



Integration of Local Culture in the Curriculum: Sadranan Tradition in Boyolali as a Source of Learning Javanese Cultural Studies

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Abstract

Sadranan is a form of Javanese local wisdom that persists to nowadays. Besides serving as a *ziarah* ritual and a way of honoring ancestors, *sadranan* also embodies character education values essential for shaping national identity. This study aims to reveal the character education values contained in the *Sadranan* tradition and its internalization strategies in the context of formal and non-formal studies. In addition, this study also aims to analyze the potential, meaning, and implementation of the philosophical and linguistic values of the *Sadranan* tradition in Cepogo District, Boyolali Regency, as an effective and contextual learning resource in supporting the achievement of the competency subject of *Muatan Lokal* (Mulok) or Cultural Studies at the Junior High School level. This descriptive qualitative research uses a ritual anthropology approach to examine the social function of *Sadranan*, as well as a functional linguistics approach to identify the richness of Javanese vocabulary and polite practices. The data was collected by interviews with Javanese language teachers, traditional leaders, and students of SMP Negeri 3 Boyolali, participant observation of the *Sadranan* procession (included *Grebeg*, *Kenduri* and *Open House*), and analysis of curriculum documents (Syllabus and Teaching Modules for cultural studies of Javanese Language). The results show that *Sadranan* contains the values of religiosity, nationalism, independence, mutual cooperation, integrity, social solidarity, and environmental concern. These values can be internalized through the integration of school learning, non-formal activities, and family activities based on local wisdom. Related to the learning of cultural studies of Javanese language, *Sadranan* is a rite of intensification which also serves as a living laboratory for the practice of *Krama* Javanese language (*unggah-ungguh* / politeness) which is rich in vocabulary of local language. This integration values are most optimally carried out through the Descriptive Text and Experience Story Text material units related to the *Sadranan* ritual. The integration of *Sadranan* as local wisdom has succeeded to increase students to understand of politeness and enriching Javanese vocabulary, thereby strengthening cultural identity while improving students' linguistic competence in cultural studies of Javanese. This research provides a theoretical contribution by enriching the study of local culture-based character education, as well as a practical contribution to the strategy for strengthening national character education.

Keywords: *Sadranan*, Character Education; Local Wisdom; Javanese Culture; Internalization; Integration; Anthropology

Introduction

Character education has become a primary focus in Indonesian education development, particularly since the launch of the *Penguatan Pendidikan Karakter (PPK)* program by the Ministry of Education and Culture (Kemendikbud, 2017). Globalization and technological advancements have led to shifts in values, such as increased individualism and pragmatism, and a weakening of social awareness among the younger generation (Ningsih, 2020).

The national education system, through the Merdeka Curriculum (*Kurikulum Merdeka*), emphasizes the importance of contextual learning based on local wisdom. One of the primary means of fostering local wisdom is the cultural studies of Javanese Language subject, which aims not only to teach language skills but also to instill cultural and ethical values (*unggah-ungguh*) in students.

Boyolali Regency, especially Cepogo District, boasts a strong cultural heritage, one of which is the tradition named *Sadranan* or *Nyadran*. This tradition is an annual ritual held before the month of Ramadan, involving *kenduri* (a feast filled with *apem*, *ketan*, and *kolak*), *ziarah*, and a *kirab* (Grebeg Sadranan). This ritual provides a rich context for social and linguistic interaction.

However, the challenge is how to transform the richness of verbal interactions (such as the use of politeness in formal communication between residents and traditional leaders, as well as ritual vocabulary) during *Sadranan* into structured teaching materials for the cultural studies of Javanese Language. Schools often struggle to find authentic materials that can explain rarely used Javanese vocabulary and contextually appropriate language practices.

Against this backdrop, this research is crucial because it seeks to examine the linguistic values and practices embodied in *Sadranan* Cepogo through an anthropological perspective and formulate a relevant and effective integration model to strengthen the teaching of Javanese Language Local Content in junior high schools.

Sadranan, derived from the word *sadran* (*ziarah*/purification), is a communal ritual with a dual function: as a religious worship and a social ritual. Philosophically, *Sadranan* reflects the concepts of *manunggaling kawula Gusti* (self-serving) and *eling lan waspada* (always remembering and being alert). Ritual anthropology perspective, *Sadranan* is analyzed as a rite of rites of intensification (Turner, 1969), which serves to regenerate and strengthen social bonds in a community. This *ritual* creates a moment of community, where differences in social status are dissolved. In a linguistic context, this ritual enforces the use of standardized and appropriate language varieties (language levels), especially *Basa Krama Alus* that the politest language in Javanese, in the interaction between traditional leaders, elders, and the younger generation.

The main purpose of cultural studies of Javanese is to preserve and develop Javanese language, literature, and culture. Specifically included: (1) Mastery of language skills (listening, speaking, reading, and writing) within a Javanese context, (2) Understanding and practicing polite language etiquette (language etiquette, such as the use of *Ngoko* and *Krama* varieties), (3) Understanding local literature (e.g., *Geguritan*, *Parikan*, and folktales).

The uses of *Sadranan* local wisdom are highly relevant to the cultural studies of Javanese Language because this *ritual* provides a concrete context for all of the above objectives, particularly in the aspects of practical linguistics and descriptive literature.

Local wisdom can be integrated into the curriculum through the Integration into relevant subject's model. This model is considered most effective because cultural material is presented as an authentic context for achieving the subject's core competencies (in this case, Javanese language competency), rather

than as separate additional material. *Sadranan* acts as a 'Live Text' for Descriptive Text and Experience Story Text materials in the Javanese language curriculum.

Methodology

This research used descriptive qualitative approach with a case study approach at SMP Negeri 3 Boyolali. In addition to an anthropological approach, this study employed linguistic content analysis of the discourse (conversations, speeches, prayers) that emerged during the *Sadranan* ritual. The informant that participate in this research are; (1) Main informant is the headmaster, MGMP coordinator of cultural studies of Javanese language, (2) Primary informant are 2 of Javanese Language teacher, 2 of traditional figures / cultural figures; (3) Supporter informant is all of the students of grade 7 and 8. Besides, this research uses several data collection techniques, there are; (1) Deep interview to explore teacher's perceptions about the difficulty of teaching etiquette and the point of views of traditional figure about language ethics in ritual; (2) Participatory Observation by directly observed verbal interactions and language use during the *sadranan* implementation; (3) documentation by recording discourse include speech, prayer, and conversation to analyze vocabulary and language levels, as well as analyzing the cultural studies of Javanese language module. Then, the data analysis of this research was carried out interactively using the Miles and Huberman model, reinforced by analysis of classical Javanese vocabulary (*Krama/Krama Inggil*) and analysis of politeness practices in *Sadranan*.

Result and Discussion

Identification of *Sadranan*'s Linguistic and Cultural Wealth

Based on observations and documentation, *Sadranan* Cepogo is a rich le a huge resource to learn about cultural studies of Javanese Language:

<i>Sadranan</i> Aspect	Cultural Studies of Javanese Language	Benefit of Learning
Prayers and Speech of Traditional Leaders	Politness or <i>Unggah-Ungguh Basa (Krama Inggil)</i>	Students receive real-life examples of authentic and correct uses of <i>krama inggil</i> in formal context.
Ritual Objects (<i>Apem, Kenduri</i>)	Old Javanese or Local Vocabulary	Introduce vocabulary rarely used in everyday conversation (e.g., <i>tenongan, sanggan, apem, nyadran</i>)
<i>Kirab</i> Narrative / <i>Sadranan</i>'s History	Descriptive text and Narrative text	Provide authentic materials fo students to write descriptive texts about processions or folktales about the origins of <i>sadranan</i> .
Communal Social Interaction	Javanese ethics and sociolinguistics	Students observe and practice when to use <i>ngoko</i> (to friends) and <i>krama</i> (to elder)

Integration in Cultural Studies Learning of Javanese Language

The integration of *sadranan* is carried out by making the ritual as a Learning Unit in the cultural studies of Javanese Language Syllabus Phase D (Grade VII).

Basic Topics / Competencies	Examples of uses <i>Sadranan</i> -based learning activities	Expected Result
Descriptive text (Writing Skills)	Students conducted participatory observations of the <i>kirab / kenduri sadranan</i> , then compiled a detailed descriptive text (Javanese) about the atmosphere, clothing, and food served.	Improved ability to construct descriptive sentences and use a variety of synonym.
<i>Unggah-Ungguh Basa</i> (Speaking Skills)	Role Play of the <i>Sadranan</i> Situation: Students portray a young character asking permission from a traditional leader using polite language (<i>basa krama alus</i>) to participate in the <i>kirab</i> .	Practical understanding of when and how to use <i>krama</i> and <i>krama inggil</i>
Javanese Literature (Comprehension)	Analysis of a <i>geguritan</i> or <i>parikan</i> piece with a <i>sadranan</i> theme.	Students are able to analysis moral messages, diction, and philosophical meanings in literature related to rituals.

Utilization of *Sadranan* as Javanese Language Teaching Material (Cognitive and Practical Aspects)

The effective uses of *Sadranan* in Cultural Studies of Javanese Language not only focuses on cognitive aspects (writing and understanding texts), but also includes direct practice:

1. Reinforcement of *Unggah-Ungguh*: The use of *Basa Krama* in *Sadranan* rituals provides students with authoritative language models. Javanese language teachers can use recordings of traditional figures' speeches as authentic teaching materials to analyze *Krama Inggil* sentence structure and vocabulary.
2. Lexical Richness: *Sadranan* provides a source of specific vocabulary not found in textbooks, such as ceremonial terms, food names, or kinship terms. Students are tasked with compiling a mini-glossary of *Sadranan* terms in *Basa Ngoko*, *Ngoko Alus*, and *Krama Inggil*.
3. Increased Motivation: Learning becomes more meaningful and relevant because students feel the material is directly connected to their community identity. This reduces the perception of Javanese as an old and unpleasant subject.

Conclusion

The *Sadranan* tradition in Cepogo, Boyolali, has proven to be a very rich and contextual learning resource for the Cultural Studies of Javanese Subject in Junior High Schools. *Sadranan* not only functions as a social strengthening ritual, but also as a living laboratory that provides authentic material for teaching polite language (especially *Basa Krama*) and enriching local linguistic vocabulary. The integration that focuses on the analysis of the *Sadranan* Descriptive Text and the practice of role play based on ritual situations has succeeded in improving students' linguistic competence and sense of pride in their culture.

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