



Local Wisdom Values of Pasar Tambak Tradition in Sragen and Utilization on Indonesian Language Learning in Senior High School

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Abstract

Pasar Tambak in Sragen is one of the Sura markets that has a unique tradition of only selling utensils made from traditional materials such as woven bamboo, with buying and selling transactions without bargaining over prices, which is believed to bring blessings to buyers. This tradition is suspected to hold local wisdom values. This study aims to describe and explain the tradition procession, local wisdom values contained in the Pasar Tambak tradition in Sragen and its utilization in Indonesian language learning in high school. The research method is qualitative with an ethnographic approach. The data sources in this study came from informants, events, cultural objects, and documents with purposive sampling technique. Data collection techniques using observation, interview, and documentation techniques. Data validity uses triangulation of sources and theories. Data analysis was carried out using interactive techniques. The results of this study found that the Pasar Tambak tradition in Sragen reflects various local wisdom values, such as (1) the value of politeness, (2) the value of honesty, (3) the value of harmony, (4) the value of mind, and (5) the value of gratitude. This can be utilized in learning observation reports, news texts, and scientific papers.

Keywords: *Local Wisdom Values; Tradition; Pasar Tambak; Indonesian Language Learning*

Introduction

Local culture has an important role in shaping the identity and identity of a society (Febrianty, 2023). As a reflection of the distinctive character of a region, local culture becomes a differentiator that strengthens a sense of pride and solidarity in the midst of globalization (Zarinah, 2024). It also serves as an ancestral heritage that connects the current generation with the history and roots of local culture, while preserving the noble values passed down from the past (Sadiana, 2024). In addition, local culture is a rich source of learning, where teachings on morals, ethics, and harmonious ways of living can be passed on to younger generations.

Local cultural diversity enriches social and economic life. Local traditions, arts, and customs not only strengthen social relations, but also have the potential to become a tourist attraction that provides economic benefits, such as through arts and crafts, culinary specialties, or cultural tradition events (Kusuma, 2024). Cultural management as part of the creative industry can create employment opportunities and improve community welfare (Susak, 2024). Moreover, local culture plays a role in

maintaining social harmony by instilling local wisdom values in community life.

In Rummar's (2022) findings, it is mentioned that school education does not give adequate attention to this local aspect. As a result, the younger generation is slowly losing interest in the cultural values of the local area. This is similar to Susilo's (2019) findings that local wisdom values are often forgotten. Furthermore, Turama (2023) explained that one of the factors causing the lack of integration of local wisdom in learning is because teachers' understanding of digital learning media based on local wisdom is still inadequate. Therefore, more research is needed related to local wisdom so that it can be utilized by teachers for learning.

Pasar Tambak is a market (means *pasar* in Indonesian) tradition located in Dukuh Tambak, Sribit, Sidoharjo, Sragen regency, Central Java. This market tradition takes place on one night only every Friday Wage night in the month of Sura or Muharram for the small market, and the gedhen market occurs every eight years on Friday Wage night. The existence of Tambak Market is considered to have cultural wealth and local wisdom values. The tradition is in the form of a market with buying and selling transactions of typical Pasar Tambak goods such as pathok pring *temu ros*, *dhadhung*, and *pecut*, as well as household utensils made from traditional materials such as coconut shells and woven bamboo. This tradition can be integrated into Indonesian language learning by introducing students to the values of local wisdom contained in it. Local wisdom can be found in the Pasar Tambak tradition.

Research on local wisdom values and development on market traditions has been conducted such as those conducted at Kampong Koepat Banyuwangi Market (Permatasari, 2021), Merapi Valley Market Magelang (Ustyannie, 2022), and Sirin Tendean Floating Market (Warastri, 2023). Based on some of these studies, there is no research that explains in depth about Tambak Market in Sragen and its local wisdom values. Therefore, the main novelty of this research lies in the object of study.

Local wisdom values are worldviews, habits, and knowledge that develop in a region, are passed down from generation to generation, and are deeply rooted in the traditions and culture of the local community. Local wisdom reflects the way people interact with their environment, solve problems, and maintain social and ecological balance (Pratama, 2023). The local wisdom explored in this Pasar Tambak tradition uses the concept of local wisdom as proposed by Sibarani (2012). In essence, it is stated that local wisdom can be divided into two types, namely local wisdoms for peace and local wisdoms for welfare. The local wisdom that will be explained in this study is local wisdom for peace in tradition procession consisting of politeness, honesty, social solidarity, harmony and conflict resolution, commitment, positive thinking, and gratitude. Then the wisdom values found can be used in Indonesian language learning in senior high school.

Research Method

This research uses a qualitative method with an ethnographic approach, adjusted to the formulation of the problem. The focus is on local wisdom in the Tambak Market tradition and its utilization in learning Indonesian in high school. Moleong (2017) explains that qualitative research aims to build a detailed and holistic view of those studied. The ethnographic approach is used to describe cultures, social groups, or systems, especially patterns of activities, beliefs, and ways of life (Sukmadinata, 2006). According to Spradley (2006), ethnography is a description of culture that focuses on the culture of a particular group. Data sources include informants, events, cultural objects, and documents, with purposive sampling techniques so that the data are relevant to the research needs. Sutopo (2006) states that qualitative data sources include sources, activities, locations, objects, and documents or archives. Data were collected through observation, interviews, and documentation. The researcher acts as a active observer to study the behavior and context of the tradition (Rukajat, 2018). Data validity was tested using source and data triangulation. Data analysis used the interactive model of Miles and Huberman (1992), including data reduction, data presentation, and conclusion drawing.

Results and Discussion

Overall, the tradition of the pond market in Sragen takes place with certain rituals that are passed down from generation to generation. There are five rituals that are passed in this tradition, namely (1) *nyekar*, (2) *kirab*, (3) *rasulan*, (4) open the market, (5) *ngalap berkah*. Of the five traditional processions, there are dominant wisdom values, namely, (1) the value of politeness, (2) the value of honesty, (3) the value of harmony, (4) the value of mind, and (5) the value of gratitude. Then the wisdom values found can be used in Indonesian language learning in senior high school. Below will be explained about these things in detail.

Procession of Tambak Market Tradition in Sragen Nyekar

The *nyekar* tradition is the opening procession of this tradition. *Nyekar* in Javanish means visiting the graves. *Nyekar* takes place every year on Thursday afternoon, Friday night to be precise, before Friday Wage falls in the month of Sura. The procession begins at the grave of Mbah Tambak Yudho, a respected figure who has an important position in local history. The caretaker recounts the beginning of the leadership of Joko Tingkir, Mbah Tambak Yudho and Mbah Giri Noto in the area. This tomb became the starting point for the participants to ask for permission and blessing. After praying at the tomb of Mbah Tambak Yudho, the ritual then continues to the tomb of Prince Giri Noto.

During the procession, residents gather around the tomb to perform a joint prayer. This prayer is led by the caretaker of Pasar Tambak solemnly, asking for safety, smooth business, and blessings in the trade that will be carried out in the Pasar Tambak. After finishing the prayer, as a symbol of respect and gratitude, they sow flowers on the tomb. This action is not only a form of respect for the ancestors, but also a hope that the spirits of the ancestors will always protect and guide residents in every step of their business.

Kirab

Kirab in Javanish means walk together or in a procession regularly and sequentially from front to back in a series of traditional ceremonies. The *Kirab* procession in the Pasar Tambak tradition is carried out in the afternoon, before Friday Wage night. This event involves various elements of the community, including elders, community leaders, residents of Dukuh Tambak, sellers in the market, and local residents. The procession starts from the Pasar Tambak location and involves traveling around Dukuh Tambak, returning to the starting point at the market. The procession is divided into several rows.

The first line in the procession consists of carriers of traditional Javanese honor umbrellas and spears. The second row is filled with carriers of *nyekar* flowers, who are tasked with sprinkling flowers on the grave of Mbah Giri Noto, as a form of respect for ancestors. The third row carries the *ubo rampe* of *Rasulan* food, which is a traditional offering to celebrate the harvest and ask for blessings for smooth business in the future. The fourth row consists of a group of *gunungan* bearers, as a form of gratitude for the produce of the local village. The last row is carrying scarecrows complete with typical Pasar Tambak handicrafts, such as *pathok pring temu ros*, *dhadhung*, and *pecut*, as well as house utensils made from traditional materials.

Rasulan

Rasulan is one of the processions as a form of village cleaning as well as food *banca'an*. *Rasulan* in Javanish means an expression of gratitude for the bountiful harvest. *Banca'an* in Javanish means the dishes provided in a celebration. This ritual involves the presentation of *gunungan* and certain *ubo rampe*, which consists of various types of food that have been trusted for generations by local villagers. The food is prayed for and then paraded around the village. After the prayers are completed, the community scrambles to take the food and *gunungan* that has been prayed for, which is believed to bring blessings.

Opening the Market

The next procession is the market opening, which means that the Pasar Tambak has been opened. Items sold at the market include handicrafts that are local products of Dukuh Tambak, such as *pathok pring temu ros*, *dhadhung*, and *pecut*. In addition, there are also various household utensils made from traditional materials, such as pottery, woven bamboo and coconut shells. The uniqueness of Pasar Tambak lies not only in the products sold, but also in the myths that are still firmly held by traders and visitors. One such myth is that goods purchased in this market should not be bargained for so that the goods bring blessings.

Ngalap Berkah

The traditional procession of Pasar Tambak in Sragen involves the ritual of *ngalap berkah* which in Javanish means seeking blessings. After the goods are purchased, the visitors or buyers bring their shopping to a place that is considered sacred, namely the pathok Kyai Galeh. This place is respected by the local community and considered to have high spiritual value. Upon arrival at the Pathok Kyai Galeh Hall, visitors will enter the booth that has been provided, then sit next to the *pathok*. In a solemn atmosphere, visitors or buyers are guided by the caretaker to pray according to their respective desires. This prayer is a form of request to God so that the items purchased can provide benefits and blessings in everyday life. In addition, this ritual also reminds visitors of the goodness that has existed in the place in the past, which is considered to bring blessings.

Based on the explanation above, it can be seen that the Pasar Tambak tradition in Sragen consists of a series of processions. It starts with *nyekar*, which is praying at the graves of Mbah Tambak Yudho and Mbah Giri Noto to ask for blessings and blessings. The two figures are two important figures in the folklore of the origin of Dukuh Tambak (Mardiana, 2024) and the folklore of Pasar Tambak Kumandang in Sragen (Al Ma'ruf, 2024). Then the second procession is a carnival that involves residents carrying traditional symbols, such as umbrellas of honor and mountains of food. *Rasulan* follows as a form of village cleansing, followed by a market opening procession that signifies the opening of the market with local goods. The tradition closes with *ngalap berkah*, where buyers pray at a sacred place to get blessings from the goods they buy.

Local Wisdom Values of Tambak Market Tradition in Sragen

In the previous explanation, it can be concluded that the Tambak Market Tradition includes traditions, rituals, practices, expressions, knowledge, and skills that are passed down from generation to generation. Therefore, this tradition is included in intangible culture or intangible culture which refers to cultural heritage that has no physical form (Mardianah, 2021). Below will be explained the values of local wisdoms for peace that are dominant in the Pasar Tambak tradition in Sragen.

Politeness

The value of politeness appears dominant in the *Nyekar* tradition procession which emphasizes the importance of respecting ancestors and showing politeness through prayer and grave pilgrimage. In this procession, politeness is reflected in respect for the ancestors, especially Mbah Tambak Yudho and Pangeran Giri Noto, who are considered important figures in local history. This process also teaches the importance of politeness in praying and interacting in places that are considered sacred. It teaches the younger generation to respect history, maintain ritual manners, and show humility in the presence of ancestors.

Honesty

The value of honesty is the main value in buying and selling activities in Tambak Market. The

myth that goods should not be bargained for reflects the belief that traders will set prices fairly and honestly. Traders are expected to offer prices that match the value of the goods, while buyers trust this honesty without the need to bargain. This creates a safe and comfortable market atmosphere because of the trust between traders and buyers there.

Harmony

In the procession of the kirab, the value of harmony can be seen through the collective participation of all elements of society. All residents of Dukuh Tambak, including government figures, traditional leaders, ordinary citizens, and traders march together with the same goal: preserving culture and asking for blessings. All participants of the tradition work together to prepare the event, carry ritual attributes, and follow the procession in an orderly manner without any discrimination; all individuals, regardless of background, have an important role in this procession.

Positive Thinking

The ngalap blessing procession demonstrates positive thinking in a spiritual context. The visitors believe that prayers offered at the sacred place will bring benefits and blessings in daily life. This attitude reflects optimism and good hope that any effort they make will have positive results. These positive thoughts also help them to face life's challenges with more resilience and confidence.

Gratitude

In the Rasulan tradition, gratitude is realized through prayers and food from harvested crops. The presentation of gunung consisting of various crops symbolizes gratitude to God for the blessings of a bountiful harvest. After praying, the food is distributed to the residents as a form of gratitude in the form of sharing sustenance. This ritual teaches that success and prosperity must always be accompanied by gratitude and sharing with others.

Based on the explanation above, it can be seen that the Pasar Tambak tradition in Sragen contains dominant local wisdom values, namely: (1) the value of politeness in honoring ancestors through prayer and pilgrimage, (2) the value of honesty in buying and selling activities by prioritizing trust between traders and buyers, (3) the value of harmony through collective community cooperation in the procession, (4) the value of positive thinking or optimism reflected in the belief in the blessing of prayer, and (5) the value of gratitude for the abundant harvest realized through prayer, sharing, and the Rasulan tradition. This shows that the Tambak Market Tradition in Sragen is suitable as teaching material for Indonesian language learning in high school.

Utilization of Local Wisdom Values of Tambak Market Tradition in Indonesian Language Learning in High School (SMA)

Indonesian language learning in high schools in the Merdeka Curriculum has characteristics that emphasize holistic literacy, effective communication, and meaningfulness (Sirait, 2024). Project-based and contextual approaches are used to link learning to real life, such as making reports or delivering presentations. The main focus is on improving critical reading, creative writing, argumentative speaking and active listening skills through a variety of text types, both literary and informative. This learning is student-centered, where the teacher acts as a facilitator, so that students can develop their potential independently and exploratively (Sayfullooh, 2023). In addition, the teaching materials are adapted to the local context and students' needs to support the strengthening of cultural values and dimensions of the Pancasila Student Profile, such as critical reasoning, creativity, and mutual cooperation.

The Pasar Tambak tradition can be utilized in learning Indonesian in high school to develop various competencies according to grade level. In grade X Indonesian language learning that studies

observation reports, students can be invited to directly observe activities in the Pasar Tambak tradition. Students observe aspects such as the market atmosphere, social interactions between traders and buyers, types of goods sold, and cultural traditions inherent in the market. This observation helps students recognize the values of local wisdom reflected in the traditional market. The results of these observations are then compiled into an observation report by paying attention to the structure of the observation report text and appropriate language rules. In this process, students learn to describe facts objectively and structurally while understanding the importance of preserving local traditions. This process trains students to describe facts objectively and structurally while introducing them to the richness of local culture. In addition, this activity also helps students develop critical reasoning skills, in accordance with the dimensions of the Pancasila Learner Profile.

In grade XI Indonesian language learning, the Pasar Tambak tradition can be utilized for learning news texts and scientific papers. In news text learning, students can be assigned to cover the Pasar Tambak tradition, for example by exploring unique stories from traders, the sustainability of the market as a local economic center, or the influence of modernization on the tradition. Students are trained to write news that fulfills the 5W+1H rules, compose paragraphs with an inverted pyramid structure, straightforward language, and insert interview quotes with caretakers, tradition participants, traders, and buyers as sources. This activity trains students' journalistic skills while introducing the importance of local cultural values.

In learning scientific papers, students can explore relevant topics, such as "Procession of Tambak Market Tradition" or "Local Wisdom in Tambak Market Tradition." Students can learn to compose scientific papers starting from the background, problem formulation, to analysis based on data collected from observations and interviews at the market tradition. This approach not only teaches good writing skills, but also encourages students to recognize, understand, and appreciate local cultural values reflected in the Tambak Market tradition. In addition, this local wisdom-based learning supports the development of the Pancasila Learner Profile, especially in terms of critical reasoning, creativity, and love for the nation's culture.

In Trilaksana's (2023) findings on local wisdom can be used as a source of values and character education through identification in Javanese society in Surabaya. In this study, the local wisdom values found in the Pasar Tambak tradition are (1) the value of politeness, (2) the value of honesty, (3) the value of harmony, (4) the value of mind, and (5) the value of gratitude. The value of local wisdom can be explored in local traditions, such as Saputri's (2024) findings on exploring the value of local wisdom through the Longkangan traditional ceremony tradition: An Ethnographic Study of the Munjungan Coastal Community. Meanwhile, in this study, the value of local wisdom explored is the tradition of Pasar Tambak in Sragen, Central Java, Indonesia. Furthermore, the values of local wisdom can be utilized in Indonesian language learning, as in the findings of Nafisa (2023) that the value of local wisdom, one of which is in folklore in Kudus Regency, can be utilized in Indonesian language learning in junior high school. Whereas in this study, local wisdom values were found in the Tambak Market tradition that can be utilized in learning Indonesian in high school, namely the material of observation reports, news texts, and scientific papers.

Conclusion

Based on the results and discussion, this study shows that Pasar Tambak in Sragen is more than just a location for commercial transactions; it is a place that holds various local wisdom values. Emerging once a year on the night of Friday Wage in the month of Sura, this market maintains unique traditions, including the prohibition of price bargaining, which is believed to bring blessings. The series of traditional processions carried out are nyekar, kirab, rasulan, open market, and ngalap berkah. In this study, the local wisdom values found in the Pasar Tambak tradition are (1) the value of politeness. (2) the

value of honesty, (3) the value of harmony, (4) the value of mind, and (5) the value of gratitude. found local wisdom values in the Tambak Market tradition that can be utilized in learning Indonesian in high school, namely the material of observation reports, news texts, and scientific papers.

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