

Character Education Values in Tradition *Wiwit Padi* in the Village Silendung Gebang Sub-District Purworejo District

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ABSTRACT

This research aims to describe: (1) the form of a procession in the tradition of *Wiwit Padi* in Silendung village, sub-district Gebang, Purworejo district; (2) the symbolic meaning of the offerings in the tradition of *Wiwit Padi* in Silendung village; and (3) the value of character education contained in the tradition of *Wiwit Padi* in Silendung village. The method used in this research is descriptive qualitative ethnographic approach. Subjects in this study is the village community Silendung, Gebang sub-district, Purworejo district. Data collected by interview, observation and documentation. The results of this research are to know: (1) the form of a procession in the tradition of *Wiwit Padi* in Silendung village items, namely: the stage of siege or festivity and ritual surrounding fields; (2) the symbolic meaning *ubarampe* in the tradition *wiwit rice* in the Silendung village items, namely: (a) *ingkung*, (b) Plantain (c) fireworks *empon-empon*, (d) *kupat lepet*, (e) *nasi megono*, (f) egg Java (g) the complementary offerings that successful life, (h) the torch, (i) the *ani-ani*, (j) baskets or banana leaves, (11) matches; and (3) the values of character education contained in the tradition of *Wiwit Padi* in Silendung village, sub-district Gebang, Purworejo district.

Key Words: the form of tradition, the symbolic meaning of *Wiwit Padi*, and the value of character education.

INTRODUCTION

Education is actually a cultural transformation, so that the issue of culture and national character into the public spotlight on the implementation of education, especially in any educational institution. Education is considered as an alternative to preventive for education to build a new generation of better nation. As an alternative to preventive, educational expected to improve the quality of the nation's youth in various aspects that can minimize and reduce the causes of the problems of culture and national character. Admittedly, the results of the study will be visible impact in a long time, but has the durability and strong impact on society in a relatively long time to build a long-term investment real education. Cultural character of the nation is built on the core ethical values derived from the values of religion, philosophy and culture of the nation. The value derived from the nation's culture so many and varied and contains the value of the noble nation that could serve as a formidable social capital in building a civilization superior national identity and character.

In this context, the research was conducted to find out how people in the village Silendung preserve a tradition the form of *Wiwit Padi* internalized and preserve local cultural values that have been attached to the identity of the local community. The values

of local cultural traditions, is expected to strengthen the values of Pancasila as a result of excavation of the nation's cultural values. Koentjaraningrat (2009: 144) argues that culture is a whole system of ideas, actions and results of human work in people's lives that made human beings belong to the study. The importance of local knowledge in our education broadly is part of efforts to improve our national security as a nation.

Variegated shades appearance Indonesian culture, will provide the opportunity for anyone to explore all the richness of its culture as well as a source that will not run. Endraswara (2006: 1) states that culture is a living thing or a real, growing, and tangible. It also includes the cultural traditions that still exist in areas as well as a characteristic of the cultural traditions of the region itself. Mursal (1999: 21) states that the tradition is hereditary habits of a people based on their cultural values. Each region has a culture that is different.

Silendung village also has a lot of tradition among which the tradition before birth, after birth, after death, to build a house, suran, wiwitan, Muludan and so on. These traditions are still carried out by the villagers Silendung. word *Wiwit* meaning "start". *Wiwit* usually done before the harvest of rice, when rice was already yellow or old. Before doing *wiwit* event that needs to be done is to prepare *ubarampe* or offerings. Food offerings in *Wiwit* has the intent and purpose. Before the ceremony *wiwit* tradition, the night before the public conduct of which went to the mosque to perform *genduri*. Before carrying out rural community festivity Silendung requested funds or in the form of money to buy kerosene to make a torch.

Torch used for illumination tool in performing rituals surrounding fields. All this ritual must contain the hope to be saved, the yield produced is not eaten by rats and avoid disaster. Silendung rural farming communities so trusting and also carry out the ritual tradition *Wiwit Padi* because that is not in *wiwit*, it is believed that the next rice crop is not satisfactory. Based on these descriptions, the researchers are interested to know: (1) the form of a procession in the tradition of *Wiwit Padi* Village Silendung; (2) the meaning and function of *ubarampe* tradition in *Wiwit Padi* Village Silendung; and (3) the value of character education contained in tradition *Wiwit Padi* to the community in the village of Silendung.

THEORY AND METHODOLOGY

Local knowledge derived from two words namely wisdom (*wisdom*), and local (*local*). Generally the *local wisdom* (local wisdom) can be understood as the ideas of local (*local*) that are wise, full of wisdom, good value, embedded and followed by members of the community. Local knowledge is formed as a local culture of excellence and geographical conditions in the broad sense. Local knowledge is a product of past cultures that should continuously hold onto life. Although local worth, but the value contained in it is considered very universal. In general, local culture or the culture of the area interpreted as a growing culture in a region, whose elements are cultural tribes who live in that area. In the implementation of sustainable development by advancing technology makes people forget the importance of tradition or culture of people in managing the environment, local culture is often considered something that is out in the present century, so the development planning often do not involve the community.

Koentjaraningrat (2009: 144), suggests that culture is a whole system of ideas, actions and results of human work in people's lives that made human beings belong to the study. Priest (2008: 10), suggests that cultures of an inner civilization, namely refinement, nobility (science) *batiniyah*, the height of the development of science and art. Therefore, it can be concluded that the culture is a creation *didalamny* human being contains many elements in life and always changes and progress from generation to generation and in different places.

Subagya, (1987: 40), suggests that the ritual or tradition is a form of symbolic activity that consolidate or restore order of nature by putting humans in the governance of such nature, where in the site, or the attempt used the words, prayers, and movement hands or body. Koentjaraningrat (1981: 86), suggests that the tradition of the human relationship with nature breeds trust are also conserved. Therefore, the tradition has become routine for the Java community is one way human beings and as a symbol of respect for the land is the source of life. Furthermore, in a tradition also exists meanings embodied to be a reflection that is about character education has long been inherent in human identity.

Kurniawan (2013), argued that character education is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, community, nation, and state. Meanwhile, Lickona (1991) is a character education educational attitude that involves knowledge or science, feelings and actions. The characters are well supported by extensive knowledge and a desire to do good. Therefore, it can be concluded that the implementation of character education based on *local wisdom* (local wisdom) is an alternative model for *melestarikan* culture. Local knowledge is a product of past cultures that should continuously hold onto life.

The method used in this research is descriptive qualitative ethnographic approach. Sugiyono (2011: 8), suggests that qualitative research method called naturalistic research methods because research done on natural conditions; also called ethnographic method, for research in the field of cultural anthropology. Endraswara (2006: 50), suggests that ethnographic research is material information collection activity or data that is being systematically about how to live as well as a variety of social activities and various objects of culture of a society. Subjects in this study is the village community Silendung, District Gebang, Purworejo. Data collected by interview, observation and documentation.

RESULTS AND DISCUSSION

Procession ceremony *Wiwit Padi* tradition

a. Rituals *kenduren*

Villagers Silendung before carrying traditional *Wiwit Padi* ceremony, the night before the community held festivity or *siege* at the mosque. *Siege* or festivity held in mosques or it could be in a place that has the intent *Wiwit Padi*. *Siege* or *genduri* intended as a sign of thanksgiving and supplication to God to be given safety and convenience, and given sustenance smoothly.

b. Rituals surrounding rice fields

Surrounding the rituals carried out before the ceremony *Wiwit Padi*. Rituals surrounding rice fields do at night after the feast is over. The purpose of the ritual is to evict the rice fields surrounding the rats always eat rice residents. A ritual is usually done in a quiet place or a sacred order in its implementation can be more solemn or quiet and can be immediately granted the prayers that are being said. Rituals surrounding rice fields must be done by all the villagers Silendung, but in reality the ritual surrounding rice fields now only be done by having aintent *paddy wiwit* only. This happens because there are several factors: first people who are less concerned about the tradition, the latter not all people have the fields so they do not want to follow the rituals surrounding fields.

Symbolic meaning ceremonial offerings of rice wiwit tradition

Symbolic meaning offerings are used intradition *Wiwit Padi* in the village of Gebang subdistrict Silendung Purworejo district is as follows.

Table 1. Form and Meaning Symbolic Tradition *Wiwit Padi* Silendung Village, District Gebang, Purworejo

No.	Shape	Meaning
1.	Inkung	Inkung has meaning submit or surrender to the Almighty.
2.	Plantain	Plantain has a view to conducting successful mystic like humans "King" to be noble and proper that promise.
3.	<i>Empon - empon</i>	<i>Empon-empon</i> means that every act let man always based on the intention of the hearts deepest (purity and innocence)
4.	<i>Kupat lepet</i>	<i>Kupat lepet</i> derived from Saloko lepat "wrong". <i>Kupat lepet</i> symbolized apology for the error that occurred.
5.	<i>Nasi megono</i>	<i>Nasi megono</i> in making use of vegetables mixed together, and every kind of vegetable has its own meaning. Portrait prosperity which has been bestowed upon the blessings that God has given to the residents in the village Silendung.
6.	Eggs Java	Eggs Java in the presentation does not cut so to eat must be removed first. This symbolizes that all of our actions should be planned according to plan.
7.	complementary offerings	Having a meaning that that man is always fulfilled their needs and are expected to always succeed in life.
8.	White rice	Having the appropriate destination expression of gratitude so that all citizens can petition was granted.
9.	knapsack	The purpose of the offerings knapsack that is complementary in <i>Wiwit</i> offerings of rice, and has no special meaning.
10.	torch	The tools used to torch in the rituals surrounding fields.
11.	<i>Ani-ani</i>	Used to cut the rice stalks that will diwiwit.
12.	<i>Ritual</i>	incense <i>Obong</i> has the meaning of respect and requested permission from the ancestors that <i>wiwit</i> implementation goes smoothly.
13.	banana leaf	Used baskets / banana leaf to place equipment in the tradition <i>wiwit</i> offerings of rice.
14.	Lighters	used for burning incense or sepet

Table 2. Values of Education contained in Tradition *Wiwit Padi* Silendung In the village, District Gebang, Purworejo

No.	Aspects of Values Education	Description
1.	or Belief Religious	<ul style="list-style-type: none"> • communities believed to God • wor shipmore diligently Society • People are much more grateful for the blessings and good luck obtained from God.
2.	Social or Societal	<ul style="list-style-type: none"> • Mutual respect • Strengthening the fabric of friendship among people • Help each other
3.	Moral	<ul style="list-style-type: none"> • Having good ethics • Have respectful and polite attitude • Mutually to behave not make noise when the procession tradition of Alms Earth lasts

CONCLUSIONS

From the results of research and discussion has been committed against the tradition of *Wiwit Padi* in the village Silendung, District Gebang, Purworejo, it can be concluded as follows: *wiwit* traditional ceremony of presenting rice includes two stages: stage siege / receptions, and rituals surrounding fields. Ubarampe in a traditional ceremony *Wiwit Padi* include: *ingkung*, plantain, *Wiwit Padi*, *nasi megono*, eggs, offering complementary, white rice, kit, torch, *ani-ani*, incense, baskets / banana leaf, and lighters. The values of character education contained in tradition *Wiwit Padi* di Village Silendung, namely: (a) the value of religious education, (b) the value of social or civic education, and (c) the value of moral education. This study has contributed in seeing the reality that took place in the repertoire of cultural traditions that exist in Indonesia, as well as academically contribute ideas in doing further research culture.

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