ceremony.

Conclusion

Islamic religious values in the *Dhukutan* traditional ceremony are humble, silaturahmi, tawakal, and tolerance. Islamic religious values in *Dhukutan* traditional ceremonies can be used as learning resources for students in elementary schools in the Tawangmangu sub-district. Also, to introducing local wisdom, students will also be more interested in the events around them are brought into the world of education. With the integration of the *Dhukutan* tradition into the schooling system, it is expected that there will be positive values planting, namely the formation of characters from an early age. Since the moral values in *Dhukutan* traditional ceremonies can be used as learning resources based on character formation.

The District Government, the Tourism Office, and the Nglurah Village Education and Sports and Government Service should integrate their actions and thoughts regarding the handling of the *Dhukutan* tradition as a regional cultural asset and tourism asset. Thus, it is expected that the *Dhukutan* tradition is not only considered as a ceremonial and entertainment ritual only but can also be used as teaching material or learning resources in the Tawangmangu sub-district schools.

The Nglurah villagers are also expected to maintain, preserve and develop the *Dhukutan* tradition as a form of manifestation of respect for their ancestors. It can also be used as a vehicle to encourage the faith and devotion of the community. Visitors are also expected to help to create a conducive atmosphere and participate in maintaining the security and order of the tradition of the *Dhukutan* ceremony procession so that the ceremony will indeed bring blessings to the people.

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