

EDUCATIONAL VALUES IN THE DIVERSITY OF JAVANESE TRADITIONAL CEREMONIES AMONG PENDALUNGAN COMMUNITY

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ABSTRACT

This study aims to describe educational values in the diversity of Javanese traditional ceremonies among Pendalungan community. The design chosen was ethnography. Ethnographic study is carried out in six stages, namely (1) formulating problems, (2) selecting cases, (3) obtaining entry points, (4) collecting data, (5) analyzing data, and (6) reporting findings. Subjects and locations for the study were determined with purposive sampling technique. The subjects are people who are considered to have quality and are able to provide information about Javanese traditional ceremonies. The study was conducted in seven sub-districts, namely Wuluhan, Umbulsari, Sukowono, Tanggul, Tempurejo, Ambulu, and Pakusari. Data were collected by means of observation, interviews, documentation, and audio-visual materials. The data were analyzed in six stages, namely: (1) organizing and preparing the data for analysis, (2) carefully reading all the data, (3) coding the data, (4) describing the data, (5) representing the data in a qualitative narrative, and (6) interpreting data. The validity of the data is obtained by extending working time and observing and triangulating methods, sources, and theories. As a result, the Javanese traditional ceremonies performed by the Pendalungan community are very diverse because the character of the Pendalungan community, one of which is open to change and easy to adapt, makes the implementation of Javanese traditional ceremonies adapted to environmental conditions, natural conditions, tools, materials, and performers of the ceremonies. The diversity in the implementation of Javanese traditional ceremonies by the Pendalungan community has values, namely religious, nationalist, independent, mutual cooperation, and integrity.

Keywords: Educational Value, Diversity, Javanese Traditional Ceremony, Pendalungan Community

A. INTRODUCTION

The culture of a society can be considered as the cultural identity of that society. Cultural identity is often a feature of the characteristics of a society. Gentle in speech, polite in behaving and speaking to elders, feeling embarrassed in certain circumstances with other people, and very maintaining social relations with other people are Javanese identities (Andalas, 2018). Javanese society also has the principle of harmony with nature because it is one of the essences of Javanese life. Javanese people really believe in maintaining a balance between jagad cilik and jagad gede through ritual ceremonies. Various rules have been set and are standard rules that are sacred which cannot be changed arbitrarily. Society as a social and cultural group always tries to distinguish who they are, their groups, and those who are not their groups with certain characters and principles so that they become ethnic identities

(Andalas, 2018). This is what causes cultural pluralism and often causes problems. Social conflicts in the name of SARA (ethnic, religion, race and intergroup) often occur and become a sensitive issue. Pluralism and various changes in culture do not always have a bad impact. Many good things are born from cultural diversity. Culture is not an artifact that is static, but is an artifact that is fluid and follows the times. Even so, the repertoire and local cultural values contained in a cultural product should be maintained and preserved properly. It is reasoned that local culture is the axis of national culture, namely Indonesian culture. Indonesian culture is in the form of *Bhineka Tunggal Ika*. The Indonesian culture, which is *Bhineka Tunggal Ika*, is used to achieve a social order that upholds unity and integrity. As part of the Indonesian culture which is *Bhineka Tunggal Ika*, Javanese people are very proud of their culture even though sometimes they do not understand their culture. Javanese culture is full of symbols so that it can be called symbolic culture (Zannah and Salam, 2014, p. 2). The symbols are closely related to the life of the Javanese people. These symbols express the behavior and feelings of Javanese people through traditional ceremonies.

Departing from this sense of pride, Javanese people have made efforts to maintain their traditions by always studying the development process of ancient Javanese society. The value of education that can be taken from the Javanese community comes from *pamali*, habits, styles and *trapsila* (Herusatoto, 2019). This is reflected in the disciplined pattern of social life that respects others and proceeds according to the times as customs. The value of education can be re-created as the idea of creating a modern *trapsila* in a new world in Indonesia today.

Javanese culture is closely related to the feudal structure. The culture is in the form of a knight culture which means that their ideals of life are the ideals of knights. This culture gave high status to the aristocratic form of life (Burger, 1977, p. 55). This lifestyle is rooted in *wayang* which has a religious meaning. *Wayang* performances are held at important times in Javanese human life such as birth, marriage, circumcision, and to ward off disease and bad influences that damage human life. *Wayang* is referred to as the core of Javanese cultural complexity because it involves the arts of philosophy and education, performing and musical, sculpture and painting, *sanggit* and literature, new conceptions and creations (Widodo, 2017, p. 39). *Wayang* is a museum of ancient life values that can be used as a guide in life, world views, views of life, and lessons about character and culture.

This whole culture leads to the art of living in private and social life. Humans live in harmony with their daily environment, with the structure of society, and with cosmic events. Javanese civilization recognized a form of aristocratic life that was highly developed, very refined in style, and closely intertwined with worldviews.

Javanese civilization is found in the *Pendalungan* community in Jember Regency. The community in Jember Regency consists of Javanese ethnic community and Madurese ethnic community. They live side by side in carrying out religious, social, economic, political, and cultural activities. This makes acculturation between Javanese culture and Madurese culture giving rise to the *Pendalungan* Culture. The *Pendalungan* community was formed from mixed marriages between Javanese and Madurese, giving birth to a new generation, namely the *Pendalungan* people.

Marriages that occur between tribes or between ethnicities produce complex cultural complexities that give birth to forms of cultural hybridity (Andalas, 2018). This condition makes the boundaries regarding the concepts of geography and ethnicity which have been the basis for grouping cultural

characteristics become faded. This has resulted in the emergence of a new cultural form. The new culture no longer views culture based on geographical areas. This is what forms a new culture in the people of Jember Regency. This society which was formed from the ancestors of the Javanese and Madurese tribes produced the Pandalungan culture and the people were called the Pandalungan Community.

The Pandalungan community has seven characteristics, namely: (1) their daily life is dominated by traditions and myths; (2) having the first stage of oral tradition (primary orality) namely, likes to chat, likes to talk about the disgrace of others, and is afraid if he deviates from generally accepted thoughts and opinions; (3) open to changes and easy to adapt; (4) expressive, transparent, and does not like to hold back feelings; (5) paternalistic or the decision to act is taken from a role model; (6) family ties are very solid so that problem solving is carried out by means of “gangs” (together); (7) a little loud and temperamental (Sutarto, 2006, pp. 3-4). These characteristics are formed because of the mixing of various types of people with different cultures, for example from Javanese, Madurese, Arabic, and Chinese cultures. This is in line with the meaning of the word mendhalungan, namely descent, mixed results, mixed types and also means conversation without regard to manners. In addition, Widiyawati (2018, p. 26) stated that pendalungan was born from a multi-ethnic culture brought by immigrants from Javanese, Madurese, Arab, and Chinese ethnicities in the Jember area to treat their longing for their original culture. Thus, the phenomenon of Javanese speaking Madurese and Javanese with Madurese accents emerged. Due to multiethnicity, the language and level of politeness have also changed due to this mixing.

The Pandalungan community, who are descendants of the Javanese, have various traditional ceremonies that are carried out for various purposes. People of Javanese descent who live in Jember Regency still maintain and carry out traditional ceremonies that apply to Javanese ethnicity. However, not all of them are implemented like the people in the palace environment such as Surakarta or Yogyakarta. The people of Javanese descent perform traditional ceremonies in groups with various procedures in Jember. This results the diversity of the application of Javanese traditions.

Traditional ceremonies are activities carried out by the community that are routine, have a level of trust, and are very meaningful to the people of an area. Traditional ceremonies are a series of actions or deeds that are bound by certain rules based on customs, religion, and beliefs (Burger, 1977, p. 73). Traditional ceremonies are passed down by ancestors to be preserved for each generation. There are many types of Javanese traditional ceremonies. Every traditional ceremony is not the same from one region to another.

Javanese traditional ceremonies in the Pandalungan community are still preserved. The Javanese and their descendants who live in Jember Regency still carry out traditional ceremonies inherited from their ancestors.

Traditional ceremonies that are still maintained by the Javanese in Jember Regency are salvation, marriage, *tingkeban*, and *tedhak sinten*.

Selamatan or slametan or kenduren is a traditional ceremony in the form of a prayer together to pray for the ancestors led by religious leaders who are usually elderly. The slametan tradition is to seek salvation by giving food in the form of alms to neighbors. Slametan is a Javanese socio-religious practice as a form of a harmonious banquet which is attended by neighbors along with relatives and

friends (Susetya, 2019, p. 16). In every activity, there is usually salvation. The salvation is done to refuse reinforcements and hope for safety so that the wishes to be carried out run smoothly (Gunasamita, 2019, p. 46). Selamatan is usually accompanied by a dish of food to eat on the spot and food to take home or is called *berkat* (a blessing). The food served is used to increase gratitude to The Almighty God.

Marriage is a social bond or legal agreement between individuals that form a kinship relationship. Marriage is an institution in the culture of society that formalizes the relationship between two persons. Marriage in the Javanese perspective is known for two things, namely *ngrabekne* 'marrying a boy' and *mantu* 'marrying a girl'. In Javanese tradition the second event (*mantu*) is more luxurious than the first (*ngrabekne*) because the family feels immense joy that their daughter has *winengku ing priya* 'being a wife of a man of her heart' (Susetya, 2019, p. 98). Wedding ceremonies with Javanese traditions include *sasrahan*, *siraman*, *midodareni*, marriage contracts, *temu manten* (Gunasamita, 2019, pp. 49-54). *Sasrahan* is a gift from the man to the woman which is carried out two or three days before the marriage contract. *Siraman* as the opening ceremony of the wedding which is carried out the night before the wedding in the form of bathing the bride by a large family. *Midodareni* is a meeting between the two families of the bride and groom, marked by the visit of the groom's family to the bride's house. The marriage contract or *ijab kabul* is an agreement between the groom and the bride which is carried out by the guardian and witnessed by a male witness with the acknowledgment of consent. The *temu manten* is a meeting between the bride and groom by performing twelve ordinances.

In general, there are twelve procedures for the meeting of the bride and groom (Gunasamita, 2019, p. 54). The twelve procedures for *temu manten* include: (1) the bride and groom are escorted by two older people, (2) the groom walks holding a roll of betel leaf, (3) the groom and bride throw betel rolls at each other, (4) the bridesmaids sprinkle the groom's head, (5) the bride breaks an egg and washes the groom's feet, (6) the bride and groom walk hand in hand to the couple of oxen, (7) the bride and groom eat *walimah* rice by means of mutual bribes, (8) *kacar-kucur* is done by pouring rice or grains in a container by the groom to the bride, (9) the bride gives the contents of the *kacar kucur* to her mother, (10) the bride *sungkem* (kneels down) to the groom the groom, (11) the two brides are on the lap of the bride's father, (12) the bride and groom perform *sungkem* (kneeling down) to the father and mother and relatives of the male and female sides.

Tingkeban or *mitoni* is a bathing tradition carried out by pregnant women at night (Susetya, 202019, p. 17). This traditional ceremony is carried out with the aim of asking for safety from God Almighty so that the baby and mother are always given safety when pregnant and during childbirth. The *tingkeban* was carried out at the age of seven months of pregnancy. The *tingkeban* event is usually held on a Wednesday or Saturday on an odd day before the 15th. The *tingkeban* procedure consists of ten steps (Gunasamita, 2019, p. 60). The ten *tingkeban* procedures include: (1) pregnant women are bathed and washed with *setaman* (garden) flowers by a shaman or oldest relative using a scoop from coconuts without the coconut fruit being chopped, (2) pregnant women are smeared with seven colors of rice flour with a mixture of *kemuning* leaves, *mangir*, and finely ground *pandan*; (3) the pregnant woman sits on a small wooden chair with a mat, on the mat arranged *kluwih* leaves, *apa-apa* leaves, weeds, *kara* leaves, and *dadap srep* leaves; (4) the basic fabrics used by pregnant women are *letrek*, *jingga*, *banguntulak*, *yuyusekandang*, *sembagi*, *putih*, *sindur*, and *kain selendang lurik puluh watu*; (5)

pregnant women perform ablution; (6) pregnant women change their clothes and are circled with red, white, and black threads that are loosely tied; (7) the shaman or mother-in-law drops the spinning wheel while saying "Lanang arep, wadon arep, janji slamet" 'Male or female does not matter as long as they are safe'; (8) the shaman or mother-in-law breaks coconut ivory which has been depicted with male characters (Arjuna, Dewa Kamajaya, or Panji) and female characters (Sembadra, Dewi Ratih, or Candrakirana); (9) pregnant women change cloth or jarit for seven pieces, each piece used will be commented on by the elders saying "Ora pantes" 'inappropriate', the cloth is left scattered and occupied by pregnant women; (10) pregnant women wear real clothes, namely kemben dringin and truntum batik cloth, the elders exclaim "Wis patut, wis patut" 'It is appropriate, it is appropriate'.

Tedhak siten is a procession that is performed when the baby is seven months old (seven to eight, about 245 days) and can set his feet on the ground for the first time. When the child is seven months old, a slametan mitoni event is held as a sign of gratitude to God (Susetya, 2019, 18). Tedhak siten or mitoni is carried out in eight stages (Gunasasmita, 2019, p. 69). The eight stages of tedhak siten include: (1) parents holding their baby to step on jadah or tetel; (2) a baby is raised up a ladder made of sugarcane; (3) the baby is put in a cage; (4) a bowl containing rice, currency, and cotton is placed near the baby so that the baby chooses the object that he likes the most; (5) the baby's parents distribute undhik-undhik (yellow rice and a number of coins) for the audience to fight over; (6) the baby is bathed with flower setaman (garden); (7) the baby is dressed by wearing jewelry (necklaces, rings, and bracelets) and sitting on the sand; (8) bring back the bowl containing rice, currency, and cotton, then the undhik-undhik are spread out again, shouting "Kur, kur, kur" as if calling for chickens to be fed.

The various Javanese traditional ceremonies are full of values. One of them is the value of education. The value of education is the focus of this research. Thus, there is a link between traditional ceremonies and educational values. After discussing the procedures for Javanese traditional ceremonies in accordance with the Primbon Book, the following is a discussion of the value of education.

Values are traits or things that are important or useful for humanity, something that perfects humans according to their nature. Education is the process of changing attitudes and behavior of a person or group of people in an effort to mature human beings through teaching and training efforts; process, method, act of educating. Educational values include 18 things, namely religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly, love peace, love to read, care for the environment, care social, and responsibility. Good values need to be taught to students so that they have characters that are in accordance with the goals of national education. Of the eighteen values above, they are internalized into five basic values of character education, namely religious, nationalist, independent, mutual cooperation, and integrity (Kusnoto, 2017, p. 251). The five basic values of character education are discussed below.

Religious means having the character of religious. Religious values are a reflection of the attitude of human faith in God Almighty which is manifested by the behavior of carrying out religious teachings and beliefs. The value of religious character includes three dimensions of relationship realization, namely the individual's relationship with God, between individuals, and the individual with the universe. Religious values include sub-values: love of peace, tolerance, respect for differences in

religion and belief, firmness in establishment, self-confidence, cooperation between adherents of religions and beliefs, anti-bullying and violence, friendship, sincerity, not imposing will, loving the environment, and protect the left out.

Nationalists are defined as people who fight for the interests of their nation. Nationalist values are ways of thinking, behaving, and acting that show loyalty, concern, and high respect for the environment, language, social, culture, economy, and politics of the nation. Nationalist values include sub-values: appreciating the culture of one's own nation, maintaining the cultural wealth of one's own nation, being willing to sacrifice, loving the homeland, protecting the environment, obeying the law, being disciplined, and obeying the law.

Independence is being able to stand alone. Independent values are attitudes and behaviors using energy and thoughts to realize hopes and ideals. Independent values include sub-values: hard work, toughness, resilience, fighting power, professional, creative, and being a lifelong learner.

Gotong royong is working together. The value of Gotong Royong is an act of respect, working there, establishing communication, and providing assistance to people in need. The value of gotong royong includes sub-values: inclusiveness, deliberation to reach consensus, solidarity, empathy, volunteering, and anti-discrimination.

Integrity is a state that shows a unified whole so that it has the potential and ability that radiates authority. Integrity can also be called honesty. The value of integrity is a reflection of attitudes and behaviors that make him a person who can be trusted in words, actions, and work. The value of integrity includes sub-values: responsibility, social care, and environmental care.

From the illustrations and descriptions above, the focus of this research is the educational value obtained from various traditional ceremonies. Therefore, a research problem is formulated as follows. What are the educational values in the Diversity of the Javanese Traditional Ceremonies among the Pandalungan Community? The goal to be achieved through this research is to describe the educational values in the Diversity of Javanese Traditional Ceremonies among the Pandalungan Community.

The results of this study are expected to provide theoretical and practical benefits. Theoretically, this research is useful for development in the study of the Javanese language, especially in the field of Javanese tradition. Practically, the results of this research can be used in teaching Javanese language courses.

Previous research was conducted by Syahputra (2020) which resulted in the finding that local wisdom can shape individual attitudes in indigenous peoples. This is indicated by the values of tolerance, cooperation, and courtesy in the Lampung indigenous people in the *nengah nyappur* culture (social life).

Research on culture was also conducted by Olang, Oktaviani, and Oktaviani (2021) in the form of the folklore of Buah Udak of the Dayak Linoh tribe. The results reveal that cultural values can describe the relationship between humans and God, humans with other people or each other, and human relationships with themselves. The folklore of Buah Udak contains elements of culture, tools and equipment for life, kinship systems and social organization, language, arts, belief systems, and systems of knowledge. The Linoh Dayak community believes in the cultural values contained in the story and becomes a custom or tradition.

Likewise, research conducted by Aprianti and Pamuji (2018) which seeks to explore the existence of oral literary culture. The results showed that the folk songs of the Tidung tribe were passed on to the younger generation from generation to generation. The meaning and theme of the Tidung folk song can be in the form of advice, advice, and work encouragement.

Research on Javanese culture, especially from an ethnographic point of view, was conducted by Rifa'i (2017). Rifa'i examines tingkeban with ethnographic studies of communication, namely describing, analyzing, and explaining the communication behavior of a social group. Rifa'i's research findings indicate that the seven-monthly ritual communication is a ritual activity carried out at home or at the home of the father's or mother's parents, and is attended by neighboring relatives and the village community of Summersuko. Communicative events in the seven-monthly ritual, topic, function and purpose, setting, participants, message form, message content, sequence of actions, rules and norms of interaction of host in seven months (tingkeban).

The four studies above illustrate that the culture of each region has things that are important or useful for its adherents and for humanity. Traditional ceremonies as part of culture are certainly full of value. The value of education can be found in the implementation of traditional ceremonies. Javanese traditional ceremonies are very distinctive and complicated. The Javanese people will carry out traditional ceremonies for all events in their lives, likewise, the Pentalungan Community which is part of the descendants of the Javanese tribe in Jember Regency. The Javanese traditional ceremonies carried out by the Pentalungan Community are very diverse. This diversity is full of educational values that can be used as lessons by students or the community. This is the main reason for this research. Thus, this research is worth doing.

B. METHOD

Ethnography is research that was originally carried out by anthropologists. Further developments, ethnography has been widely adapted by researchers from the fields of sociology and psychology. In the 1960s and 1970s many educational researchers disillusioned with positivism turned to ethnography as an alternative approach to their research (Gall, Gall, Borg, 2003, p. 486). Ethnographic research has three main characteristics, namely the focus of discovery on cultural patterns in people's behavior, focus on the point of view of members of a society, focus on the study of the natural order that is manifested in a culture (Shimahara in Gall, Gall, Borg, 2003, pp. 486-487). Ethnographers value various aspects of cultured human beliefs as the center of understanding life in a society. These various aspects include patterns of community organization, economic practices, family structure, religious beliefs and practices, political relations, and traditional ceremonies.

Anthropology as the founding father of ethnographic studies contributes to the natural study of individuals and communities living in cultural situations (Sanjaya, Utanto, Purwanto, 2014, p. 20). Ethnography is a study that focuses on the life and culture of a society. How to live life, various community activities and cultural objects can be used as observations that can enrich research studies on ethnography (Zannah and Salam, 2014, p. 5).

The ethnographic research design was chosen in this study to describe, analyze, and interpret the cultural practices of a community group including patterns of behavior, beliefs, and language (Subiyakto and Mutiani, 2019, p. 144). Ethnography is one type of qualitative research to analyze the

prevailing traditions in a community including the characteristics and cultural patterns of the community to gain an understanding of culture and social phenomena (Gall, Gall, Borg, 2003, p. 477). Ethnographic research is carried out in six stages, namely (1) formulating problems, (2) selecting cases, (3) obtaining entry points, (4) collecting data, (5) analyzing data, and (6) reporting findings (Gall, Gall, Borg, 2003, p. 489). The first stage is to formulate the problem. The problem in this research is how are the educational values in the diversity of Javanese traditional ceremonies of the Pandalungan community? The second stage is selecting cases. The case that is the focus of this research study is the educational values in the diversity of Javanese traditional ceremonies among the Pandalungan community. Getting the entrance to the third stage can be interpreted as research data. The research data is in the form of information from informants about Javanese traditional ceremonies performed by the Pandalungan community. The fourth stage is collecting data. Data were collected by using interview, observation, and documentation studies. The fifth stage is analyzing the data by categorizing, classifying, and interpreting according to the research problem. The last stage is reporting the findings. The findings report is in the form of the preparation of scientific articles.

Researchers need to determine what, where, when, and who will be observed and interviewed (Merriam, 2009, p. 76). The wealth of information can be explored in depth to answer research problems. This can be done by purposive sampling technique. Purposive sampling begins with determining the people and places to be studied. The determination is determined by the characteristics according to the research objectives. The study was conducted in seven sub-districts, namely Wuluhan, Umbulsari, Sukowono, Tanggul, Tempurejo, Ambulu, and Pakusari. These seven places are places where traditional Javanese ceremonies are carried out by the Pandalungan community. People or research subjects are determined from random selection and have characteristics. Research subjects are people who are considered to have quality and are able to provide information about Javanese traditional ceremonies. Research subjects are determined by the criteria of experience, ability, and historical insight according to the research problem (Bungin, 2008, p. 51). Research subjects as participants are people who understand the research problem (Creswell, 2009, p. 175). The selected sample serves to obtain detailed information about Javanese traditional ceremonies. The list of informants can be seen in table 1.

No	Name	Age	Work
1	Ngatminah	79	Housewife
2	Mochamad Isnaeni	61	BUMN Employee
3	Burhanudin Harahap	63	Private Employee
4	Suwandi	58	Farmer
5	Satupah	58	Retiree
6	Mu'tamat	65	Civil Servant (PNS)
7	Romelah	54	Housewife

Table 1. List of Research Subjects

As a natural setting, qualitative researchers collect data from places where participants carry out cultural activities according to the research problem (Creswell, 2009, p. 175). In this case, the researcher collects data from informants as part of the Pandalungan community who understand or carry out Javanese traditional ceremonies in Jember Regency. The researcher, as a key instrument, collects data through examining documents, observing behavior, or interviewing participants (Creswell, 2009, p. 175). Researchers do not have a tendency or rely on other researchers when collecting data through interviews with informants because it is the researcher who collects data (information) from the informants. Data were collected using observation, interview, documentation, and audio visual materials (Creswell, 2009, p. 179). Observations were carried out by means of observer as participant, namely understanding the rules of observation from the researcher and participant so that the researcher could record what was going on during the interview. This allows the observation of personal information which of course cannot be reported by the researcher. Interviews were conducted with in-person interviews, namely meeting the informants directly to conduct questions and answers. This is good for researchers who cannot make direct observations so that researchers can control the presence of indirect information filters from the point of view of informants. Documents can be public documentation (meeting notes or newspapers) and private documents (journals or diaries). From this document, it is possible for the researcher to get the language and words of the participants, can be accessed at any time, represent data that the informant did not think of, and can save the time and cost of researchers to write notes in plain writing. Documents in this study are personal documents from informants. Audio visual materials are in the form of photos, videos, art objects, computer software, and films. In this case the audio visual material is in the form of photos and computer software. Computer software is used to create data collection tables.

The data were analyzed in six stages, namely: (1) organizing and preparing the data for analysis, (2) carefully reading all the data, (3) coding the data, (4) describing the data, (5) representing the data in a qualitative narrative, and (6) interpreting data (Creswell, 2009, pp. 185-189). The researcher organized the data by preparing the data in a table containing a description of the Javanese traditional ceremonies performed by the Pandalungan community. Researchers read carefully all the data that has been collected in the form of data collection tables. The data were coded according to the

educational values found by the researcher. Data is described in words, sentences, and paragraphs. Then the data is represented in the form of a narrative in accordance with the character of qualitative research. The last stage is interpreting data by referring to information from informants, documentation, and theories about Javanese traditional ceremonies in the Book of Primbon. Thus, researchers can make important and prominent decisions to be studied that are relevant to the purpose of the study, and focus their attention on what is being studied (Subiyakto and Mutiani, 2019, p. 144).

Validity in qualitative research means that the researcher checks the accuracy of the findings by ensuring that their work is in accordance with procedures (Creswell, 2009, p. 190). Reliability in qualitative research is indicated that the researcher's goals are consistent and different from those of other researchers or other projects. A reliable procedure was carried out through: (1) re-examining the interview transcription so as to avoid misunderstanding the transcription; (2) compare the data with the code based on the memo about the code and its definition; (3) coordinating and communicating with members of the research team on coding through regular meetings with recording and various analyses; (4) re-examine the data development by comparing the findings with other researchers to gain independence.

In addition to carrying out the above reliable procedures, so that the research process and results can be accounted for, the researchers extended the working time and observed as well as triangulated. The extension of working time and observation was carried out by building trust with the informants, studying Javanese traditional ceremonies, and re-checking the wrong information from the informants or researchers. Triangulation is done by obtaining information from different data sources by collecting facts and using them to build coherent basic justifications (Creswell, 2009, p. 191). The triangulation used by the researcher is to use multiple and different sources (seven informants), the methods of the researchers, and theories (Kitab Primbon and books on Javanese traditional ceremonies) to support the truth of the findings.

C. RESULT AND DISCUSSION

Javanese traditional ceremonies carried out by the Pentalungan community are selamat (salvation), wedding processions, tingkeban, and tedhak siten. The implementation of the traditional ceremony of the Pentalungan community is somewhat different from the standard (standard rules) contained in the Book of Primbon. This is due to the conditions and characteristics of the Pentalungan community. The Pentalungan community is as a result of acculturation of Javanese, Madurese, Arabic, and Chinese cultures. The Pentalungan community is far from the center of Javanese culture in Yogyakarta or Surakarta so that their mindset, habits, completeness of materials, and knowledge can affect the implementation of the ceremony so that it is not in accordance with the standard. The character of the Pentalungan community, one of which is open to change and easy to adapt, makes the implementation of Javanese traditional ceremonies adapted to environmental conditions, natural conditions, tools, materials, and performers of traditional ceremonies.

The selamat (salvation) is carried out with the purpose and scope of the activities of the Pentalungan community, which are diverse and more varied than the standard rules (pakem) in the Book of Primbon. The wedding procession, tingkeban, and tedhak siten carried out by the Pentalungan Community are carried out with different terms or designations for each part (step), different materials

used, different procedures, different sequences, and even additional procedures that are not contained in the Book of Primbon. These things make Javanese traditional ceremonies very diverse in the Pentalungan community.

The Diversity of Javanese Traditional Ceremonies

The Javanese traditional ceremony in the form of salvation or slametan or feast by the Pentalungan community, its application is developed in broader matters of the standard, in this case the Primbon Book (Gunasasmita, 2019). The Pentalungan community carries out salvation with the aim of: (1) increasing gratitude to God Almighty, (2) hoping for blessings from God, (3) distancing themselves from calamity, praying for the ancestors, sending prayers for deceased relatives, (4) share happiness with neighbors, and (5) for inner and outer safety. The salvation is carried out by the Pentalungan community in many life activities, namely: birth, village cleaning, moving house, death, marriage, birth, Islamic holidays, commemoration of Indonesian independenceday, tingkeban, tedak sinten, circumcision, long journeys, changing names, healing from illness, and healing from the influence of magic.

The Javanese traditional ceremony in the form of a wedding procession includes four kinds of activities, namely sasrahan, siraman, midodareni night, marriage contract, and meeting of the bride and groom. The four activities are described below. The Pentalungan community carries out sasrahan in application activities (*lamaran*) or also called going. Applications can be made far days, months, or years from the wedding date. In the application process (*lamaran*) or going forward, the male family will bring many special foods whose a myriad of symbols and meanings (Dzarna, Mijianti, Dewi, 2020). In the application process, the men submitted *tetel* or *jadah*, *panggung buceng*, *jenang*, *wajik*, *kue lapis*, *kue tok*, *kue kukus*, *sekapur sirih*, *cucur*, and *buah pinang*. Thus there are differences in the terms, time, and luggage to be handed over between the pakem and those carried out by the Pentalungan community.

The Pentalungan community performs the siraman separately, in which the bride performs the siraman at her parents' house as well as the groom. Siraman is done on the night before the wedding with water from seven wells and sprinkled with seven flowers. The siraman was carried out by seven people, namely parents, grandmothers, and several elderly mothers who had good reputations in the bride's family. The bride and groom are carried so they don't touch the ground from the dressing table to the shower. Likewise, after the shower, the bride and groom are carried back from the shower to the dressing table. After arriving at the dressing table, the bride's make-up will ngerik rikma, namely shaving with a razor some of the hair of the bride-to-be. Thus, there are differences in the procedures, materials and complements of the siraman between the standard rules and the implementation of the siraman by the Pentalungan community.

The Pentalungan community does not prioritize the costumes used by the groom but prioritizes the essence of the Midodareni night, which is the meeting of the two families of the groom and the bride at the bride's house on the night before the wedding procession. The bride also performs tirakatan and lek-lekan so that the family who is in-law will be away from harm and the wedding ceremony will run smoothly.

The marriage contract activities are carried out by the Pentalungan community by prioritizing the

essence of the marriage contract. The essence of the marriage contract is the presence of a *penghulu*, witnesses, guardians, the bride and groom, dowry, and the procession of transferring the responsibility of a woman from the guardian to the husband (groom). Thus, the clothes of the groom and the sitting position of the performers of the marriage ceremony are very flexible according to the conditions where the marriage contract is carried out (Office of Religious Affairs, the bride's house, mosque).

The procedure for the meeting of the bride and groom by the Pentalungan community are carried out with different terms, materials used, methods, and sequences. However, the essence of the ordinance is still the same. The second procedure is throwing betel rolls at each other, some call *balangan ganthal*. The materials used also use gambier and areca nut and some use jasmine flowers. The way of throwing is specifically regulated, namely the groom throws betel on the bride's chest and the bride throws betel on the knee or big toe of the groom. The fifth procedure is breaking eggs, some call it *wiji dadi* and some call it *ngidak Tigan and Nidak Endok*. The way to break an egg is different, namely by being stepped on and done by the groom. The sixth procedure is that the bride and groom go hand in hand to the pair of bulls by the Pentalungan community given the terms *sinduran* and *sikepan sindur*. The destination and what the bride and groom sit on is not a mat but a quad or aisle in the form of a large soft chair like the throne of a king and queen. The method is also different, namely *sindur* is wrapped around the shoulders of the bride and groom, both ends are carried by the father of the bride who walks in front of the bride and groom, and behind, the bride's mother holding the shoulders of the bride and groom.

The seventh procedure, namely eating *walimah* rice, is named with various terms, namely *dhahar klimah*, *dhahar walimah*, *dulangan*, and *dulang-dulangan*. The ingredients used are also different, namely yellow rice, *tumpang*, or a plate of rice and side dishes and a glass of drinking water. The method is also different, namely by using a spoon, fork, or a spoonful of hand. The eighth procedure, which is *Kacar kucur*, is applied with the same terms by the Pentalungan community. The materials used are various, namely corn kernels, a mixture of green beans and soybeans, a mixture of coins and seeds, a mixture of peanuts, soybeans, rice, corn, yellow rice, *dinglo-bangle* spices and coins of various values. The method of pouring it and the actors are the same, the only difference is the way of storing it, namely a handkerchief or *kacu* which is tied by the bride and then given to her mother, and some just fold the cloth and then give it to her mother. The tenth is *sungkem* by the bride to the groom and the twelfth, namely *sungkem* to the father and mother, is named *sungkeman* (Kneeling Down). The way to do *sungkem* is the same, only the order is different, namely the two brides kneel down to their parents first, then the bride kneel down to the groom. In the eleventh procedure, the bride and groom sitting on the bride's father's thighs are given various terms, namely *pangkuan*, *pangkon*, *bobot timbang*, *pangkon timbang*, *mangku*, and *timbangan*. The way of implementation and speech of the mother and father of the bride is the same as the standard rules. The sequence of procedures for the meeting of the bride and groom is carried out in various ways by the Pentalungan community, namely with six patterns in the sequence 3-5-8-7-10-12, 3-5-6-11-8-12-10, 5-6-11-8-7-12-10, 3-5-6-11-12-10-7-8, 5-3-6-12-10-7-8, 3-5-6-11-8-7-12-10.

In addition to not applying the twelve procedures in the right order, the Pentalungan community also completes the procedure for meeting the bride and groom with additional procedures, namely *tukar kembang mayang*, *tanem*, and *nyusul besan*. The *tukar kembang mayang* is an exchange of ornaments or souvenirs between the *Manggala* and the *pager ayu*. The ornaments in question contain roots,

stems, leaves, flowers and fruit that are shaped like mountains, kris, whips, umbrellas, grasshoppers and birds that are plugged into banana stems. Manggala are two young men accompanying the groom. Payer ayu are two young women accompanying the bride. After the kembang mayang exchange occurs, the four flowers are placed at the intersection near the house. Tanem is pressing the shoulders of the bride and groom by the father of the bride as a form of parental blessing and hope that the bride and groom will be fresh in body, healthy, and calm in completing the tough task as husband and wife. Nyusul besan is a picking up the groom's parents by the bride's parents at the front door to be invited into the party room.

The traditional Javanese tingkeban ceremony is carried out specifically by the Pentalungan Community. The tingkeban is carried out when the gestational age of the pregnant woman enters the age of seven months or more but cannot be less, even if it is only a day. Tuesday or Wednesday is chosen by the Pentalungan Community to carry out the tingkeban traditional ceremony, on the 13th to be exact. This is different from what is in the Book of Primbon which states that tingkeban is carried out when the pregnancy has reached seven months, held on Wednesday or Saturday, on an odd date before the 15th. (Gunassmita, 2019, p. 59).

Of the ten tingkeban procedures as mentioned in the Book of Primbon (Gunasasmita, 2019, p. 60), only two tingkeban procedures are carried out according to the Primbon Book, namely bathing pregnant women and wearing seven pieces of cloth and kemben. In addition to these two procedures, the Pentalungan Community added procedures for inserting eggs/laying eggs/breaking eggs and selling dawet/selling rujak gobet. The implementation of these two additional procedures in Javanese traditional ceremonies carried out by the Pentalungan Community is described in the following paragraph.

The main stage in the tingkeban carried out by the Pentalungan Community is bathing pregnant women. After bathing the pregnant woman, the next step is to put the chicken (kampung) eggs in the cloth worn by the pregnant woman by her husband. Furthermore, the pregnant woman dropped the chicken egg until it broke. This stage is carried out with the hope that later when the birth procession will be as easy as the breaking of the egg.

Selling dawet in the traditional Javanese tingkeban ceremony is carried out at the ninth gestational age or later if the baby has not yet been born. The salvation is done by selling dawet plencing to children. The children were asked to buy dawet using kreweng (chipped fragments), to drink dawet, then run fast (Gunasasmita, 2019, p. 61). Selling dawet is carried out by the Pentalungan community as part of the tingkeban so that two events with different times of execution are made at the same time, namely when the gestational age enters the seventh year. Besides dawet, what is sold can be in the form of fruit salad (some call it rujak gobet) which is thinly sliced and seasoned with brown sugar and chili.

The tingkeban procedure of the Pentalungan Society is carried out in a different order from that mentioned in the Book of Primbon. The Pentalungan community started the tingkeban safely first by inviting neighbors, friends, and relatives, then doing a prayer reading. The prayer that is said by the parents of the unborn baby is "*Niat ingsung nylameti jabang bayi, supaya kalis ing rubeda, nir ing sambekala. Saka kersaning Gusti Allah, dadiyo bocah kang bisa mikul dhuwur mendhem jero wong tuwa, migunani marang sesami, ambeg utama. Yen lanang kadya Raden Kamajaya. Yen wadon kadya*

Dewi Kamaratih. Kabeh saka kersaning Gusti Allah." 'My intention is to ask for the safety of the baby in order to avoid obstacles, to be kept away from misery. With the blessing of Allah swt, be a child who can maintain the good name of parents, be useful to others, and be a good person. Be like Raden Kamajaya if male. Be like Dewi Kamaratih if female. All are by the power of Allah swt.' After the salvation, the event continued with bathing pregnant women with setaman flower water. After taking a bath, pregnant women change cloth and knead seven times. Every time they change cloths and baskets, the pregnant woman's parents ask the elders present, "Is this cloth suitable for use?" The elders replied, "Inappropriate". The question and answer will end when the pregnant woman puts on the seventh cloth and kemben. The pregnant woman's parents asked, "Is this cloth suitable for wearing?" The elders replied, "Quite". This seventh cloth and turban is used by pregnant women. After wearing the cloth and kemben by changing seven pieces, the husband of the pregnant woman inserts the chicken (kampung) eggs into the cloth worn by the pregnant woman. Furthermore, the pregnant mother dropped the egg until it broke. Then, pregnant women and husbands sell dawet to the children. The children paid the dawet in precarious fractions.

The Javanese traditional ceremony performed by the Pandalungan community in addition to salvation, wedding processions, and tingkeban is tedhak siten. Tedhak sinten is performed as a form of respect for the earth where children set foot on the ground and as a form of gratitude for the baby's parents because the baby is given health, can set foot for the first time, and begins to learn to walk so that he can play with friends in his environment. Tedhak siten is done when the baby is seven months old or the equivalent of 36 days. The tedhak siten procession carried out by the Pandalungan community is diverse, not exactly the same as that conveyed in the Book of Primbon. Of the eight tedhak siten processions as stated at the beginning, there are five sequential patterns, namely 3-2-1, 2-3-1, 1-2-3-5-6, 1-4, and 1-2-4. The five patterns are generally carried out in stages: (1) parents lead the baby to step on the seven-colored jadah, (2) the baby is raised to the arjuna cane ladder decorated with flowers made of colorful paper, (3) the baby is put in a chicken cage made of bamboo, (4) containers containing objects are brought closer to the baby to be picked and taken. In addition to these four stages, the Pandalungan community added three other stages, namely wearing new clothes, distributing jenang to invited guests, and waving broomsticks.

The use of new clothes is done after the baby is bathed with setaman flower water. A total of seven clothes were prepared. The clothes on the seventh order, the new clothes, will be chosen to be worn by the baby. This additional stage is interpreted as the hope that the baby will always be healthy, bring a good name to the family, live decently, prosper and be useful for the environment.

The next addition to the traditional tedhak siten ceremony carried out by the Pandalungan community is the distribution of jenang to children and invitees. The jenang that has been prepared by the baby's family is distributed to those present at the tedhak siten event with the hope that the baby will later have a generous nature who likes to give alms to others as a form of affection for each other.

The last addition made by the Pandalungan community in the procession of the traditional tedhak siten ceremony was waving a broom stick. The baby is held by a broom stick and assisted by his father or mother to move the broomstick by waving it towards the invited guests. This activity is interpreted as a hope from parents that in the future the child can enforce discipline and truth.

The Pandalungan community interprets and carries out the stages of stepping on *jadah* in the traditional *tedhak siten* ceremony in a more detailed way. *Jadah* is colored in black, yellow, blue, red, orange, purple, and white. This is different from what is stated in the Book of Primbon, namely black, yellow, blue, red, pink, purple, and white (Gunasasmita, 2019, p. 69). How to step on a *jadah* starts with black first, then another color, and finally a white *jadah* that the baby steps on. This method is an illustration that the life that the baby will go through as an adult will be colorful. The black *jadah* is stepped on first and ends by stepping on the white *jadah*. This sequence of stepping on a *jadah* has an intention that the baby can go through a serious problem (black *jadah*) and can find a way out or a bright spot (white *jadah*).

The diversity in the implementation of Javanese traditional ceremonies by the Pandalungan community has values that can be taught to students or the community. These values are religious, nationalist, independent, mutual cooperation, and integrity. These five values will be explained below.

Religious Value

Religious values can be seen in the traditional ceremonies of salvation or *slametan* or feast conducted by the Pandalungan Community. The Pandalungan community carries out the salvation tradition with the aim of: (1) praying for the ancestors, (2) sending prayers for relatives who have died, (3) as a form of gratitude for everything that is obtained, (4) staying away from calamity, (5) hoping for blessings from God for all tasks so that they can be carried out properly, safely, correctly and bring prosperity and progress. The salvation is carried out by the Pandalungan Community because they want the balance of the world and for outer and inner safety. They realize that humans cannot live alone in living life on earth so they must share with each other, especially happiness. Food is served to be eaten together as a form of increasing gratitude to God. The Pandalungan community performs salvation for all events, namely birth, death, marriage, moving house, circumcision, Islamic celebrations, village cleaning, long journeys, changing names, healing diseases, healing the influence of magic.

Religious values are found in the wedding procession, namely at the *siraman* stage, the bride and groom are placed on the thighs of the bride's father, and the *sungkeman*. *Siraman* is done to cleanse oneself from stains and sins as well as bad qualities that must be melted down before the main event, namely the marriage contract. Cleaning oneself is a manifestation of the faith of a servant of God, which is to maintain chastity in the presence of the Most Holy. When the bride and groom are laid on the thighs of the father of the bride, it depicts a fair affection between the son and daughter-in-law. This is supported by the question of the mother of the bride, "Abot endi bapaknè anakmu lanang karo anakmu wadon?" "Who do you love and care more, your son or daughter?" Then the father of the bride answered, "*Padha baè*" 'the same'. In the *sungkeman* procession, there is a religious value of respecting the husband as the head of the household and being devoted to both parents. *Sungkeman* is performed twice, the first time, the bride performs *sungkem* to the groom. This is done with the intention that a wife must be devoted to her husband because the husband is the leader in the household. The second *sungkeman* was carried out by the bride and groom to both parents. This second *sungkeman* is carried out by the bride and groom to the parents of both the groom and the bride. Devotion to parents is as a form of devotion to God as well.

Religious values are also found in the traditional tingkeban ceremony. Pregnant women at the age of 4 months of pregnancy (in Javanese tradition it is taken seven months) are going through the process of blowing the spirit by the Angel Gabriel into the body of the baby in the mother's womb (Susetya, 2019, p. 17). At this time, it is hoped that many prayers from both parents are good and the process of educating the baby is good from the time he is in the womb. Education is not only after the baby is born, but since the baby is still in the mother's womb, education begins. The prayers that are said in the traditional tingkeban ceremony in the Pandalungan Community include: (1) during pregnancy so that bad things do not happen to the baby and mother, (2) when giving birth later the baby and mother are expected to be safe, (3) so that God giving blessings and grace so that the baby to be born is safe and healthy, (4) so that the baby has the attitude and good looks of Arjuna, Dewa Kamajaya, or Panji for baby boys and has the attitude and beauty of Sembadra, Dewi Ratih, or Candrakirana for baby girls, (5) so that the baby shines like the 13th of the month, (6) so that when giving birth it will be as easy as the breaking of an egg, (7) so that later mothers and fathers can have many children, prosper, prosper, and feel at peace.

Religious values are also found in the traditional tedhak siten ceremony. When the baby is seven months old, it is marked with a slametan mitoni event which is meant as a sign of gratitude to God (Susetya, 2019, p. 18). The Pandalungan community performs the traditional slametan mitoni or tedhak siten ceremony as gratitude for the baby's parents because the baby is given health and can set foot on the ground as part of the learning process to walk. Apart from being an expression of gratitude to God, tedhak siten is done by offering many prayers to God. The prayers in question include: (1) the child always has a long life, his fortune is smooth, and his rank is high (in the procession up the stairs of Arjuna's sugar cane); (2) children are prayed for to have a generous attitude by always giving alms and loving friends (in the procession to spread undhik-undhik); (3) the child will later be useful, live long, prosperous, fertile and independent (from the serving of a cone-shaped cone of rice, long bean vegetables, kale, sprouts, and fried chicken). Prayers and good wishes from parents at the traditional ceremony of tedhak sinten are a form of the religious value of the Pandalungan Community.

Nationalist Values

The Javanese traditional ceremony carried out by the Pandalungan Community contains nationalist values. The nationalist value in question is protecting the environment. This value appears in traditional ceremonies of salvation or slametan or feast. The Pandalungan community often performs salvation in every event in their lives by inviting neighbors, relatives and friends. They realize that humans cannot live alone in living life on this earth. They realize that sharing, especially sharing happiness, can keep the environment peaceful and prosperous.

Nationalist values in the form of loyalty, affection, and living in harmony can be seen in the traditional wedding ceremony in the procession of stamping eggs and sikepan sindur. Stepping on the eggs is carried out by the groom, followed by washing the feet of the groom by the bride using setaman flowers. This symbolizes hope and a symbol of loyalty from the wife to her husband. Loyalty in the household can be used as the basis for loyalty to the state. Sikepan sindur is done by the groom holding hands with the bride towards the ox couple. Hand in hand as a form of close and inseparable affection.

Close and inseparable love in the household is manifested by always getting along in harmony between husband and wife and children can be used as the basis for living in harmony in society and the state.

The nationalist values of upholding discipline and truth can be seen in the traditional tedhak siten ceremony. At the traditional tedhak siten ceremony, the procession of waving a broom stick is interpreted as instilling the value of discipline and upholding the truth. In the procession, the baby holds a broom stick and wags at the invited children. The hopes and prayers of the parents from this procession are that in the future the child will be able to uphold discipline and truth. The broomstick is commonly used to represent the parable "United we stand, divided we fall". One stick will be easily broken. However, not with a bunch of sticks in the form of a broom stick. As citizens, a sense of unity needs to be built between fellow citizens so that the country is more advanced. If the citizens unite to support the government, any program launched by the government will surely succeed. Broom sticks can also be interpreted as a means of punishment. Punishment tools can be associated with efforts to enforce discipline and uphold the truth.

Independence Value

The value of independence in the form of fighting power and hard work is found in the Javanese traditional wedding procession. One of the stages in the Javanese traditional wedding procession is Kacar kucur. Kacar-kucur is a procession of pouring peanuts, soybeans, corn, rice, and various nominal money with a handkerchief by the groom to the bride (Gunasasmita, 2019, p. 55). The bride receives the contents of the curd on a handkerchief. At the same time, the parents said, "Kacar Kucur is rich in sadulur, Kacang kawak, dele kawak, atuta is rich in relatives" 'Kacar Kucur be in harmony like brothers, old peanuts, old soybeans, get along like relatives' Then, the bride handed the contents of Kacar Kucur which was wrapped in a handkerchief to his mother. By the bride's mother, the handkerchief containing the contents of the curd is put in a container called klemuk. This procession is interpreted as giving a living from the husband to the wife. The Pentalungan community interprets the kart kucur procession as a symbol of prosperity in the household. Husband and wife who are married must have the fighting power and work hard to meet the necessities of life so that prosperity is obtained. If enough to be eaten together, it becomes a thing that should be and good. However, if it can be given to parents, it is even better.

The value of independence in the form of fighting power is also found in the traditional Javanese tingkeban ceremony. One of the stages in tingkeban is selling dawet plencing (made from pati onggok 'flour from the core of the palm tree', brown sugar, and coconut milk) or rujak gobet (made from pineapple, grapefruit, mango kueni, and thinly sliced cucumber). . This stage is often carried out by the Pentalungan Community in the tingkeban procession. Although in the Book of Primbon there is no this stage. In the Book of Primbon, this stage of selling dawet plencing is carried out at the ninth gestational age. Dawet plencing is sold to children in precarious denominations. After paying and drinking dawet plencing, the children were asked to run fast. This is done with the intention that the baby quickly comes out safely. Therefore it is called dawet plencing or running fast (Gunasasmita, 2019, p. 61). The Pentalungan community interprets the stages of selling dawet plencing or rujak gobet as a prayer and hope that this pregnant woman will have many children, prosperous, and peaceful. To

achieve prosperity and peace, pregnant women, in this case the wife, supported by her husband, must have the fighting power in this procession in the form of selling activities.

The value of being independent as a lifelong learner is found nauseated in the traditional Javanese tingkeban ceremony. Overall, the stages of the traditional tingkeban ceremony, by the Pandalungan Community, are interpreted as education not only after birth but since they are still a fetus in the mother's womb. The fetus will be taught many good things through hearing from the words, songs, and behavior of his parents. Later when the baby is born, he will learn with his mother and father through his five senses. Then study with teachers and friends during school days. Then, learn as a teenager, adult, and old man. This is in line with the tangible independent value of being a lifelong learner.

The value of being independent in the form of toughness is found in the traditional Javanese tedhak siten ceremony. One of the stages in tedhak siten is stepping on seven kinds of jadah (made of sticky rice and grated coconut, colored black, red, purple, yellow, blue, orange, and white). The baby is led by the father or mother to step on the seven kinds of jadah. The baby is led to step on the black one first, then the other colors, and finally the white one. The Pandalungan community interprets this stage as hope and prayer so that the child's legs are strong and tough when walking. The seven colors in the seven kinds of jadah are interpreted as the path of life that the child will go through. The colorful path of life (from black to white) must be passed by the child later. This color sequence is interpreted as a serious problem (black jadah) later there is a way out or a bright spot (white jadah). With strong legs and a strong soul, children are expected and prayed for to be able to live this life later.

The next tedhak siten stage is in the form of choosing objects that contain independent, professional values. The baby sits in a chicken coop and is provided with a receptacle containing a comb, ballpoint pen, Koran, ring, money, cotton swab, powder, or mirror to choose from. The baby's choice of the object he took was interpreted in a special way by the Pandalungan Society. Comb means that the child is expected to always look neat. Ballpoint means that children are expected to be good at writing. The Koran is interpreted with the hope that children are diligent in worshiping according to the guidelines in the Koran. Rings, money, cotton, and mirrors are interpreted as a picture of the things the child is engaged in and a picture of the child's future. Children are expected and prayed for to have special intelligence to live their lives in the future. This is in line with professional values, which require special skills to run it.

The Value of Mutual Cooperation

The value of Gotong Royong in the form of solidarity is found in Javanese traditional wedding processions. One of the wedding processions is eating walimah rice. The seventh step of the twelve steps in the procedure for meeting the bride and groom is eating walimah rice. The groom clenched walimah rice with a side dish of pindang antep (beef liver) for the bride to eat (Gunasasmita, 2019, p. 54). The procedure for eating walimah rice was developed by the Pandalungan community by feeding each other a fist of rice and side dishes between the groom and the bride. Then, proceed with drinking water in a cup. The food eaten is varied, some use tumpeng rice, some use yellow rice with a side dish of fried eggs, fried black soybeans, tempeh, shredded, and chicken liver. Eating walimah rice followed by drinking water which is done by bribing each other between the groom and the bride is interpreted

as helping each other to live in harmony by jointly using and enjoying wealth. Husbands and wives are expected to have a tolerant nature or attitude in the household. This is in line with the value of tolerance, namely the nature or attitude of tolerance.

Integrity Value

The value of integrity in the form of authority is found in the traditional Javanese tingkeban ceremony. One of the stages in the tingkeban procession is changing sewek. Changing sewek is carried out by pregnant women in front of the middle room by alternately using seven strands of cloth and kemben and leaving the cloth scattered and occupied (Gunasasmita, 2019, p. 61). The Pandalungan Society did the same thing. During the changing of cloth there is a dialogue between the parents of the pregnant woman and the elders. The old man asked, "Is it suitable for this cloth to be worn?" The elders replied, "Inappropriate". Until the seventh cloth, the parents of the pregnant woman again asked, "Is this cloth suitable for wearing?" Then answered by the elders, "It is appropriate". The meaning of this procession is done so that the baby at birth is suitable for wearing any clothes. The baby is expected and prayed for to have authority when he grows up. This is in line with the value of authority integrity, which is having an authoritative nature.

The values of integrity in the form of authority, responsibility, and care for the environment are also found in the Javanese traditional ceremony of tedhak siten. The last stage of the tedhak siten procession carried out by the Pandalungan community is to put on seven new clothes. The seventh dress that the child will wear at the end of the session. The use of these seven new clothes is interpreted as a hope that the baby will always be healthy, bring a good name to the family, live decently, prosper, and be useful for the environment. These hopes and prayers contain the values of integrity in the form of authority, responsibility, and care for the environment. The child is expected to have the disposition to be able to control, influence, and be respected by others through attitudes and behaviors that contain leadership and are full of attractiveness. The child is expected to be able to bear everything. The child is expected to be able to pay attention to the condition of the people in his environment.

The value of integrity and responsibility is also found in the traditional Javanese tedhak siten ceremony. The second stage of the eight tedhak siten processions is that the baby is raised to a ladder made of arjuna sugarcane (Gunasasmita, 2019, p. 69). The Pandalungan people carry out this procession up the stairs using arjuna sugar cane decorated with colorful paper. This ritual is carried out with the hope that someday the baby will have the character of a knight like Arjuna. The sugarcane plant was chosen because sugarcane has the meaning of an antebing of the heart, namely the stability of the heart. The baby is expected to have a responsible and tough attitude like the character Arjuna in the wayang. This is in line with the value of responsibility integrity, namely quality, nature or condition that shows a unified whole so that it has the potential and ability that radiates honesty and is able to endure everything.

D. CONCLUSION

Javanese traditional ceremonies performed by the Pandalungan community include salvation, wedding processions, tingkeban, and tedhak siten. The Javanese traditional ceremonies carried out by the Pandalungan community are very diverse because the character of the Pandalungan community, for example, is open to change and easy to adapt, making the implementation of Javanese traditional ceremonies adapted to environmental conditions, natural conditions, tools, materials, and performers of traditional ceremonies. The salvation (selamatan) is carried out with the purpose and scope of the activities of the Pandalungan community, which are diverse and more varied than the standard rules (pakem) in the Book of Primbon. The wedding procession, tingkeban, and tedhak siten carried out by the Pandalungan Community are carried out with different terms or designations for each part (step), different materials used, different procedures, different sequences, and even additional procedures that are not contained in the Book of Primbon.

The diversity in the implementation of Javanese traditional ceremonies by the Pandalungan community has values that can be taught to students or the community. These values are religious, nationalist, independent, mutual cooperation, and integrity.

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