

**A STUDY OF SOCIAL VALUES WITHIN WIWITAN
TRADITION IN KELURAHAN NGLANJUK KECAMATAN
CEPU KABUPATEN BLORA**

THESIS

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**SOCIAL SCIENCES EDUCATION DEPARTMENT
FACULTY OF EDUCATION AND TEACHER TRAINING
(FITK)
MAULANA MALIK IBRAHIM MALANG STATE ISLAMIC
UNIVERSITY
2020**

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THESIS

*Submitted in partial fulfillment of the requirements for the Bachelor
Degree of Social Sciences Education, Faculty of Education and
Teacher Training, Maulana Malik Ibrahim State Islamic University*

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UNIVERSITY
2020**

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A STUDY OF SOCIAL VALUES WITHIN *WIWITAN* TRADITION IN
NGLANJUK VILLAGE COMMUNITY OF CEPU, BLORA

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**A STUDY OF SOCIAL VALUES WITHIN *WIWITAN* TRADITION IN
KELURAHAN NGLANJUK KECAMATAN CEPU KABUPATEN BLORA
THESIS**

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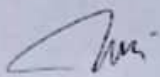
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Dear
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At

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Assalamualaikum wr. wb

After doing several times of guidance both in terms of content, language
and writing techniques, and after reading the student's thesis below.

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Department : Social Sciences Education

Thesis Title : A Study Of Social Values Within *Wiwitan* Tradition In Kelurahan
Nglanjuk Kecamatan Cepu, Kabupaten Blora

So as the supervisor of the opinion that the thesis is feasible to be
submitted for testing. Thus, please understand it.

Wassalamualaikum. Wr. wb

Supervisor



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AUTHENTICITY STATEMENT PAGE

I hereby declare, that in this thesis there are no works that have been submitted to obtain a bachelor's degree at a college and to the best of my knowledge there are also no works or opinions that have been written or published by other people unless they are in writing referred to in this manuscript and called in the list of references

Malang, 20 September 2020



make the statement

Siti Nur Alifah
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DEDICATION

All praises and thanks be to Allah and this messenger. And with the support of loved ones, finally this thesis can be completed as it should be. Therefore, I give
would like to deliver my gratitude to :

Allah SWT and His Apostle for all the mercy and affection so that I can complete
this thesis final project.

Thank you to both parents, Mr. Marsandi and Mrs. Estiyorini. Thanks to their hard work and compassion as well as endless prayers for their beloved child. As well as my beloved siblings who my solid supporting system so that I can finish
this thesis.

Supervisor: Ustadz H. Mokhammad Yahya. M.A., Ph. D, who always guides and
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All the lecturers who have taught me from semester the first up to the final.

Last but not least friends in arms who inspire and support me to complete this
thesis.

Thanks and prayers to those who have contributed to the completion of this thesis,

I hope this thesis can be useful and useful for the advancement of the intellectual
field of society. Amiin ya Robbal Alamin.

MOTTO

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَ حَبْلٍ مِنَ النَّاسِ....

” They are covered with humiliation wherever they are, unless they (hold) to the rope (religion) of Allah and the rope (covenant) with humans ...”¹



¹ Alquran qudus juz 1-15

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Alhamdulillahirabbilalamin, all praise, be to Allah, the loar of the universe.

Big Grace and guidance, the author can this thesis as a final project to lead to the next level of educational life. Without love poured out by Him, the writer will not be able to complete this thesis properly, correctly, and on time. The blessings and salutations remain devoted to His Majesty Muhammad apostle of all people, moral guidelines for the whole community. Gratitude do delivered to all those who have supported the completion of this thesis. Both materially, morally, and spiritually.

With all humility, the author thank:

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3. Dr. Alfiana Yuli Efiyanti, MA as chairman of the Department of Social Sciences Education at the Faculty of Tarbiyah and Teacher Training at the State Islamic University of Maulana Malik Ibrahim Malang.
4. Mr Mokhammad Yahya, MA, Ph. D as the supervisor who always takes the time and be patient in guiding and directing the writer in completing the thesis.
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8. Siti Fatimah and Siti Nur Hidayati who always gives encouragement to fight to finish this thesis.

9. Kuntari Hardianti as a fellow soldier who always helps and encourages the writer.

All friends and parties who helped in completing this thesis.

Malang, 8 September 2020

The Writer,

Siti Nur Alifah

NIM. 16130026

TRANSLITERATION

A. Characters

ا	=	A	ز	=	Z	ق	=	Q
ب	=	B	س	=	S	ك	=	K
ت	=	T	ش	=	Sy	ل	=	L
ث	=	Ts	ص	=	Sh	م	=	M
ج	=	J	ض	=	Dl	ن	=	N
ح	=	H	ط	=	Th	و	=	W
خ	=	Kh	ظ	=	Zh	ه	=	H
د	=	D	ع	=	'	ء	=	'
ذ	=	Dz	غ	=	Gh	ي	=	Y
ر	=	R	ف	=	F			

B. Long Vocal

Vocal (a) Long = Â

Vocal (i) Long = Î

Vocal (u) Long = Û

C. Diftong Vocal

أَوْ = Aw

أَيَّ = Ay

أُوْ = Û

إِيْ = Î

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مستخلص البحث

البفة ، سيتي نور. ٢٠٢٠. "القيمة الاجتماعية في التقاليد 'ويويتان' في نجلنجوك, جيفو, بلورا. البحث الجامعي, قسم تعليم العلوم الاجتماعية. كلية التربية والتعليم. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: الدكتور محمد يحيى, الماجستير

الخلفية الكتابة في هذا البحث هو التعليم القيمة الاجتماعية في الثقافة التي توجد في التقاليد. التقاليد المستخدم في هذا البحث يعني 'ويويتان' في قرية نجلنجوك, جيفو, بلورا. كل التقاليد له قيمة اجتماعية التي يمكن تستخدم للحياة الاجتماعية والتعليمية. لأن في الحقيقة التعليم لا يأتي من تدريب رسمي, لكن البيئة أن تكون وسيلة للتعليم أيضا.

ولتسهيل الإجابة الباحثة على أسئلة الرئيسية, لخصت الباحثة في ٣ أسئلة , وهي (١) كيف يتم ممارسة تقاليد في قرية نجلنجوك, جيفو, بلورا؟ (٢) ما معنى تقاليد 'ويويتان' لمجتمع نجلنجوك, جيفو, بلورا؟ (٣) أي القيم الاجتماعية في التقاليد 'ويويتان' والتعليم الاجتماعي في مجتمع نجلنجوك, جيفو, بلورا؟. اما الغرض في هذا البحث هو شرح ممارسة تقليد 'ويويتان' في قرية نجلنجوك, جيفو, بلورا .

و في هذا البحث تستخدم الباحثة المنهج النوعي الوصفي. تستخدمها الباحثة طريقة جمع البيانات هي طريقة المقابلة والمراقبة. بينما استخدمت الباحثة التثليث في طريقة تحليل البيانات.

ونتائج هذه الدراسة إلى وجود ثلاثة طرق في تطبيق 'ويويتان'. الأول هو الإعداد , الثانية هي التنفيذ , والثالثة هي الإغلاق. إن معنى تقليد 'ويويتان' لمجتمع نجلنجوك, جيفو, بلورا هو من علامة الشكر الى الله, وإبعاد عن غيبي التي تزعج صاحب المزرعة. أنواع القيم الاجتماعية في هذا التقاليد هي القيمة الاجتماعية للتعاون , وقيمة العشائري , وقيمة الانضباط , وقيمة التسامح , وقيمة التوازن في الحياة. والتعليم الاجتماعي لمجتمع نجلنجوك, جيفو, بلورا هو قيمة الحفاظ على الثقافة , وقيمة الإيثار والتعاضد.

الكلمة الرئيسية: التقاليد 'ويويتان', القيمة الاجتماعية , التربية الاجتماعية

ABSTRACT

Alifah, Siti Nur. 2020. “ A Study Of Social Values Within *Wiwitan* Tradition In Nglanjuk Village Community Of Cepu, Blora. The Thesis on Social Sciences Education Department Faculty Of Education And Teacher Training (Fitk) Maulana Malik Ibrahim Malang State Islamic University. Supervisor : Mokhammad Yahya M.A., Ph. D

The basic background of writing this thesis is the learning of social values contained in a culture that is shed in tradition. The tradition used as research is the *wiwitan* tradition found in the nglanjuk village, cepu sub-district, blora district. In every tradition always has a social value that can be used as an example of social life and education. Because basically education is not only sourced from formal education but the environment can also be a learning medium.

To make it easier for researchers to answer the subject of the thesis discussion, the researcher summarizes the formulation of the problem in 3 questions namely (1) How the practice of *Wiwitan* tradition in Nglanjuk Cepu, Blora?(2) What are the meanings of the *Wiwitan* tradition according to the people of Nglanjuk, Cepu? (3) What are the social values within the *wiwitan* of tradition and Social Education to the people in Nglanjuk, Cepu? the purpose of this thesis is To explain the practice of *Wiwitan* tradition in the Nglanjuk Cepu. And to explore the meaning of the *Wiwitan* tradition according to the people of Nglanjuk Cepu.

To explain the social values of the *Wiwitan* tradition in Nglanjuk Cepu. This study uses a qualitative approach with descriptive qualitative research. Data collection techniques used are interview and observation techniques. The data analysis technique uses triangulation techniques.

The results of this study indicate that there are three processes in implementing *wiwitan*. The process of implementing of *wiwitan* tradition definid on 3 stage. First is te preparation, the second stage is implementation, and the third is the closing. The meaning of *wiwitan* tradition according to the nglanjuk villagers is as a sign of gratitude to the almighty god, and to be kept away from the dangers of unseen creatures who can disturb the rice field owner. The kinds of social values contained in this tradition are mutual help value, kinship value, discipline value, tolerance value, Balance life. And the social education to the people Nglanjuk Cepu is Culture Preservation value, altruism and coexistence Value.

Keyword : *Wiwitan* Tradition, Social Value, Social Education

ABSTRAK

Alifah, Siti Nur. 2020. "A Study Of social Values Within Wiwitan Tradition In

Kelurahan Nglanjuk Kecamatan Cepu Kabupaten Blora. Skripsi Jurusan Pendidikan Ilmu Sosial Fakultas Ilmu Tarbiyah dan Keguruan (Fitk) Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Mokhammad Yahya M.A., Ph. D.

Latar belakang penulisan skripsi ini adalah pembelajaran nilai-nilai sosial yang terkandung dalam budaya yang ditumpahkan dalam tradisi. Tradisi yang digunakan sebagai penelitian adalah tradisi wiwitan yang terdapat di Desa Nglanjuk Kecamatan Cepu Kabupaten Blora. Dalam setiap tradisi selalu memiliki nilai sosial yang dapat dijadikan contoh kehidupan sosial dan pendidikan. Karena pada dasarnya pendidikan tidak hanya bersumber dari pendidikan formal tetapi lingkungan juga dapat menjadi media pembelajaran.

Untuk memudahkan peneliti dalam menjawab pokok bahasan pembahasan skripsi, maka peneliti merangkum rumusan masalah dalam 3 pertanyaan yaitu (1) Bagaimana praktek tradisi Wiwitan di Nglanjuk Cepu Blora? (2) Apa Makna Tradisi Wiwitan menurut masyarakat Nglanjuk, Cepu? (3) Apa sajakah nilai-nilai sosial dalam wiwitan tradisi dan pendidikan sosial pada masyarakat Nglanjuk, Cepu? Sedangkan tujuan dari tesis ini adalah untuk menjelaskan tentang praktek tradisi Wiwitan di Nglanjuk Cepu. Mengeksplorasi makna tradisi Wiwitan menurut masyarakat Nglanjuk Cepu. Menjelaskan nilai-nilai sosial tradisi Wiwitan di Nglanjuk Cepu.

Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kualitatif deskriptif. Teknik pengumpulan data menggunakan teknik wawancara dan observasi. Sedangkan Teknik analisis data menggunakan teknik triangulasi.

Hasil penelitian ini menunjukkan bahwa terdapat tiga proses dalam penerapan wiwitan. Pertama adalah persiapan, tahap kedua implementasi, dan ketiga penutupan. Makna tradisi wiwitan menurut masyarakat nglanjuk adalah sebagai tanda syukur kepada tuhan yang maha kuasa, dan dijauhkan dari bahaya makhluk gaib yang dapat mengganggu pemilik sawah. Jenis nilai sosial yang terkandung dalam tradisi ini adalah nilai sosial gotong royong, nilai kekeluargaan, nilai kedisiplinan, nilai toleransi, nilai keseimbangan hidup. Dan pendidikan sosial kepada masyarakat Nglanjuk Cepu adalah nilai pelestarian budaya, nilai altruisme dan koeksistensi.

Kata Kunci: Tradisi Wiwitan, Nilai Sosial, Pendidikan Sosial

A STUDY OF SOCIAL VALUES WITHIN *WIWITAN* TRADITION IN KELURAHAN NGLANJUK KECAMATAN CEPU KABUPATEN BLORA

CHAPTER I

INTRODUCTION

A. Background

Indonesia is a country that consists of thousands of islands. This situation makes Indonesia have many people who live long distances. Residents who live separately will give birth to diverse tribes and cultures. Each resident also has a different occupation. Like the Javanese people whose livelihood is different. In addition to livelihoods originating from employment, carpentry and trade, farming is also one of the jobs of the majority of Javanese in the villages.²

Javanese culture and customs have high values and philosophies in every tradition adopted by the people.³ As expressed by Thomas Wiyasa Bratawidjaja, that cultural values which become Javanese way of life then settle into traditions and customs that are held firmly and are manifested in one of which is traditional ceremonies.⁴ Ceremonies in a tradition always have value and meaning contained in every ceremony carried out. Through an existing tradition or custom, each ancestor can give a moral message to be conveyed to the next generation.

The unique tribes in Indonesia can be described through one of the tribes, the Javanese. The uniqueness of the Javanese can be seen through the customs and

² Koentjaraningrat, *Manusia Dan Kebudayaan di Indonesia*, (Jakarta: Djambatan, 1979), hlm 327.

³ Purwadi, *Upacara Tradisional Jawa*, (Yogyakarta: Pustaka Pelaja, 2005), hlm 2.

⁴ Thomas Wiyasa Bratawidjaja. *Upacara Tradisional Masyarakat Jawa*, (Jakarta: Pustaka Sinar Harapan, 2000), hlm 9.

traditions that exist in the Javanese tribe. One of the tradition is the *Wiwitan* tradition practiced by Javanese tribal farmers. The *Wiwitan* tradition is a tradition that has long developed among the Javanese.

Wiwit comes from the Javanese language *Amwit (Miwiti)*, which means to precede or preliminary.⁵ *Wiwitan* activities carried out at the beginning of the heding rice planting and at the beginning of the harvest. This tradition is carried out by carrying out an activiti called slametan. Slametan is a ceremony performed by giving alms and praying for safety and peace for the family that organizes it.⁶ According to Clifford Geertz, the slametan ceremony was not only held with the intention of maintaining a sense of solidarity among the participants, but also in order to maintain good relations with the spirits of ancestors, spirits, and supernatural powers by giving offerings so as not to disturb human life.⁷

Wiwitan tradition in the area of Java has a lot of responses from various communities, especially the people of the *Kelurahan Nglanjuk, Kecamatan Cepu, Kabupaten Blora*. There are some people who do not agree to holding this *Wiwitan* traditional ceremony. According to them, this tradition is like a distortion to the religion of Islam. The ceremonial process clearly contains mystical values. Those who do not agree with the holding of this tradition consider that this tradition does not need to be done even needs to be abolished and does not need to be preserved anymore.

⁵ Purwadi, *Ensiklopedi*, (Yogyakarta: Panji Pustaka, 2007), hlm 630.

⁶ Thomas Wiyasa Bratawidjaja, op.cit hlm. 22.

⁷ Clifford Geertz, *Tafsir Kebudayaan*, (Yogyakarta : KANISIUS), 1992, hlm. 3.

Besides that, not all people think that this tradition is a bad thing, but it must be preserved and developed. Like the assumption that people who work as farmers in the Nglanjuk Village, Cepu District, Blora Regency. Mr. Marsandi, a resident of Nglanjuk Village, said, "*Wiwitan* tradition is very important to be carried out by farmers, besides preserving the culture of cultural ancestors it can also unite brotherhood through slametan activities within the tradition". From the explanation of the opinion expressed by Mr. Marsandi, the researcher can analyze that carrying out an existing tradition that has been developed by the ancestors is an important thing, including the *Wiwitan* tradition that exists in the Nglanjuk village.

Shills in the book Sztompka Piotr Sociology of Social Change argues that the function of tradition is as a symbol of collective identity that convincingly reinforces primordial loyalty towards community nations and groups.⁸ Likewise with the tradition of *Wiwitan* in the Nglanjuk village, it can also become a symbol of livelihood as farmers. Through tradition the older generation can convey the moral message and the values contained therein. The social values contained in the meaning of the *Wiwitan* tradition also need to be taught to young people in the area. In order to create a generations who understand culture and able to implement social value in their lives. From the explanation above, the researcher intend to analyze the *Wiwitan* tradition in Nglanjuk, Cepu in terms of the social values that exist in the *Wiwitan* tradition in Nglanjuk,Cepu. In order to convince community groups who do not agree with the existence of this tradition, that each tradition always has social value and is certainly useful and can contribute to the process of interaction

⁸ Piotr sztompka, *Sosiologi Perubahan Sosial*, (Jakarta:Prenada Media Grup, 2007),hal 74

between individuals or groups of society. And how the older generation channeled the social values contained in the *Wiwitan* tradition to the younger generation. Therefore, the researcher compiled this study with the title Social Values of Education in the *Wiwitan* tradition in Nglanjuk, Cepu.

B. Research Questions

The focus of research to be conducted by researchers is the social value contained in the *Wiwitan* tradition in the Nglanjuk village of Cepu sub-district, Blora district by answering the three questions below

1. How is the practice of *Wiwitan* tradition in the Nglanjuk Cepu, Blora?
2. How do they perceive the meanings of *Wiwitan* tradition according to the people of Nglanjuk, Cepu?
3. What are the social values within the tradition of *Wiwitan* and social education to the people of Nglanjuk, Cepu?

C. Research Objectives

1. To explain the practice of *Wiwitan* tradition in the Nglanjuk Cepu.
2. To explore the meaning of the *Wiwitan* tradition according to the people of Nglanjuk Cepu.
3. To explain the social values within the tradition of the *Wiwitan* and social education to the people of Nglanjuk Cepu.

D. Research Benefits

The researcher hopes that the research carried out in the Nglanjuk sub-district of Cepu Sub-district of Blora Regency can be beneficial for several related parties, including:

1. Theoretical Benefits

The researcher's expectation from the results of this study is that it can be useful for various educators and educational institutions in developing knowledge and references relating to the value of social education in the implementation of the *Wiwitan* tradition.

2. Practical Benefits

a. For Institutions

As input and provide information for the Nglanjuk village community, Cepu District, Blora Regency to preserve the existing *Wiwitan* traditions. In addition, this research can also be used as village documentation.

b. For the Development of Science

The results of this study are expected to be a library material and can be used as an insight insight for anyone who reads and studies so that the results of this study are not in vain and are always useful.

c. For Writers

As for the research to be carried out, the writer can add insight or knowledge about a Social Education Value in the *Wiwitan* Tradition in Nglanjuk Village, Cepu District, Blora Regency.

E. Originality Research

Some previous studies that are relevant to this research are those that have been conducted by 3 researches. First Imam Bahrul Ulum with the title Value of Social Education Values in the Perspective of Social Construction Theory (Case Study of the Setro Community in Mojokerto).⁹ This study has similarities with present research conducted by the author that uses qualitative approach with interview and observation as the techniques. In addition, the fields examined focus on the value of social education. The difference is that this study uses documentary technique, while the author only uses interview and observation techniques. In addition, this study also included religious themes while the researchers only examined the value of social education. The researches object studies conducted by researchers are also different.

The Second researches is from Ahmad Feeri mahmudi by the title Implementing Values of of socio religious education in fostering Social Harmony (Case Study of Wonosari citizen the district of Wonosari Gunung

⁹ Imam Bahrul Ulum, *Nilai Nilai Pendidikan Sosial dalam Perspektif Teori Konstruksi Sosial (Studi Kasus Komunitas Setro Di Mojokerto)*, fakultas ilmu tarbiyah dan keguruan, skripsi, Uin Maulana Malik Ibrahim Malang, Pdf 2016.

Kawi District).¹⁰ This study has the same theme and researches approach with the author's research. Namely using theme of the value of social education and the type of qualitative research. The difference from this research lies in the religious theme carried out by previous researchers and the object of the study conducted. The object under study in this study in the Gunung Kawi community while the object of the researcher is the *Wiwitan* tradition.

Third from Bastiatul Muawanah with the title Social Values of Education in the Tradition of Alms Village in Penggung Hamlet, Karangjati Village, Wonosegoro District, Boyolali Regency.¹¹ The equation in this study with research conducted by the author lies in the type of research which is qualitative research. Data collection techniques are also in both studies using interview and observation techniques. In addition, the fields examined focus on the value of social education. The difference, this study uses documentation techniques, while the author only uses interview and observation techniques. The object of research conducted by researchers are also different. This study examines the tradition of alms while the researcher examines the tradition of *Wiwitan*.

The fourth is a of Dwi Maryati study conducted by entitled Social Values of Jodhangan Dance at Merti Traditional Ceremony in Jolosutro Hamlet, Srimulyo Village, Piyungan District, Bantul Regency. The similarity of this

¹⁰ Ahmad Feeri mahmudi, *Implementasi Nilai Pendidikan sosial keagamaan dalam menumbuhkan Harmoni Sosial (Studi Kasus Pada Masyarakat Desa Wonosari Kecamatan Wonosari Gunung Kawi)*. fakultas ilmu tarbiyah dan keguruan, skripsi, Uin Maulana Malik Ibrahim Malang, Pdf 2018.

¹¹ Bastiatul Muawanah, *Nilai-Nilai Pendidikan Sosial Dalam Tradisi Sedekah Desa Di Dusun Penggung Desa Karangjati Kecamatan Wonosegoro Kabupaten Boyolali*. Jurusan Pendidikan Agama Islam Fakultas Tarbiyah Dan Ilmu Keguruan Institut Agama Islam Negeri (Iain) Salatiga, skripsi, pdf 2017.

paper with the research that is conducted by the writer lies in the focus of the research. Both researches Equally focus on social values in the customs of an area. The approach used is the same, namely the qualitative approach. The data collection used is also the same, namely observation, interviews, and documentation. The analysis used is the same and the data validity test is the same. the difference lies in the focus of the object under study and the place of research. This research was conducted in Nglanjuk sub-district of Cepu Sub-district of Blora Regency with *Wiwitan* tradition as the object of researches. Meanwhile, the research was conducted in Bantul with the object of the Jodhangan Dance preveous.

The fifth paper written by Muhammad Nur Rohim with the title Perception of Javanese Peasants in the Implementation of *Wiwitan* Tradition of Podosari Village, Pringsewu District, Pringsewu Regency.¹² The similarity of this research with the writings of Muhammad Nur Rohim is the focus of his research on the *Wiwitan* Tradition and the use of a descriptive qualitative approach. Whereas, the data analysis techniques of these studies were both using interview, observation, and documentation techniques. However, this research does not use literature study. While Muhammad Nur Rohim's study used literature study. The differences found in these two studies are on the focus of the researcher. This research focuses on social values while Nur Rohim's

¹²Muhammad Nur Rohim, *Presepsi Petani Jawa Tetang Pelaksanaan Tradisi Wiwitan desa Podosari Kecamatan Pringsewu Kabupaten Pringsewu*, Program Studi Pendidikan Sejarah Jurusan Pendidikan Ilmu Pengetahuan Sosial Fakultas Keguruan Dan Ilmu Pendidikan Universitas Lampung, skripsi, pdf, 2018

research focuses on the perception of Javanese farmers. The location of the studies are also different.

The sixth is a paper written by Ulfatun Nafi'ah with the title Actualization of Character Education Values in the Wiwitan Tradition in Jipang Village.¹³ Both studies use descriptive qualitative research approach and concern on *wiwitan* tradition. However, the difference lies in the location of the study and its focus on character education. While the research that will be carried out by researcher is in the form of social value.

The seventh work of ilmiah is Ayu Ammborowati's with the title Aspects of Social Value in *Bersih Desa* Tradition of Julungan Village.¹⁴ Both researches focus on social values and tradition. But in this work the tradition focuses on *Bersih Desa* the village. The eighth is Nurul Fadilah's paper titled The Value of Social Education in the Alms of the Death Tradition in Pekodokan Village, Wlahar Village, Wangon Banyumas District.¹⁵ The similarities are in social values and traditions but in this work the focus is on the alms-giving tradition of the death. The ninth work is of Ahmad Khoironi with the title Wiwitan Tradition in the Flow of Agricultural Modernization.¹⁶ The equation is the same as field research, using descriptive methods, data collection techniques with

¹³Ulfatun Nafi'ah, *Aktualisasi Nilai-Nilai Pendidikan Karakter dalam Tradisi Wiwitan di Desa Jipang*, Universitas Negeri Malang, SeNaRi "Mengawal Pelaksanaan SDGs" 28 Juli 2016-Prodi Sosiologi FISH Unesa.

¹⁴Ayu Ammborowati, *Aspek Nilai Sosial Pada Tradisi Bersih Desa Julungan*, Fakultas Keguruan Dan Ilmu Pendidikan Universitas Muhammadiyah Surakarta, skripsi, pdf, 2013.

¹⁵Nurul Fadilah, *Nilai Pendidikan Sosial dalam Tradisi Sedekah Kematian di Dusun Pekodokan desa Wlahar Kecamatan Wangon Banyumas*, Fakultas Tarbiyah dan Ilmu Keguruan IAIN Purwokerto, Skripsi, Pdf, 2016.

¹⁶Ahmad Khoironi, *Tradisi Wiwitan dalam Arus Modernisasi Pertanian*, Program Studi Sosiologi Agama Fakultas Ushuluddin Universitas Islam Negeri Sunan Kalijaga, Skripsi, Pdf, 2007.

observation, interviews and documentation and focus on the Wiwitan tradition. A striking difference is that the focus of the study is not to highlight the value at all. Ahmad Khoironi alluded to the Wiwitan tradition in the stream of modernization, but researchers alluded to the social value in the Wiwitan tradition.

And the tenth is a paper owned by FiaNur Rahayu with the title Character Education Values in the tradition of Saparandi Dukuh Warak Village, Dukuh Village, Sidomukti Salatiga District.¹⁷ The similarities in the researches are the research methodology and the difference are the location of the research and the focus of the research. For more details, the similarities and differences of these studies can be seen from the table below:

Tabel 1.1 Originality Research

NO	Researcher's Name, Title, Form of Research (thesis / thesis / journal / etc), Publisher, and Year of Research.	Similarities	Differences	Originality Research
1.	Imam Bahrul Ulum, <i>Nilai Nilai Pendidikan Sosial dalam Perspektif Teori Konstruksi Sosial (Studi Kasus Komunitas Setro Di Mojokerto)</i> , fakultas ilmu tarbiyah dan keguruan, skripsi, Uin Maulana Malik	<ul style="list-style-type: none"> The type of the researches is descriptive qualitative. Using interview and observation techniques. 	<ul style="list-style-type: none"> Includes religious themes while researcher only studies the value of social education. <p>The Research objects is in the setro community.</p>	<ul style="list-style-type: none"> Only focuses on the value of social education

¹⁷Fia Nur Rahayu, *Nilai-Nilai Pendidikan Karakter dalam Tradisi Saparandi Dukuh Warak Kelurahan Dukuh Kecamatan Sidomukti Salatiga*, Jurusan Pendidikan Agama Islam. Fakultas Tarbiyah dan Ilmu Keguruan. Institut Agama Islam Negeri Salatiga, skripsi, pdf, 2017.

	Ibrahim Malang, Pdf 2016.	<ul style="list-style-type: none"> Researches both focus on the value of social education. 		
2.	Ahmad Feeri mahmudi, <i>Implementasi Nilai Pendidikan sosial keagamaan dalam menumbuhkan Harmoni Sosial (Studi Kasus Pada Masyarakat Desa Wonosari Kecamatan Wonosari Gunung Kawi)</i> . fakultas ilmu tarbiyah dan keguruan, skripsi, Uin Maulana Malik Ibrahim Malang, Pdf 2018.	<ul style="list-style-type: none"> The type of the researches is descriptive qualitative. Using interview and observation techniques. Both Researches focus on the value of social education 	<ul style="list-style-type: none"> Research objects is Gunung Kawi Society. The focus of the study included religious themes and social harmony. Social value is obtained from Gunung Kawi Community activities 	<ul style="list-style-type: none"> Social value is obtained from the <i>Wiwitan</i> Ceremony.
3.	Bastiatul Muawanah, <i>Nilai-Nilai Pendidikan Sosial Dalam Tradisi Sedekah Desa Di Dusun Penggung Desa Karangjati Kecamatan Wonosegoro Kabupaten Boyolali</i> . Jurusan Pendidikan Agama Islam Fakultas Tarbiyah Dan Ilmu Keguruan Institut Agama Islam Negeri (Iain) Salatiga, skripsi, pdf 2017.	<ul style="list-style-type: none"> The type of the researches is descriptive qualitative. Using interview and observation techniques. Research focus on the value of social education 	<ul style="list-style-type: none"> Objects of traditional alms research. 	<ul style="list-style-type: none"> Object of research on <i>Wiwitan</i> tradition.
4.	Dwi Maryati yang berjudul <i>Nilai-Nilai Sosial TariJodhangan pada Upacara Adat Merti di Dusun Jolosutro, Kelurahan srimulyo, Kecamatan</i>	<ul style="list-style-type: none"> Both researches focus on social values within a traditional. 	<ul style="list-style-type: none"> The object and location of researches. 	<ul style="list-style-type: none"> The researches is conducted in nglanjuk village

	Piyungan, Kabupaten Bantul	<ul style="list-style-type: none"> • Using qualitative researches • Using observation, interview, and documentation methods • Using the same analysis methodology • Using the same validity test which is triangulation. 		
5.	Muhammad Nur Rohim dengan Judul Presepsi Petani Jawa Tentang Pelaksanaan Tradisi <i>Wiwitan</i> desa Podosari Kecamatan Pringsewu Kabupaten Pringsewu.	<ul style="list-style-type: none"> • Focus on <i>wiwitan</i> tradition • Using qualitative researches. • Using interview, observation, and documentation techniques. 	<ul style="list-style-type: none"> • Using literatures study. • Focusing on javanese present perception • The location of the study. 	<ul style="list-style-type: none"> • The author does not use literature studies. • Focusing on social values.
6.	Ulfatun Nafi'ah dengan judul Aktualisasi Nilai-Nilai Pendidikan Karakter dalam Tradisi <i>Wiwitan</i> di Desa Jipang.	<ul style="list-style-type: none"> • Focusing on <i>wiwitan</i> tradition • Using descriptive qualitative researches. 	<ul style="list-style-type: none"> • The location the study • Focusing on character education. 	<ul style="list-style-type: none"> • The author study focuses values.
7.	Ayu Amborowati Aspek Nilai Sosial Pada Tradisi Bersih Desa Julungan.	<ul style="list-style-type: none"> • Focusing on social values and tradition. • Similar research methodology. 	<ul style="list-style-type: none"> • The tradition studies is <i>bersih desa</i>. 	<ul style="list-style-type: none"> • the tradition studies is <i>wiwitan</i>

8.	Nurul fadilah Nilai Pendidikan Sosial dalam Tradisi Sedekah Kematian di Dusun Pekodokan desa Wlahar Kecamatan Wangon Banyumas.	<ul style="list-style-type: none"> Both are focusing on social values in a tradition 	<ul style="list-style-type: none"> The tradition studies is alms for the death. Lokasi juga berbeda 	<ul style="list-style-type: none"> The tradition studied is <i>wiwitan</i>.
9.	Ahmad Khoironi Tradisi <i>Wiwitan</i> dalam Arus Modernisasi Pertanian.	<ul style="list-style-type: none"> Both are field studies. Using descriptive qualitative approach The data collection are both using observation, interview, and documentati on. Both are focusing on <i>wiwitan</i> tradition. 	<ul style="list-style-type: none"> The focus of researches not talk about values. Ahmad khoironi researches <i>Wiwitan</i> tradition on modernisas. 	<ul style="list-style-type: none"> The author research <i>Wiwitan</i> tradition.
10.	FiaNur Rahayu Nilai-Nilai Pendidikan Karakter dalam Tradisi Saparandi Dukuh Warak Kelurahan Dukuh Kecamatan Sidomukti Salatiga.	<ul style="list-style-type: none"> Similar research methodology 	<ul style="list-style-type: none"> Different research location Focuses on saparandi tradition 	<ul style="list-style-type: none"> Focus on <i>Wiwitan</i> tradition.

F. Definition of Terms

The affirmation of the term intended by the researcher in this study are:

- Social value, what is meant by researcher with this term is the researcher wants to explain the social value of the community contained in the implementation of the *Wiwitan* Tradition in this village.
- The *Wiwitan* tradition, what it meant by researchers with this term, is a tradition carried out by the Nglanjuk village community which is carried out by residents who work as farmers.

G. Structure of Thesis

Systematics of writing in this study are as follows The introductory Chapter I contains the context of research that adjusts the background of why researchers conducts this research. The focus of the research which contains the formulation of the problem, the purpose of the study, the theoretical and practical research benefits, the originality of the research contains about the relevant previous researches, the definition of terms, and the systematic discussion.

In Chapter II, the foundation of this thesis is about the theoretical perspectives used to strengthen researcher is assumptions and thinking frameworks. In Chapter III the researcher describes the approach and the types of approaches used in this study. It also explain the presence of researchers during the study was carried out, research locations, data and data sources, data collection techniques, data analysis and research procedures.

In Chapter IV, the researcher explains the data findings in the data exposure sub-chapter and describes the results of the research in the research results sub-section. In Chapter V, the researcher will answers the research problem based on the data obtained and the theory that has been determined, then the researcher interprets the findings of the research that has been carried out. The last chapter is chapter VI which research conclusions and suggestions.¹⁸

¹⁸ Pedoman Karya Tulis Ilmiah Fakultas Tarbiyah Dan Keguruan Universitas Islam Negeri Maulana Malik Ibrahim Malang, hlm 30.

CHAPTER II

THEORETICAL FOUNDATIONS

A. Social Values:

a. Definition of Value

Value is the idea of whether an experience is meaningful or meaningless.¹⁹ According to Rohmat Mulyana, value is a reference and belief in determining choices.²⁰ Meanwhile, Qiqi Yuliati Zakiyah and Rusdiana define values as all matters relating to human behavior regarding good or bad as measured by religion, tradition, ethics, morals, and culture prevailing in society.²¹

From the three definitions of Value stated above, a conclusion can be drawn that value is a guideline that becomes the need for every individual to behave in accordance with the norms that have been agreed upon in a society. Both the provisions of written and unwritten norms.

b. Types of value

According to Allport in Stanislav Shmelev, there are 7 divisions of value namely Theoretical value, Social value, Political value, Religious value, Aesthetics value, Economic value.²²

¹⁹ Elly M. Setiadi, dkk, *Ilmu Sosial dan Budaya Dasar* (Jakarta:Kencana, 2006), hlm. 31

²⁰ Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung : Alfabeta CV, 2004), Hlm 11.

²¹ Qiqi Yuliati Zakiyah dan Rusdiana, *Pendidikan Nilai Kajian Teori Dan Praktik Di Sekolah*, (Bandung : Pustaka Setia, 2014), hlm 14.

²² Stanislav Shmelev, *Green Economy Reader : Lecture in ecological Economics and Sustainability*, (Swiss : Springer, 2016), hlm 336.

- a. Theoretical value is values that involve logical and rational consideration in thinking about and proving the truth of something.
- b. Economics value is a value that considers profit or loss.
- c. Aesthetics value is a value that puts the highest point on harmony.
- d. Social value is a value that uphold human affection.
- e. Politic value is value related to power.
- f. Religious value is a value which has the strongest basis of truth.²³

In this study, the author focuses on the discussion of values on social values. Social value is a value that serves as a guide in acting in the social world. The definition of Social itself is all forms of activities related to the wider community. And the origin of the social word is Sozius which means friend.²⁴ Children as the seeds of the successor of the nation must be educated and instilled social values early on. The hope is to be able to be a useful child and be able to blend in with the community properly and correctly. By referring to the agreed social values in a society, life can run in a harmony and peace. Every individual is able to take responsibility for the behavior that has been carried out and improved by referring to social values.

c. Social Value and its characteristics

According to Green social value is an awareness that is relatively sustainable, presenting emotionally to a certain aspect, be it objects, ideas, or individuals. According to Young, social value is an abstract assumption about

²³Qiqi yuliaty, op. Cit., hlm 20.

²⁴ Astrid S. Susanto, *Pengantar Sosiologi dan Perubahan Sosial* (Bandung: Binacipta, 1979), hlm. 11.

something that is true and important. Woods, in addition definition social value as a general and durable guideline that leads to the behavior of everyday life.²⁵ From these three definitions, it can be concluded that social value is a value that becomes a guideline and reference for a society or individual in their behavior.

Zubaedi put forward 3 sub-values contained in social values. Namely loves (affection), responsibility (responsibility), and life harmony (harmony of life).²⁶

1) Loves

- a. Service
- b. Mutual help
- c. Kinship
- d. Loyalty
- e. Concern

2) Responsibility

- a. A sense of belonging
- b. Discipline
- c. Empathy

3) Life harmony

- a. Justice
- b. Tolerance
- c. Cooperation

²⁵Prasko17.blogspot.com

²⁶Zubaedi, *Pendidikan Berbasis Masyarakat*, (Yogyakarta: Pustaka Pelajar, 2005), hlm 13.

d. Democracy

According to Ashok Gulla social values are principles that can show how individuals interact with others in social situation. Including family, friends and colleagues.²⁷ According to him, there are 4 kinds of social values. They are Coexistence, Mutual respect, Tolerance, and Altruism

a. Coexistence

According to KBBI coexistence is a state of peaceful coexistence between two countries (nations) or more that differ or conflict with their political views.²⁸ The concept of the word coexistence can be based on the condition of the Indonesian population which is basically different.

b. Mutual respect

The existence of different societies makes each individual required to respect and respect each other in order to create a peaceful and peaceful state. Even though they have Differences of opinion, race, ethnicity, and customs.

c. Tolerance

Tolerance is an attitude that is most needed in coexistence. Especially on religious issues, considering that Indonesia is a country that has 6 legal religions that were formalized by the state. in each variety, of course, they have diverse cultures according to the beliefs of each religion.

²⁷Ashok Gulla, *Creating Values in Life: Personal, Moral, Spiritual, Family and Social Values*, (Bloomington: Authorhouse, 2010), hlm 261.

²⁸<https://kbbi.web.id/koeksistensi.html>

d. Altruism

Altruism is sacrifice in the narrow sense. To sacrifice means to give in. Altruism is an attitude that prioritizes the interest of others rather than their own interest. Putting collective interests before individual interests.

According to Sara Maia da Rocha, Dora Almassy & Laszlo Pinter Social Value has 3 elements namely life sustaining, social inclusion, and safety.²⁹

- a. Life Sustaining, which means life-sustaining values linking social values with natural conditions, natural elements and preserving nature.
- b. Social inclusion is an aspect related to social cohesion.
- c. Safety is related to safety value. The intended safety value is spiritual safety such as feeling safe and comfortable.

According to Mimar Turkkahrahman, social value is a criterion owned by an ideal community group and becomes a reference to become a better society. According to him, the form of social value is :

- a. Honesty
- b. Helpfulness, and
- c. Modesty.³⁰

²⁹Sara Maia da Rocha, Dora Almassy, dkk, *Social and cultural values and impacts of nature-based solutions and natural areas*, (Budapest : Central European University, 2017), hlm 8.

³⁰Mimar Turkkahrahman, *Social Values and Value Education*, Procedia, Akdeniz University, 2013.

According to Paul Ransome social value comes from the experience that has been obtained by humans themselves until finally formed 3 forms of social value, namely empathy, and sympathy.³¹

In this theory, researcher will use social values of mutual help, kinship, caring, discipline, empathy, tolerance, and cooperation. This is Because culture is a social heritage that is closely related to life together. Including a tradition which is a symbol of a society. The values mentioned by the researcher are values that are very relevant to social life. If there are other values found the wiwitan tradition, they will be mentioned in the discussion chapter.

B. Social Values in Islam

1) Value

The value according to M Chabib thoja is a belief that exists in the belief system, where a person must act according to the reference whether something is appropriate or not to be done.³² The source of value is divided into two, namely divine value and human value.

a. Illahi value

Illahi value is a value in the form of faith, piety, and a justice given by God through his messengers and enshrined through the word of God which is called divine revelation.³³ Illahi value is

³¹Paul Ranson, *Ethic And Values in Social Research*, (London : Macmillan International Higher Education, 2013), hlm 150.

³²M. Chabib Thoja, *Kapita Selektta Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 1996), hlm 60.

³³Muhaimin, *Pemikiran Pendidikan Islam*, (Bandung: Trigenda Karya, 1993), hlm 111.

absolute and eternal, cannot be changed by humans. Humans can only implement the value that is contained in the divine revelation that has been transmitted through the apostles.

b. Human value

Human value is a value that grows from the results of human agreement and experiences development and is dynamic.³⁴ From this human value will be born a tradition that binds members of the community who believe.

2) Social in Islam

The notion of social was put forward by Astrid S Susanto that social is all activities related to the wider community.³⁵ The word social comes from the word *Sozius* which means friend. Islam upholds the value of balance between the relationship between humans and their gods, and the relationship between humans and fellow humans. This concept is called *hablumminallah* and *hablumminannas*. Systems or human relations are regulated in the Koran surah *ali Imran* verse 112 which means:

³⁴Ibid.,. hlm 112

³⁵Astrid S Susanto, *Pengantar Sosiologi dan Perubahan Sosial*, (Bandung : Bina Aksara, 1979), hlm 11.

*"They are covered with humiliation wherever they are unless they hold on to the rope (religion) of Allah and the rope (covenant) with humans...."*³⁶

The concept of human relations with other humans is essentially morally oriented with fellow humans. Given that humans are social beings who need each other, humans must mutually maintain social values that have become an agreement between humans.

The conclusion that can be drawn when viewed from the concept of value and social above is that social value in Islam is a value that is upheld. This is because social values are human values that regulate the relationship between humans and other humans.

It was mentioned in the book by Ali Muhtarom et al. That there are 5 social values in Islam that must be implemented by every human being in interacting with fellow humans. Those value are, tasawuth (moderate), tasamuh (tolerance), balance life, amar ma'ruf nahi munkar (enjoining the good forbidding the evil), and attaqaddum (innovative).

1. Tawasuth(Moderate)

This attitude is a middle attitude, where humans do not take sides with one another. As explained in QS Al-Baqarah: 143)

وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا

Meaning : "And likewise we have made you (Muslims)" middle people "so that you become witnesses to (human actions) and that the Apostle (Muhammad) be witnesses to you (deeds)." (QS Albaqarah: 143)

³⁶Alquran kudus juz 1-5

2. Tasamuh (Tolerant)

Tolerance is explained in the Koran surah al-kafirun verses 1-6 and the hadith narrated by Imam nasa'i.

قل يا أيها الكافرون (١) لا أعبد ما تعبدون (٢) ولا أنتم عابدون ما أعبد (٣) ولا أنا عابد ما عبدتم (٤) ولا أنتم عابدون ما أعبد (٥) لكم دينكم ولي دين (٦)

Meaning: "Say, O disbelievers (1) I will not worship what you worship (2) and you are not worshipers of the God you worship (3) and I never worship what you worship (4) and you never be worshipers of the Lord that I worship (5) for you your religion and for me my religion (6)

أخبرنا محمد بن العلاء عن ابن إدريس قال أنبأنا شعبة عن عمرو بن مرة عن عبد الله بن سلمة عن صفوان بن عسال قال قال يهودي لصاحبه اذهب بنا إلى هذا النبي قال له صاحبه لما تقل نبيي لو سمعك لو كان له أربعة أعين فأتبنا رسول الله صلى الله عليه وسلم وسأله عن تسع آيات بيّنت فقال لهم لم تشركوا بالله شيئا ولما تسرقوا تقتلوا النفس التي حرم الله الا بالحق ولما تمشوا ببريء الى ذي سلطان ولما تسخروا ولما تأكلوا الربا ولما تقذفوا المحصنة ولما تولوا يوم الرخف وعليكم خاصه يهود ان لما تعدوا في السبت فقبلوا يديه ورجليه وقالوا نشهد انك نبي قال فما يمنعكم ان تتبعوني قلوا ان داود دعا بان لما يزال من ذريته نبي وان نخاف ان اتبعنا كان تقتلنا يهود (النسائي)

Meaning : "Narrated from Muhammad Ibn Al Ala", from Ibn Idris, from Syu'bah, from Amr Ibnu Murrah, from Abdullah Ibnu Salamah, from Shafwan Ibnu Assal, a Jew said to his friend: go to the house of the Prophet Muhhammad; a friend of his then rebuked: Don't say the name of the prophet, he has a spy. Both (Jews and friends) then went to Rasuullah and asked about the Seven Verses of Information; the Prophet then said to both of them; "Do not shirk you to Allah, do not you steal, commit adultery, kill the lives of others, do not walk around in front of the authorities, do not play magic, do not eat the wealth of usury, do not accuse women of doing wrong or adultery, do not break the rules stipulated in an agreement, and more specifically, you may not violate Saturday's rituals. "The two Jews immediately testified: we bear witness, you are a prophet. The Prophet replied: "If so, why don't you come with me? Both of them answered: ... we are afraid that we will be killed by the Jews if they follow you. (HR. Annasa'i).

From the above hadith information it can be understood that the prophet teaches as a good Muslim agent, human beings must be able to respect fellow human beings. Including non-Muslims though. In addition, the alkafirun also stated

that Islam does not force other religions to embrace Islam. For those who want to embrace religion other than Islam are welcome.

3. Balance life

وابتغ في ما آتاك الله الدار الآخرة ولا تنس نصيبك من الدنيا وأحسن كما أحسن الله إليك ولا تبغ الفساد في الأرض ^ط إِنَّ اللَّهَ لَا يَحِبُّ الْمَفْسِدِينَ (القصص: ٧٧)

Meaning : "And seek the reward of the afterlife with what God has bestowed upon you, but do not forget your part in the world and do good to others as God has done good to you and do not do damage to earth, God really does not like those who do damage."

4. Amr Ma'ruf Nahi Mungkar (enjoining the good forbidding the evil)

ولتكن منكم أمة يدعون إلى الخير يأمرون بالمعروف وينهون عن المنكر ^{قلى} أولئك هم المفلحون (ال عمران : ١٠٤)

Meaning : "And let there be among you a group that calls for virtue, enjoins (acts) that are good, and prevents it from breaking up. And they are the lucky ones. "(QS Ali Imran: 104).³⁷

Doing good deeds and Leaving bad things is an obligation for every human being. When someone does a good thing, it not only improves the relationship with God but also improves the relationship between people. Conversely, if a human do something bad, then person also automatically do bad things to God and between people to the at the same time.

Islam is a religion that loves peace. Islam entered Indonesia by peaceful means without war. According to Arabic traders, it is believed that Islam entered Indonesia in the 7th century.³⁸ Before the entry of Islam into Indonesia, various kinds of culture have developed in Indonesia. Cultures that are rooted among the people also contain syncretism. Trust in spirits that can help or disrupt the course

³⁷Ibid., hlm. 63

³⁸Binuko Amarseto, *Ensiklopedia Kerajaan Islam di Indonesia*, (Yogyakarta: Istana Media, 2015), hlm 2.

of life becomes a necessity for Indonesian people, especially in Java. Including *Wiwitan* culture which considers the existence of the goddess Sri who grows and looks after plants that have been planted and then harvested.

Islam spread in Java by looking at the unique cultures in Java. Islamic figures cultivate culture in terms of ceremonies by incorporating Islamic values in it. Like the Islamic values contained in the *Wiwitan* tradition in Java. Basically the purpose of holding a *Wiwitan* ceremony is to expel and beg the spirits who inhabit the rice fields there. The value of the essence of Islam contained therein is a form of gratitude and a request to Allah, the all-powerful to preserve and forgive all creatures that are there in order to avoid danger.³⁹

The two essences above are combined to find an impressive acculturation point in the cultural arrangements of the *Wiwitan* tradition. *Wiwitan* ceremony is carried out it is fiel with as an absolute requirement for this ceremony. While in the implementation of reading manaqib, tahlilan, and in the end ends with prayers to Allah SWT.⁴⁰

³⁹Ali muhtarom, Abdul karim, dkk, *Islam Agama Cinta Damai*, (Semarang : Pilar Nusantara, 2018), hlm 50

⁴⁰Ibid., hlm 51

The following table is a summary about social values:

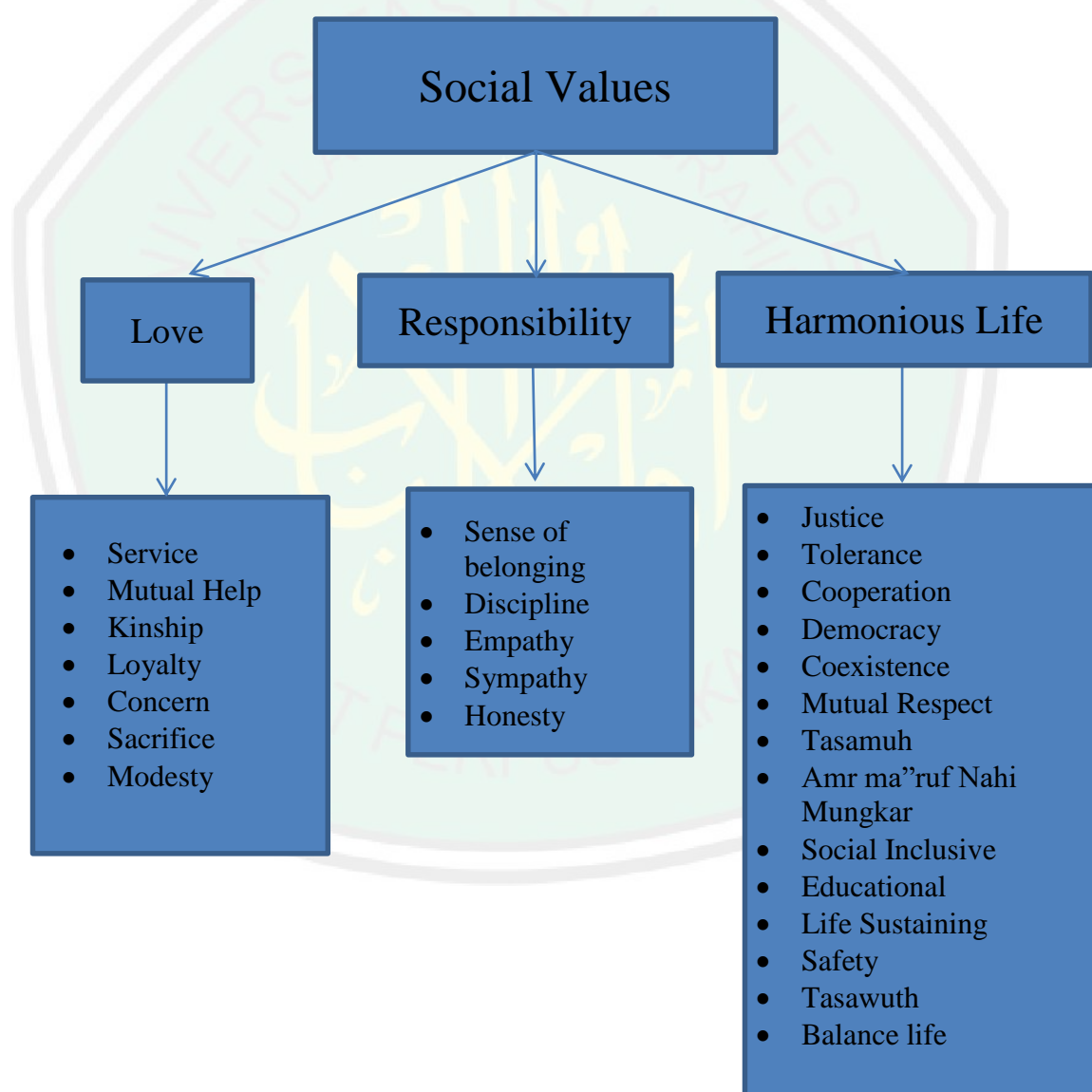
Table 1.2 Summary of Social Values

No	Scholar	Social Values
1.	Zubaedi	1) Love <ul style="list-style-type: none"> a. Service b. Mutual help c. Kinship d. Loyalty e. Concern 2) Responsibility <ul style="list-style-type: none"> a. Sense of belonging b. Discipline c. Empathy 3) Harmonious Life <ul style="list-style-type: none"> a. Justice b. Tolerance c. Cooperation d. Democracy
2.	Ashok Gulla	1) Coexistence 2) Mutual respect, 3) Tolerance 4) Altruism
3.	Sara Maia da Rocha, Dora Almassy & Laszlo	1) Life sustaining 2) Social inclusion, 3) Safety
4.	Mimar Turkkahrahman	1) Honesty 2) Helpfulness 3) Modesty
5.	Paul Ransome	1) Empathy 2) Sympathy
6.	Ali Muhtarom	1) Tasawuth (fair), 2) Tasamuh (tolerance), 3) Balanced Life 4) Amar ma'ruf nahi munkar (enjoining the good forbidding the evil)

From the explanation of social values from the expert above, the author decided to come up with a new typology that seems to be similar with the typology which actually an enrichment of zubaedi's typology. This is because the author included the social values form other experts such as ashok gulla, sara maia da rocha

almassy& Laszlo, mimar turkkahrahman, paul ransome, and ali muhtarom. This typology therefore is the foundation of my thesis in exploring social values that is embedded in wiwitan tradition. The summary of these foundational typology can be seen from the following table 1.3 Typology of Social Values :

Table 1.3 Typology of Social Values



From various kinds of social values with their characteristics, the writer uses social values in general. They are the social values of helping out, kinship, cooperation, discipline, and tolerance. The choice of social value theory is because the social value is relevant to the data obtained by the researcher. The process of implementing the Wiwitan tradition includes the social value of helping by actualizing mutual assistance in terms of the economic and energy needs of members. The actualization of kinship values is the gathering of the implementing members of the wiwitan tradition in a relationship. The implementation of the wiwitan tradition also upholds the value of discipline in providing conditions that must be met. In addition, cooperation between the executors of the Wiwitan tradition is created to make the Wiwitan traditional ceremony a success. Furthermore, the wiwitan tradition fosters a tolerant attitude towards individuals who do not agree with this tradition with the principle of helping to help.

C. Theories on Social Value

1. Tonnies Ferdinand Theory

The concept of diversity and population grouping is widely explained by experts. Like Emile Durkheim who conceptualized mechanical and organic societies, Spencer grouped military and industrial societies, Weber divided traditional agrarian societies and capitalist.⁴¹ Including Ferdinand Tonnies who has important theories that are famous for the theory of *gemeinschaft* and *gesellschaft*. This theory, emphasizes the different concepts of traditional society and modern

⁴¹Ambo Upe, *Tradisi Aliran Dalam Sosiologi*, (Jakarta : Rajawali Press, 2010), hlm 110.

society. Tonnies defines gemeinschaft is a group or association while gesellschaft is a society or modern society. The people of Gemeinschaft will act in accordance with the values and norms which include consensus, customs and religion originating from supernatural powers. While the Gesellschaft community will act based on conventions and legislation.⁴²

The existence of this theory makes it easier for sociology reviewers to classify a society that is identical with values, aspirations, and relationships based on similarities in desires and actions, (gemeinschaft). And people who behave according to rational, superficial nature, and sometimes do not know one another (Gesellschaft).⁴³

In short, people who belong to the Gemeinschaft group act by reference to unwritten values and norms. Whereas the Gesellschaft acts by referencing written norms.

An interaction and social relations, intertwined due to the social actions of an individual. Social action will give birth to a collective desire which is the development of the act of the will. Tonnies categorizes the Gemeinschaft community including Wesenwillen (natural will). Wesenwillen is a will that forms the basis for humans to do actions that are strengthened by religion and belief. While the gesellschaft community group is a kurtwille group, a will that is based on rationality produced by the thinking of each individual.⁴⁴

⁴²Ibid., hlm. 83.

⁴³Ambo upe, op. Cit., hlm. 110.

⁴⁴Ibid., hlm. 81

Tonnies divide the group *Gemeinschaft* into 3 groups. *Gemeinschaft by blood*, *Gemeinschaft of place (locality)*, *Gemeinschaft of mind*.⁴⁵

1. *Gemeinschaft by blood* namely the *gemeinschaft* which is based on blood ties (family).
2. *Gemeinschaft of place (locality)*, namely *gemeinschaft* based on residence. closeness of residence can encourage individuals and other individuals to interact with each other and establish relationships. such as a neighbor who lives a RT / RW whose house is only a short distance or even between the walls of one house and another house in one.
3. *Gemeinschaft of mind* that is *gemeinschaft* based on the same ideology and thoughts and opinions. as in a Vespa community in Mojokerto who gather because of the same thoughts and desires.

If seen from some of the theories that have been described above with the state of society at this time, conclusions can be drawn. That the *Gemeinschaft* community is a group of village communities that prioritizes associations and acts according to unwritten values and norms. The community will punish social actors who do not act according to the agreed value with unwritten sentences. As will get scorn and gossip from neighbors around. Meanwhile, the life of the *Gesellschaft* group is similar to that of urban communities who tend to think rationally and rarely interact with neighbors so they rarely know one another.

In this theoretical concept, researchers will use the concept of the *Gemeinschaft* theory with the type of *Gemeinschaft* of place. This theory is very suitable for

⁴⁵Nanang Martono, *Sosiologi Perubahan Sosial*, (Jakarta:PT Raja Grafindo Persada, 2016), hal 53.

analyzing the Nglanjuk village community in the Cepu sub-district of Blora Regency who have contributed to the *Wiwitan* traditional activities. Because this society still reflects the same characteristics as the *Gemeinschaft* group.

2. Emile Duerkheim's Theory of Social Solidarity

Emile Durkheim is a sociologist who coined many theories. Including one of them is the theory of social solidarity. Solidarity is a relationship between individuals or groups based on moral feelings and beliefs that are shared and embraced and also strengthened with the same emotional.⁴⁶ Durkheim's theory of solidarity departs from the problem of the division of labor that struck the region. For him, there is a social interaction product that is formed from the division of labor. Traditional society is a society that has a small division of labor. Whereas industrial society has a more complex division of labor.

The existence of the division of labor that occurs, has implications for the type of solidarity according to Durkheim. He divided the type of social solidarity into two parts:

1. Mechanical Solidarity

Mechanical solidarity is a form of solidarity based on collective equality or consciousness. An individual is bound by a collective consciousness or can be interpreted as a belief system that is spread and evenly distributed to all members of society.⁴⁷ In addition, the existence of equality in this community makes the community able to meet their respective needs.

⁴⁶Robert M. Z Lawang, *Teori Sosiologi Klasik dan Modern*, (Jakarta : PT Gramedia Pustaka Utama, 1994), hlm 181.

⁴⁷Ambo Upe, *Tradisi Aliran Dalam Sosiologi*, (Jakarta : Rajawali Press, 2010), hlm 112.

Communities with this type of mechanical solidarity can be found in simple communities in rural areas. Same belief system and the same needs will form mechanical solidarity. The characteristics of mechanical solidarity are:

- a. Members of the community have a low division of labor.
- b. Still bound to one another on the basis of emotional equality and trust, and moral commitment.
- c. For them, a difference is something that must be avoided.
- d. Based on strong collective awareness.
- e. The social control of mechanical solidarity in the form of values and norms that are general and abstract.
- f. The applicable law is in the form of repressive law.

2. Organic Solidarity

Organic solidarity is a form of solidarity that is formed due to differences between community members. The existence of these differences will result in the association of individuals who have functional interests and dependencies. Communities with ties of solidarity like this will be found in many urban areas. The busyness and interests of each party makes them rarely interact and have social relations. Interaction between individuals occurs because of individual interests.⁴⁸

The characteristics of mechanical solidarity are:

- a. There is a more complex division of labor.
- b. Communities interact because of dependencies that result from differences.

⁴⁸Robert lawang, op. Cit., hlm. 50.

- c. Individual autonomy is highly valued because of the different functions. Like lecturers carrying out their teaching duties, doctors help sick people.
- d. The applicable law is restitutive.
- e. Punishment is given by individuals who are assigned to exercise social control.

In the theory of social solidarity that is owned by Durkeim, the mechanical solidarity theory is very suitable for analyzing the community of Nglanjuk village, Cepu district, Blora Regency. Solidarity that can be seen from the start of the process of preparing for the implementation of this tradition is always carried out together and reflects strong solidarity.

D. *Wiwitan* Tradition

Society is a form that comes from the past. Society and the past always have a very close relationship. The past is a field of contribution for the community to develop and improve themselves. Shils in the sociology of social change piotr sztompka states that society will never become a society if there is no connection with its past. While the link between the past and the present is the basis of tradition.⁴⁹ Piotr Sztompka also revealed several functions of tradition.

1. Traditions provide historical fragments that can be seen as beneficial.
2. Traditions can be used as ideas that can be used as a reference to build a future based on the past.

⁴⁹Piotr Sztompka, *Sosiologi Perubahan Sosial*, (Jakarta : Prenada Media Group, 2014), hlm 66

3. Tradition provides building blocks that are ready to shape the world of each individual.
4. Tradition gives legitimacy to existing viewpoints, beliefs, institutions, and rules.
5. Tradition becomes a convincing symbol of collective identity, strengthening primordial loyalty to the nation, community and groups.
6. Become a place of escape from dissatisfaction and disappointment in modern life.⁵⁰

From the functions mentioned above, the authors conclude that the function of the existence of tradition can also be the role of tradition in social life.

According to the KBBI Tradition is a custom that is passed down from generation to generation which is still practiced in society.⁵¹ According to Gus Dur in the book written by Djohan Efendi, tradition is a very valuable legacy from the past that must be preserved as far as possible without hampering individual creativity.⁵² According to Bungaran Antonius Simanjuntak tradition is a tangible cultural heritage of ancestors who have spent hundreds of years and still obeyed by those born later.⁵³ A habit that has been carried out by ancestors who lived in the past resulted in a tradition that eventually became a form of inheritance for the younger generation. The product produced by this ancestor must have been

⁵⁰Ibid., hal 77.

⁵¹<https://kbbi.web.id/tradisi.html> diakses 2 Desember 2019 pukul 15:14

⁵²Djohan Efendi, *Pembaharuan Tanpa membongkar Tradisi*, (Jakarta: Kompas Media Nusantara, 2010), hlm 307.

⁵³Bungaran Antonius Simanjuntak, *Tradisi, Agama, dan Akseptasi Modernisasi Pada Masyarakat Pedesaan Jawa*, (Jakarta : Yayasan Pustaka Obor, 2016), hlm 145.

constructed in such a way as unconsciously by promoting the agreed value. The work of these ancestors must be preserved and conserved.

According to Piotr Sztompka Tradition is a whole of material objects and ideas that come from the past but actually still exist today, have not been destroyed, destroyed, discarded and forgotten..⁵⁴ The traditions formed by the ancestors in the past were passed on to the next generation through social interaction. The existence of the implementation of traditions routinely and in accordance with a predetermined time as well as an effort to pass on the tradition to the next generation.

While *wiwit* comes from the Javanese word which means to start. Starting means starting, starting something which is sure to end. The *Wiwitan* tradition is an activity that is carried out continuously, useful as a form of ritual dedicated to the goddess Sri (rice goddess) as a form of gratitude and gratitude for the growth of rice planted before the rice is harvested..⁵⁵ Most Javanese people believe, that Dewi Sri is the embodiment of the household goddess and fertility goddess..⁵⁶

The conclusion that can be drawn from some of the definitions above is that tradition is a cultural product produced by ancestors (ancestors) in an area and passed on to future generations from generation to generation and carried out continuously in accordance with agreed ritual provisions.

⁵⁴Piotr Sztompka, *Sosiologi Perubahan Sosial*, (Jakarta : Prenada Media Group, 2014), hlm 71.

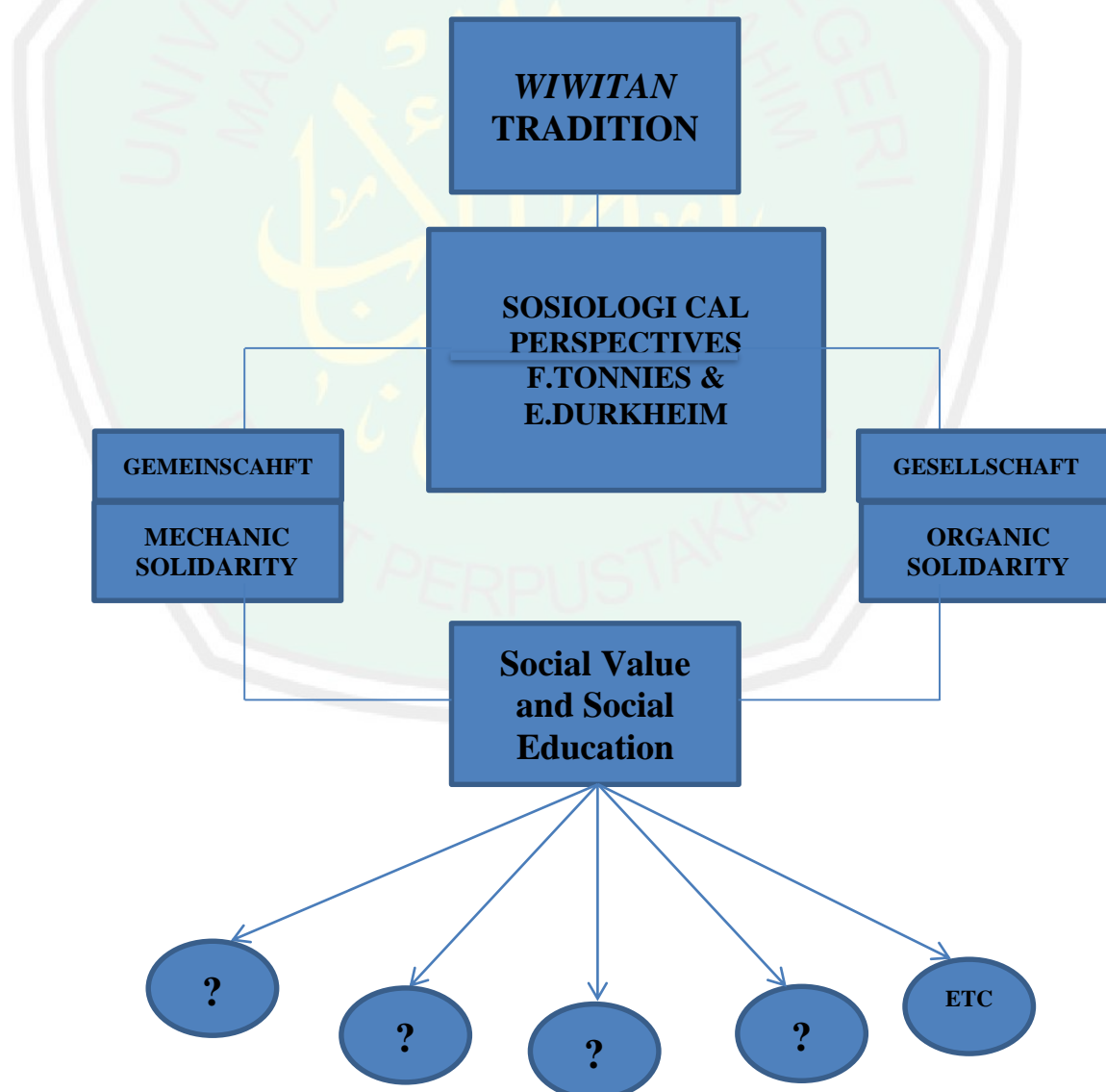
⁵⁵Muhammad Nur Rohim, *Persepsi Petani Jawa Tentang Pelaksanaan Tradisi Wiwitan Di Desa Podosari Kecamatan Pringsewu Kabupaten Pringsewu*, Skripsi, fakultas Keguruan dan Ilmu Pendidikan, Universitas lampung, Pdf 2018

⁵⁶Purwadi, *Upacara Tradisional Jawa*, (Yogyakarta: Pustaka Pelajar, 2005), hlm 171.

H. Theoretical Framework

Wiwitan tradition which is the cultural heritage of the ancestors of Java, has a lot of social values contained in the ceremonial activities (rituals) that are carried out. There are various kinds of social values including social solidarity and several other social values. The social values contained always have a close relationship with people's behavior in living and carrying out the *Wiwitan* tradition. Here is a chart to make it easier reader understanding.

Table 1.4 Theoretical Framework



CHAPTER III

RESEARCH METHODOLOGY

A. Research Approaches and Types

The approach used in this research is a qualitative research approach with the type of descriptive qualitative research. While the theoretical foundation of qualitative research is field research. Qualitative research is a research method that is based on the philosophy of postpositivism, is a natural study, researchers as key instruments in conducting research, data collection is done by triangulation, data analysis is inductive / qualitative, and qualitative research results emphasize on the meaning rather than generalization.

The reason researchers use this approach is because the themes raised by researchers relate to culture. The *Wiwitan* tradition implemented in the Nglanjuk village is a cultural heritage that was passed down from ancestors. Meanwhile, according to Sugiyono, qualitative research methods are included in ethnographic research, where initially this method was more often used to examine research related to anthropology / culture.

According to Creswell this type of ethnographic research is one of the qualitative research strategies in which researchers investigate a cultural group in a natural environment for a long period of time in collecting main data, observation data, and observation data.⁵⁷ In this study, the researcher will examine the *Wiwitan* tradition by plunging into the field, and following the

⁵⁷John W. Creswell, *Research Design*, (Yogyakarta:Pustaka Pelajar, 2013), hlm 20.

process of carrying out the *Wiwitan* traditional culture ceremony in the Nglanjuk village. The next step is analyzing the meaning and social value contained in the *Wiwitan* tradition.

B. The Presence of Researchers

Participating in *Wiwitan* activities in Nglanjuk Village is a form of researcher's presence in this study. This form of researcher involvement will produce a series of data needed in qualitative research. In this study, researchers determine the entire flow of research, acting as data collectors conducted in natural situations. The researcher also acts as a participant observer. Where researchers will observe the activities of the ceremony by following the ceremony. Therefore, the presence of researchers in the field is absolutely done by means of communication and direct interaction with subjects in Nglanjuk village, Cepu sub-district, Blora regency. The communication via handphone is also done by the researcher when the researcher is in Malang City.

C. Research Sites

The location of the research will take place in the Nglanjuk Village, Cepu District, Blora Regency. Nglanjuk Urban Village is located in Cepu City, which is a border city between Central and East Java Provinces.

The reason the researchers chose this location was because Nglanjuk Kelurahan had a majority of residents working as farmers. While the *Wiwitan* tradition is a tradition carried out by people who make a living as farmers.

Before the research is conducted, the researcher will submit a research permit that has been requested from the faculty to be submitted to the village

head. This is To request permission to conduct research in the Nglanjuk Village.

D. Data and Data Sources

The data used by researcher here are primary data and secondary data (if any). Primary data were obtained by researcher from interviews and direct observations to the Nglanjuk village community who took part in *Wiwitan* tradition activities. The data source according to Suharsimi Arikunto is the subject of where the data was obtained.⁵⁸ Meanwhile, according to J. Moleong, the type of data is divided into 4 forms, namely data in the form of words and actions, written sources, photographs and statistical data..⁵⁹ Here researchers will use data types in the form of words and actions, written sources and photographs.

E. Data Collection Technique

There are 4 data collection techniques according to Sugiyono.⁶⁰ Namely techniques of observation, interviews, documentation, and triangulation / combination.

⁵⁸Suharsimi Arikunto, *Prosedur Penelitian*, (Jakarta:PT Rineka Cipta, 2002), hlm 107.

⁵⁹J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung : PT Remaja Rosda Karya, 2016), hlm 157.

⁶⁰ Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif, Dan R&D*, (Bandung:ALFABETA,2016), hlm 225.

1. Observation

Observation is an activity that involves researchers as observers in an activity. Observation consists of 3 types, namely:

1) Participan observations

In this observation, researchers participated in the daily activities of the people studied. Researchers participate in feeling the joys and sorrows of the people.

2) Frank and subtle observation

In this study, researcher say frankly to the community under study that researchers are conducting research. So that the object under study is aware from the beginning to the end of the research activity carried out.

3) Unstructured observation

unstructured observation is observation made without a systematic order of what is examined.

In this study, observations made by researchers is participatory observation. The author will make an observation visit of approximately three visits. First, pre-field observation. Where the author makes informal observation to interview the informants informally as well. Second the author will carries out visits to where some data may be obtained such as the residence of the village the headman, informant's house, and rice fields. The author's purpose headman's observation visit is to obtain data about Nglanjuk village. While the purpose of an observation visit

to the informant's house is to get information about the opinions and views of the informant about the meaning and the practice of *Wiwitan* tradition. Then the aim of the writer to make an observation visit in the rice fields is to find out of how the *Wiwitan* tradition process is carried out firsthand in order to be able to analyze directly what social values are contained in the *Wiwitan* tradition. The third author will make an observation visit if the data obtained is still lacking. For more details. The author will explain the above explanation in tabular form:

Table 1.5 Observation and Purpose

No	Place of Observation	Time	Purpose
1.	Village Head's House	Januari	To obtain data about the Nglanjuk village.
2.	Farmer's house(who have intentions) and neighbor's house (people who are given food after the ceremony is over)	January	To get information about the opinions and views of the informant about the meaning and how of <i>Wiwitan</i> tradition.
3.	Rice fields	January	To find out firsthand how the <i>Wiwitan</i> tradition process is carried out in order to be able to analyze directly what social values are contained in the <i>Wiwitan</i> tradition.

2. Interview

Interview is a question and answer activity carried out by the interviewer and the person being interviewed with a specific purpose.⁶¹ There are 3 types of interviews, namely structured, unstructured and semi-structured interviews.

1) Structured interview

Structured interview is an interview conducted by the interviewer giving questions that have been planned and arranged according to predetermined instruments.

2) Unstructured interview

Unstructured interview is an Interviews conducted by giving questions to the person being interviewed without any interview guidelines that have been prepared.

3) Semi-structured interview

Semistructured interview is free interviews conducted by the interviewer but are still structured. In this study Researchers use structured interviews. Researcher interviews several parties to get the data needed. Some parties that will be interviewed by the researcher are the headman, residents who prepare their needs before the ceremony, and residents who carry out the *Wiwitan* ceremony in the

⁶¹J moleong, op. cit., hlm. 186.

fields and the Village Elders. The author's purpose in interviewing the headman is to obtain data about the Nglanjuk village. Whereas the purpose of interviewing several residents is to obtain information about the opinions and views of informants about the meaning and the practice of the *Wiwitan* tradition and to know how the *Wiwitan* tradition process is carried out firsthand in order to be able to directly analyze what social values are contained in the *Wiwitan* tradition. For more details. The author will explain the above explanation in table form :

Table 1.6 Interview and Purpose

No	Interview	Time	Purpose
1.	Village Head	January	To get data about the Nglanjuk village.
2.	Elders Village	January	To get information about how <i>Wiwitan</i> tradition goes on.
3.	4 people who participated in the <i>Wiwitan</i> ceremony (prayer, people who are invited(2), people who have intentions)	January	To get information about the opinions and views of informants in context of the <i>Wiwitan</i> 's ceremony meaning and how the rules are applied. Besides, it aims to know how <i>Wiwitan</i> tradition is carried by the firsthand in order to analyze the social values in this kind of tradition.
4.	2 people who prepared <i>Wiwitan</i> ceremony (cookie and people who carries ceremonial needs)	January	To get information about how prepared <i>Wiwitan</i> tradition
5.	Neighbor(people who are given food after the ceremony is over)	January	To get data of societies' point of view about <i>Wiwitan</i> tradition

3. Documentation

Documentation is a record of a past event. The research documents can be in the form of personal documents, official documents and content analysis.

4. Triangulation

This technique is a combination of various data collection techniques and existing data sources.

The data collection techniques that is used by researcher are observation and interview techniques and documentation. Researchers also presents in *Wiwitan* activities in order to observe ongoing activities and does some interviews to the informants who attend the *Wiwitan* traditional ceremony. In addition, the researcher also interview the informant who is in charge of preparing the *Wiwitan* traditional ceremony. Researcher uses existing data to support data collection conducted by researcher.

F. Data Analysis

There are 3 Data analysis techniques according to Sugiyono, namely data analysis techniques before the field, field data analysis, and data analysis during the field.

1. Analysis of Data Before the Field

Data analysis before the field is done to determine the focus of the problem to be examined. Researcher conducts data analysis before the field through informal interviews to several residents.

2. Analysis of Field Data

Field data analysis is data analysis when the research is being carried out. In this process there are 3 steps to analyze the data, namely:

1) Reduction Data

Not all of the data collected by researchers is the data needed by researchers. The reduction process is needed, that is, the process of summarizing the data where the researcher will summarize the data obtained and then retrieve the required data.

2) Display Data (Data Presentation)

Display data is to present data that has been obtained and summarized. Here the researcher will present it in the form of description and tables / graphs if needed. Furthermore, researcher will analyze the data obtained with the theory that has been described in Chapter II.

3) Conclusion Drawing / Verification

The next process after reducing and displaying data is to draw conclusions.

3. Data Analysis While in the Field

Data analysis techniques that will be used in this study are data reduction techniques, data presentation, drawing conclusions or verification

G. Checking the Validity of the Findings

After the researcher found various kinds of data obtained from the field, Researcher needs to check the validity of the data found. The point is that the research conducted by the researcher can be justified and the data obtained is valid. The validity checking technique itself varies. among them are

1. Extension of participation in the field.
2. Perseverance / consternation of observation.
3. Triangulation.
4. Peer examination through discussion.
5. Analysis of negative cases.
6. Checking members.
7. Detailed Urian, and
8. Auditing.⁶²

In this study, researchers used the Triangulation technique. While triangulation is divided into 4. Namely triangulation of sources, methods, investigators and theories. Here, researchers will use source triangulation to check the validity of the data obtained by the researcher. Triangulation is a data validity checking technique that is done by comparing the data obtained with other sources.

⁶²J moleong, op.cit., hlm. 327.

H. Research Procedure

Some of the stages of research that will be carried out by researchers are as follows:

1. Pre-Field Stage.

At this stage, the researchers conducted a pre-field research by interviewing informally to several residents of the Nglanjuk sub-district, Cepu Sub-district, Blora Regency. Thus, researcher found temporary data to compile proposals that will be submitted to conduct actual research. The proposal which was compiled by the researcher also contained a theory that would be used to analyze the *Wiwitan* traditional activities carried out in the Nglanjuk sub-district of Cepu sub-district of Blora. In addition, the proposal drawn up is also useful to be a reference for researchers in conducting research.

2. Stage of Field Research

At this stage the research effort in collecting data is by conducting direct observations on the location of the *Wiwitan* tradition carried out. Then conducted interviews with several parties related to this *Wiwitan* tradition. Parties that might be interviewed by researchers are the village head, the residents who prepare the *Wiwitan* tradition, the implementers of the *Wiwitan* tradition who are in the rice fields.

3. Report Preparation Stage.

In the final stage, the researcher will analyze the data collected through interviews and observations. After being analyzed and grouped according to the title of the study, the researcher will analyze the data and then present it in the form of a description and be analyzed in accordance with the data analysis technique chosen.



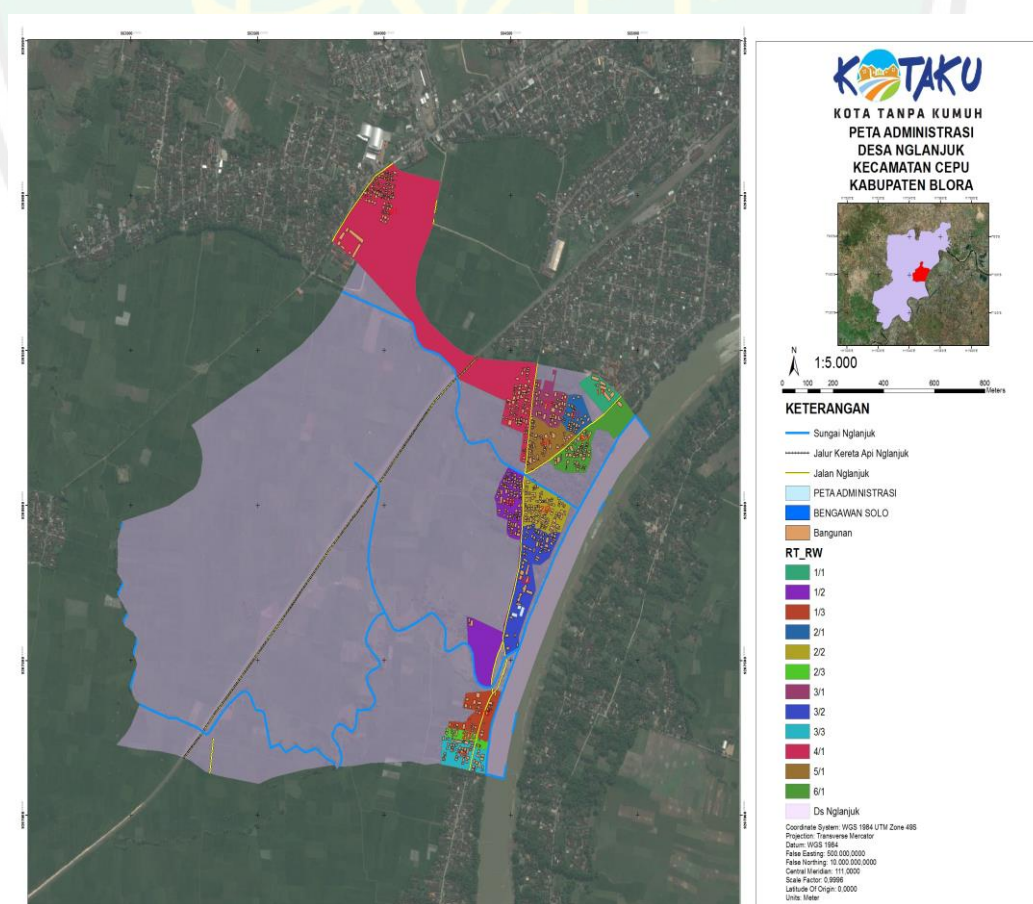
CHAPTER IV

DATA EXPOSURE AND RESULT

1. Data Exposure

a. Village Objective Conditions

Nglanjuk village was in the past only a small village on the banks of the Bengawan Solo river, the capital of the subdistrict, Cepu sub-district, with a livelihood, of farmers and farm laborers. At that time it was only inhabited by a few families, after the population had increased and developed, the village of Nglanjuk had three hamlets namely dukuh Janar, dukuh Nglanjuk and Pilang. Here is a map of Nglanjuk Village:



b. History of Village

Nglanjuk Village name according to the community Nglanjuk Village generally still clinging to people's minds, comes from the story of ancient times when there was a group of people who live in groups and depend on agriculture and the Bengawan solo river. According to one of the village elders, the name nglanjuk is taken from the words *lunjak lunjuk* and *jaluk*. Because generally, the people here are not very productive, only depend on nature alone. In addition, in the past when the village development process, there were not many people who took part in the development but instead pointed or in Indonesian they jumped for joy because they were happy that their village would develop.

c. Natural resources

Nglanjuk Village is one of the villages in Cepu Subdistrict, Blora Regency, Central Java Province, which is located about 37 Km to the east of Blora City center and precisely 2.5 Km to the South of Cepu District. Nglanjuk village, located beside the Bengawan Solo river, is the border with East Java. Geographically, Nglanjuk Village is bordered by the following areas:

1. North side, bordering Balun Village
2. East side, bordering the Solo River
3. South side, bordering Sumberpitu Village
4. West side, bordering Tambakromo Village, Kentong

d. Geographical Condition

Land height from sea level: ± 28 m

Lots of rainfall: ± 2000 m³ / yr

Topography: Lowland

Average air temperature: 320 C to 330C

Orbitation (Distance from the Village Government Center)

To the District Capital: 2.5 Km

To the Capital District: 37 Km

To the Capital of the Province: 165 Km

To the National Capital: 625 Km

Administratively, the village area of Nglanjuk consists of 3 hamlets, 3 neighborhood units, and 12 neighborhood units. In general, the Typology of Desa Nglanjuk consists of:

1. rice fields, covering an area of 92 Ha
2. housing: area of 27 Ha
3. Others: covering an area of 24.56 Ha

Topographically the Nglanjuk Village is generally a lowland area and based on the height of the area the Nglanjuk Village is classified into the lowlands (0-100 m above sea level). The land use of Nglanjuk Village can be seen in table 1 as follows:

2. Result of Research

The *Wiwitan* Tradition

a. The process of implementing the *Wiwitan* tradition

The process of implementing the *wiwitan* tradition in Nglanjuk Cepu Blora is carried out at the beginning before planting rice and before rice harvesting. One day before the rice is planted, the owner will prepare the *wiwitan* tradition and then after the *wiwitan* is implemented. The rice plant will be planted starting at the corner of the rice field which is believed to be a place of *wiwitan*. After going through several processes of rice treatment, the implementation of this tradition was again carried out before harvesting rice. Lek she who one of some person who is in charge of planting the rice said:

“*pari sing di tandur bar wiwitan ngeneku ditandur neng pojokan pangene dekek sesaji, mengko dilanjutno sak menggurine panggen pojokan.*”

“the rice planted after the *wiwitan* is planted in the corner where the offerings are placed, then it will be continued backwards.”

The implementation of the *Wiwitan* tradition will be carried out by several figures. Among them are rice field owners, family owners of rice fields, members of rice planters, members of *Ndaut* or people who take rice from the fields where rice seeds are distributed, religious leaders who lead *tahlil* and prayers, and small children who heir the fields. All the *Wiwitan* implementing members will gather in the fields and pray for the smooth running and put good wishes on the plants planted.

From the results of interviews with Mr. Marsandi one of the rice field owner, the process of implementing the *Wiwitan* tradition has 3 stages. He Said :

“proses *wiwitan* itu pertama to menyiapkan apa saja yang dibutuhkan. Yo panganane mbak karena untuk syukuran kan yang dipakai makanannya, kedua ya tetangga dikasih tau biar ikut membantu memasak makanannya kan banyak soalnya, trus ketiga dibawa ke sawah untuk pelaksanaan syukurannya.”

“The *wiwitan* process is first to prepare whatever is needed. I mean the food because essential for the thanksgiving second, inform the neighbors to get involve in the cooking because it will can be a huge meal the third is to take the meal to the rice field for the celebration.”

The first stage is the introduction stage where the contents of this stage are preparing various needs needed in the ceremonial process. Like buying ingredients of food and more snacks. According to Mbah markhamah the snacks are

“jajan seng digawe *wiwitan* macem macem enek jenang, enek jadah, enek wajik, dan pisang. Yo akeh ben podo mandumi, ben ora iri irian. Nek mandumi yo ben akur.”

"Snacks that are served for *wiwitan* are very various, such as *jenang*, *jadah*, *wajik*, and bananas. They should be provided in a large a sum so that every person could enjoy it to avoid jealousy and create peaceful environment.”

The Ingredients of the food also have their own criteria. Such as it has to be like having to use Javanese chicken, the snack are also should be made by their own . The dishes are yellow noodles, gethik vegetables, long beans, *fried tempeh*. But these food are not absolute the most important thing is the thanksgiving as mbah su one of the elders said.

“Nek masakane ngko gawe jangan gethik mbak, kuwi jangane dikei kluwek ben rupane ireng. Ngonokui yo nganggo pitek jowo kudune masio

cilik sek lah ora popo penting pitik jowo. Trus gawe mie koyok nek berkatan sepasar ngono kae mie kuning ngonokae dikei kol. Yo nganggo kacang barang yo di bumbu kuneng koyok bali tapi k uning. Trus tambahi tempe digoreng biasa dikei tepung yo rapopo ben tambah enak. Tapi ora ngono o rapopo penteng yo di nggo syukuran. Ngonokui lak marai mbah mbahe biyen yo ngono.”

“the meal prepared for the ceremony is “Jangan Gethik” pangium nuts (*kluwek*) should be added to the meal to make it black and it should be using javanes chicken even though it is the small one. The next meal should be provided is yellow noodle with cabbage which usually can be found on *sepasar* tradition long bean can be also be added in this meal with using yellow balineses sauce. The next meal is fried *tempe* whether using flour coating or not. But flour coating *tempe* is preferred since it is tastier. Yet, those all menu or not absolute. The most importat thing is the thanksgiving. Those mentioned thigs are what our ancestors though us.’

However, the most important thing in the tradition of this ceremony is to prepare the *cok bakal*. Usually, the *cok bakal* will be bought the night before the ceremony so that the flowers contained therein do not wither. In this stage it is usually the owner of the rice field who will buy the preparation of the materials needed. Mr marsandi said

“kalau wiwitan pasti butuh cok bakal mbak. Karena, cok bakal itu simbol wiwitan, biasanya kalau wiiwtan saya beli cok bakal di pasar pas malam sebelum dilaksanakan wiwitan. Nanti kalau belinya jauh-jauh hari bunganya layu jadi jelek. Cok bakal ini nanti di taruh dipojokan bareng sama ayam jawanya.”

“*cok bakal* is definitely needed for the *wiwitan* ceremony because it is the symbol of *wiwitan* tradition. I usually bought the *cok bakal* in the market the night before the ceremony. If we bought is for away days before, the flowers there in will be wither this *cok bakal* later will be put I the corner together with the rooster.”

At this stage, homeowners will tell neighbors about the holding of the *Wiwitan* traditional ceremony in their fields. After that the neighbor will visit the rice field owner's house to help prepare the *Wiwitan* preparation.

Neighbors will help cook a variety of foods and snacks that will be taken to the rice fields for a procession of the ceremony or distributed to the nearest neighbors. Mbah su said:

“ngeneki aku dikabari leh karo wong seng duwe sawah ngko tros tak iwangi masak. Lha masak dewe yo gak kiro ngetukno wong akeh. Biasane diparani neng omah dikon ngewangi masak sesok e ngono. Yo masake tetep sesok tapi biasane bengi ngonokui wes di cicil ben gak kesingsalan.”

“like this I was told by the owner of the farmland help cooking not an the neighbours are asked to help cooking only several person whom the framlang owner requested to the cooking is usually began tomorrow morning but still the night before we do some little preparation.so, that everything could be done on time.”

Usually, this preparation is started the night before the ceremony after completing shopping/buying variation kinds of goods needed for the ceremony. The unfinished preparation will be continued the next day. Whike the femake neighbours and the farmland owner are preparing the meal for the ceremony. The men will be helping peparing the rice to be planted which s called “*ndaut*” n javanes term. A few days before the ceremony day. The farmland owner has spread the seeds to be picked.

Then, in the second stage all members who took part in the ceremony would depart with the things that had been prepared beforehand. Some of the members are already in the designated rice fields because they are still in the *Ndaut* process. Then, after arriving at the paddy field, usually the owner will tell the members of *Ndaut* to pause their work and gather to form a small crowd to immediately carry out the *Wiwitan* ceremony.

Here, the owner of the paddy field has preached to elders usually leading prayers in the *Wiwitan* traditional ceremony. The leader of the ceremony

will lead the tahlil and recite a prayer to the almighty God in the hope that the rice fields to be harvested will be abundant, kept away from pests and something that disturbs the owner as well as all people in the village.

After that on the third stage, the rice field owner will instruct the members present to take their own food and then eat it together. Like mbah marhamah's saying

“panganane ngko yo digowo neng sawang. Ngko wong seng ndaut biasane muleh jupuk panganan ngiwangi gawakno neng swah. Soale nek digowo wong omah dewe yo gaiso wong akeh. nek wes neng sawah ngko seng duwe sawah ngko ngandani wong seng ijek ndaut karo wong tandur dikon melu kumpul disek karo tahlilan sedelok. Tahlilane dongani mbah pen mergo mbah pen seng wes biasa. Nek gak ngono yo mbah muhaimin yo rapopo biasane ngono. tros yo mangan berkat sisan mangan awan.”

“the meals are than brought to the rice by some of those who were previously do the “*ndaut*” they go back to the farmland owner's house to bring the meals together with the farmland owner's family this is because the amount of the meals is huge and needs many people to accommodate the meals when the meals arrive there. The farmland owner will tell those who are still do the “*ndaut*” and planting to pause their work for a white to join the tahlilan because they are two elders who are used to lead the player. After the prayer all of the people are invited to enjoy the meal together.”

While the members attend the meal, the owner of the field will go to the corner of the field to put the *cok bakal* and Javanese rooster that has been provided as a condition to carry out this *Wiwitan* tradition. The laying of Javanese rooster and *cok bakal* is not merely served as offerings for supernatural beings that are there. because, after the *Wiwitan* is over there will be one of the residents who take the chicken home and the owner of the paddy field will let that happen. After that, the residents will continue their work. Women will continue to plant the rice that has been planted in *ndaut*. And the men will continue *ndaud* unfinished. Like Mr marsandi's saying

“cok bakal ini nanti yang naruh di pojokan ya saya mbak. Saya taruh dipojokan pas orang-orang makan. Nanti disana bunga dan semua isi cok bakal saya taruh di pojokan sama ayam jawanya juga. Biasanya nanti diambil sama orang ndaut ayamnya kalau nggak gitu ya diambil orang seng ndongani tahlilan.”

"I will put this in the corner later, miss. I put it in the corner when the enjoy the meal people. The flowers and all the contents of *cok bakal* will be put in the corner with the rooster as well. Usually, who do the *ndaut* people will take the chicken later, take it so the person who leads the tahlilan prayer will do. "

b. The meaning of *Wiwitan* tradition

Tradition is a cultural product produced by an earlier ancestral agreement which is then distributed to his children and grandchildren to be preserved. The shape and variety of traditions always depend on the appropriate region and location. Like the *Wiwitan* tradition in the village of Nglanjuk, it is something given by the ancestors which is then preserved until now.

The *Wiwitan* tradition is a tradition carried out by a community whose livelihood is farming. As Ms. Muawaroh one of the village elders' daughters who still carries out the *Wiwitan* tradition uttered:

“Tradisi *Wiwitan* itu adalah tradisi yang turun temurun yang diwariskan oleh leluhur jawa kepada generasi setelahnya dalam bentuk syukuran sebelum dan sesudah menanam padi.”

“The *Wiwitan* tradition is a tradition handed down by Javanese ancestors to later generations in thanksgiving before and after planting rice.”

According to Mbah Markhamah the *Wiwitan* tradition is a tradition that must be carried out just before the *tandur*. Meanwhile, *Tandur* is a planting activity carried out in the hope of being harvested. Planting activities referred here, of course, is planting rice.

The tradition which is the work of the ancestors must also always be carried out in order to preserve the heritage of the ancestors given from generation to generation. This is in accordance with the results of interviews about the problem of a member of the Nglanjuk village regarding *wiwitan* ceremony.

According to Mr. Marsandi *Wiwitan* tradition is a form of gratitude that is presented by the owner of the rice fields in the *Wiwitan* ceremony. And the ritual of sending prayers to the ancestors who cut down the land and made it as agricultural land. According to Mr. Marsandi, long ago before there was no paddy fields or housing. This country was of a large pedestal or forest. Then the forest was cleared to become a land of life.

"*Wiwitan* iku tembung kawitan utowo pisanan babaddalan wong jaman biyen. Iha tradisi bancaan iku kanggo kirim doa leluhore. Lha jaman biyen, jamane mbah buyut mbah canggah mbah wareng mbah udek udek siwur iku seng babat pertama persawahan. Lha panggene ndek pojokan sawah kui. Lha koyo ngonokui di weruhi nek anakputune. Nganggo syukuran, kirim doa kanggo wong seng babat sawah kui. Lha anane wong duwe sawah seng wes dibabat kui yo kudu bersyukur lan syukure kui di rupakne bancaan *Wiwitan*."

"*wiwitan* is derived from a word "*kawitan*" which means first begin something. The *bancaan* tradition is for sending prayers to the ancestors long time ago. It was our ancestors who first begin opening the farmland. The place is believed to be there in the corner. These are what and how we should teach our children and grandchildren we do thanksgiving and send prayers to our ancestors as a gratitude to them and to God of course. The gratitude is then delivered in the form of *wiwitan* ceremony."

The statement delivered by Mr. Marsandi can be concluded that the implementation of the *wiwitan* tradition does not only exist because of belief in supranatural beings. However, the implementation of this *Wiwitan* is a form of gratitude by the owner of the fields to the creator of the universe. The statement seems to reject the beliefs of other people who believe that this tradition only exists to respect and fear only supernatural beings.

According to Mbah Su, *Wiwitan* traditional ceremony is a ceremony that must be carried out by people who have the intention of planting rice. The purpose of the ceremony is that the rice planted has a blessing and is not damaged by pest.

”*Wiwitan* ki yo amrihe tetep dilakoni masio saiki wes jarang. Ben berkah tandurane, ben ora diganggu bongso ora ketok”

“*Wiwitan* should still be carried out even though nowadays people rarely do it. so that the rice planted will remain a blessed and not be disturbed by spirits”

Expectations raised by each implementing member are also closely related to the provisions in the *Wiwitan* tradition. The belief in the existence of a spirit famous with a name of ”*mbah pojok*” here becomes a definite stipulation and can no longer be changed. Mbah Su said that *mbah pojok* was a magical creature who guarded the paddy field and settled in the corner of the paddy field which was cultivated by someone. Therefore, at this ceremony, it is required to provide a *cok bakal* that will later be placed in the corner of a rice field. Mbah Su also explained that the *cok bakal* would

be a collection of offerings consisting of flowers, eggs, a amount of rice, sugar, coconut, chili, shallots, garlic, and betel leaves.

According to Mbah Markhamah, the necessity to carry out this *Wiwitan* tradition is to preserve ancestral heritage. For him, the most important thing is the generation after his ancestors must preserve it by always carrying out the tradition.

“*Wiwitan* ki kudu dilaksanakan supoyo podo karo seng ndek biyen dilakoni karo mbah-mbahe awak dewe. Mulo aku yo mboten semerap kenopo kok kudu dilakoni, wong mbah-mbahku kaete biyen yo nglakoni.”⁶³

"*Wiwitan* must be carried out so that it is in accordance to as what our ancestors did I do not know why *wiwitan* must be carried out, because our ancestors also carried it out, so we must carry it out too."

From the statement of grandfather Markhamah as village elders who still carry out these traditional ceremony, it can be concluded that the *Wiwitan* traditional ceremony is a ceremony that must be preserved by introducing the ceremony to the younger generations. The ceremonial activity must have a clear purpose, and the purpose of holding the tradition is to get a blessing on rice that has been planted by the owner of the rice fields. This is consistent with the statement of one of the ceremonial implementing members who served as a cook.

The hope that merges into one with the existing provisions has its own reasons for Nglanjuk villagers who still carry out the *Wiwitan* tradition. The reason is still thick with the belief of ancestors that there will be a threat to

⁶³ Wawancara mbah markhamah, senin 2 januari 2020, 20:00.

the owners of rice fields who do not carry out the tradition. This is consistent with the statement of lek seh as a person who helps in the of tandur in this village:

“Keharusan dilaksanakannya tradisi *Wiwitan* itu agar padi yang ditanam mendapat keberkahan dan tidak diusik oleh makhluk ghaib. Karena jika tidak dilaksanakan, makhluk ghaib yang ada dipersawahan ini akan mengganggu pemilik sawah. Bisa jadi dicelakai, atau dibuat ada hama werengnya atau bisa jadi hasil panennya dikurangi. Oleh karena itu, tradisi ini sangat penting dilaksanakan.”

“The necessity of implementing the *Wiwitan* tradition is so that the rice planted gets a blessing and is not disturbed by supernatural beings. Because if it is not implemented, the supernatural beings in the rice fields will disturb the rice field owners. It could be harmed, or planthopper pests are made or the yields may be reduced. Therefore, this tradition is very important to be implemented.”

c. The social values contained in the *Wiwitan* tradition and the social education to the people of Nglanjuk, Cepu

Social value is a guideline that can be used as a reference norm in social societies. Humans as social creatures always need interactions that will be established between other humans. This is what makes humans must have social guidelines in the form of social values. Every activity that involves social interaction always has a social value content that can be used as a reference. As said by Ms. Musyarofatain:

“Dalam tradisi *Wiwitan* ini juga mengandung nilai sosial mbak. Peralnya setiap kegiatan tradisi atau kegiatan kebudayaan pasti juga memiliki nilai sosial yang disepakati oleh masyarakat sekitarnya. Kalau gak ada nilai sosialnya ya bukan kegiatan sosial. Kan kebudayaan seperti tradisi *Wiwitan* ini juga termasuk kegiatan sosial ya.”

"In the *Wiwitan* tradition it also contains social values. Because every traditional activity or cultural activity must also have a social value agreed

upon by the surrounding community. If there is no social value, it is not a social activity. Culture like *Wiwitan* tradition also includes social activities.

The social values that can be emulated from the process of implementing the *Wiwitan* tradition are as follows:

a. Mutual help Social Value

Mutual help is an important principle underlying human coexistence. Humans always need the help of others in running a life together. The activity of helping can also fuse with the existence of a basic ego in a person and the fabric of interaction between people. Likewise the implementation of a traditional ceremony certainly can not be carried out by people who have the intention. But it also requires the help of others to launch these activities. This is consistent with what lek she said:

"Disini kita bisa melihat banyak orang berbondong-bondong menolong tetangganya mbak. Karena yang namanya tradisi itu ya tidak bisa dilakukan sendiri harus bersama-sama. kalau sudah waktunya mendekati *Wiwitan* nanti pasti para tetanga akan membantu. Ya membantu tandur, daud, yang paling penting adalah membantu masak. Karena kan banyak yang dimasak. Ada jenang, jadah, jajan yang lain dan makanan yang untuk sarapan itu."

"Here, we can see many people flocking to help their neighbors. Because what is called as tradition can not be done alone it must be done together. when it's time to approach *Wiwitan*, the neighbors will surely help. Helping tandur, daud, the most important thing is to help cooking. Because there are a lot of meal should be cooked. There is jenang, jadah, other snacks and food for breakfast. "

The statement shows that the *Wiwitan* tradition carries the value of helping in it. As if the value is ingrained in a tradition. This statement is also in line with the statement of Mrs. Estiyorini:

“kalau menjelang dilaksanakannya upacara ini ya pasti butuh teman dan orang lain untuk membantu masak. Kalau sendiri ya nggak kuat. Capek semua badannya, nanti juga siapa yang makan masakannya kalau tidak ada yang membantu. Ya ngrewangi masak ya ngewangi mangan.”

"we needed the help of many people. When the *wiwitan* time is approaching, especially help in cooking. We will be exhausted if we do it alone beside who will eat the food if there is no one helpin? So, helping here means helping in the cooking and enjoying the food as well . "

b. Kinship social values

The existence of an association that gave birth to social ties is a concrete form of a sense of kinship. A sense of family will foster social harmony inherent in a person's heart so they can live in harmony and peace. As expressed by Mbah Muhaimin:

“Wong nek kumpul-kumpul iku yo bakale oleh rejeki. Kumpul wayah *Wiwitan* yo iso oleh rejeki. Loo rejeki masakane mbah su. Kui yo iso nyambung silaturrahim ben iso dadi sedulur seng apik. Masio mung tonggo tapi nek kumpul-kumpul yo dadi dulur. Loo lak ngono to.”

“people who gather with other people will get a fortune, sustenance of mbah su’s for example, can also connect silaturrahim in order to connect relatives. although only limited to neighbors but if we often gathered it can be turn into a brother. hood like that.”

This statement is supported by a short phrase from Mr. Marsandi as the owner of the rice field:

“Mulo nekwong apek, rukun karo tonggone kan tonggone yo nyantuni mbak.”

“if people are good with their neighbors, the neighbors will also be kind and courteous to them.”

c. Cooperation Sosial Value

The *Wiwitan* tradition contains the value of cooperation between the rice field owner and a number of neighbors who also attended to help the ceremony. Because, all the implementation of the ceremony always involves the value of cooperation between the divisions in charge. Starting from the first stage to the last stage of the implementation of this tradition requires interference from others. This will at the same time foster social value of mutual help between neighbors. The main activity that most shows the social value of cooperation is the expression of Mr. Marsandi as follows:

“awal dilaksanakannya tandur atau panen pasti membutuhkan orang untuk membantu ngeritke sawah, ndaut dan tandur. Mereka membantu karena mereka membuthkan upah untuk tambahan makan. Dan saya kan juga butuh tenaga mereka untuk menyelesaikan pekerjaan. Kan tidak mungkin saya melakukannya sendiri. “

"In the beginning the implementation of tandur or harvest certainly requires people to help to nest rice fields, ndaut and tandur. They help because they need wages for extra food. And I also need their energy to get work done. It's not possible for me to do it alone. "

In addition, Mbah Su's statement also supports the existence of mutual values among neighbors.

“Yo biasane aku yo masak mbak,mesti nek enek *Wiwitan* ngeneki ya biasane aku sing dikon masak. Dadi yo wes apal opo ae seng dibutuhke.”

“I’m used to be requested helping in cooking so when there is an event of *wiwitan* like ths is me who is asked to prepare the meal. I have memorized thing needed for the meal..”

d. Dicipline Social Value

The time of the *wiwitan* tradition is one form of social value in the *wiwitan* tradition. *Wiwitan* was carried out before planting rice in the fields. The rice field owner must prepare to carry out this tradition in preparation for the beginning.

The requirements for carrying out *Wiwitan* traditional ceremonies in this area are such as providing the *cok bakal* which consist of cocoa, flowers, eggs, amount of rice, sugar, coconut, chili, shallots, garlic, and betel leaves. And Java chicken/rooster that must be provided and served in a vegetable called *gethik* vegetable has been carried out well and always obeyed. In addition, the reason for the implementation of the provisions was also due to the customs left by the previous ancestors. Like the phrase mbah markhamah has said:

“Sing dibutuhke neng *Wiwitan* yo akeh. Tapi, seng paling penting yo *cok bakal*, karo pitik jowo Nek gak ngono yo gak oleh. Marai yobyene mbah-mbahe yo ngono dadi yo kudu terok mbah-mbahe.”

“what is needed for *wiwitan* is a lot. but the most important thing to prepared is the *cok bakal* and the javanes rooster. it is not allowed. Because. from the time of ancestors it was like than that.”

e. Tolerance Social Value

The tolerance value contained in the *Wiwitan* tradition can be seen from several different opinions from the views of each individual. However, some individuals who disagree with the implementation of this tradition still respect the opinions of other individuals and help the success of the ceremony. This is an incident that is so unique. They do

not approve this tradition being implemented but they also helped the implementation of the ceremony. From this difference it can be concluded that the *Wiwitan* traditional ceremonial activities contained a very high tolerance value. Ms. Estiyorini revealed:

“Sebenarnya saya kurang setuju didalam tradisi ini menggunakan sesaji yang dipersembahkan kepada roh halus. Kalau niatnya bersedekah ya kan tidak usah menggunakan sesaji yang memiliki beberapa ketentuan tersebut. tapi meskipun tidak setuju ya tetap harus membantu karena itu kan bukan termasuk orang musyrik hanya nyeleneh saja kalo menurut saya.”

"Actually I don't agree in this tradition to use offerings which are offered to spirits. If you intend to give charity, you don't have to use offerings that have some of these provisions. but even though don't agree, still have to help because it's not a polytheist, it's just something different I think. "

This statement is supported by Ms. Musyarofatain's statement:

“Aku asline gak patek setuju dilaksanakan *Wiwitan* barang mbak. Soale ya rugi orane tanduran iku ya wes kersane pangeran.”

“I actually do not agree with *Wiwitan* because the loss or failure of rice yields depends on Allah swt”

f. The social value of education

The form of educational value contained in this tradition is the inclusion of future generations in the ceremony to introduce the *Wiwitan* tradition. Like the what mr marsandi has said:

“Ya yang penting itu anak-anak bisa tau perlunya dilaksanakan upacara *Wiwitan* ini, nanti biar mereka bisa tetap melestarikannya. Dulu saya juga diberikan pengetahuan seperti ini oleh mbah-mbah saya. ya perlunya memang agar bisa mengerti dan meneladani tradisi ini”

“the most important thing s that our chldern could understand the importance of practicing this *wiwitan* ceremony so that they could preserve it. I was given such kind of knowledge by my grandparents too.”

The statement was also corroborated by the statement of Grandma Markhamah:

“Yo ngeneki nek wayah ngewang ngewangi anak-anak ekaro diccritani *Wiwitan*. Dikandani nek ngeneki kudune sawah *Wiwitan* yo di wiwiti. Dibancaki amrihe yo ben apek”

“while in the process of preparing what are needed for the ceremony, it will be better if we tell our cildern about the importance of *wiwitan*, that we should do the thanksgiving for the rice field in hope for some blessings.”

The *wiwitan* tradition creates social influences for the people of Nglanjuk Cepu Blora village. The implementation of this tradition fosters strong relationships between communities through established cooperation. In addition, the community can share with each other by providing snacks and food to the members of the *wiwitan* executive. The application of social values that exist in the *wiwitan* tradition is at the same time an impact or influence of the *wiwitan* tradition on people who carry out the *wiwitan* tradition.

CHAPTER V

DISCUSSION

Chapter V contains a discussion of the Wiwitan tradition. Writing the discussion will be written by interpreting the findings of the research data then integrating with existing theories. The discussion in chapter V is written by answering the formulation of the problem which includes 1) the process of implementing the Wiwitan tradition, 2) the meaning of the Wiwitan tradition 3) social values and their relationship with social education in society.

1. The process of carrying out the tradition of the village of *Wiwitan* nglanjuk Cepu Blora

As in common, *wiwitan* tradition has a process implemented to achieve the intention of the executor. By symbolizing various characteristics of village communities, the *wiwitan* tradition is carried out in three stages. The first stage is the preparation stage which includes preparing foodstuffs and buying the main requirements of the *wiwitan* tradition. The second stage is the implementation stage which includes the carrying of all foods and the *wiwitan* tradition requirements and the recitation of *tahlilan* and prayer. Then the third stage is the closing stage as outlined in the process of *selametan* and eating together.

The process of implementing the *wiwitan* tradition is not far from the beliefs of the people who gave birth to various ceremonial implementation systems or can be called rites ceremonies. The ceremony system also uses the facilities and infrastructure used to support its implementation. Villagers

use rice fields as a means and ceremonial infrastructure. In addition, the ceremonial system that was formed also involved certain figures in its implementation. Community leaders, religious leaders, and executors themselves.⁶⁴

The process of implementing the *wiwitan* tradition gave birth to the efforts made by the Nglanjuk villagers in implementing the beliefs they had. The belief in the giving of salvation by God which he considered to be the essence of the Almighty and the Most High. Their hope of safety is realized in the form of *selametan* contained in the process of implementing the *wiwitan* tradition. Besides that, *selametan* is always a symbol of the implementation of a tradition in Java.⁶⁵

Nglanjuk village community is the same community in general with other Javanese communities. The inherent traditional attitude becomes its own identity for its members. The concept of the Nglanjuk village community group is based on the ideas of Ferdinand Tonnies called the *Gemeinschaft*. They act in accordance with values and norms which include consensus, customs, and religion that originate from supernatural powers. Like Nglanjuk villagers who apply the results of their social actions in the customs they believe can be a medium that can channel their hopes to the spirits or gods of nature. Meanwhile, the actions produced by the Nglanjuk villagers are based on their similarity and proximity to their homes.

⁶⁴Sujarwa, *Ilmu Sosial Budaya*(Yogyakarta: Pustaka Pelajar, 2011), hal 176.

⁶⁵Purwadi, *Pranata Sosial Jawa*, (Yogyakarta :rineka cipta 2007), hal 92.

Tonnies said that the *gemeinschaft* of place community is a society that acts according to the proximity of a place to live. Nglanjuk villagers as well as the *Gemeinschaft* of mind are the results of social actions based on the similarity of ideas or ideas on their belief in supernatural things. The attitude of mutual assistance at each stage of the implementation of the *wiwitan* tradition at the same time is quite characteristic of Tonnies thought.

Emile Durkheim said that a society that has solidarity based on collective equality or consciousness is mechanical level solidarity. An individual is bound by a collective consciousness or can be interpreted as a belief system that is spread and evenly distributed to all members of society. Nglanjuk villagers meet the requirements of mechanical solidarity at every stage of the *wiwitan* tradition. Solidarity in a large Indonesian dictionary is a trait or feeling, same fate and loyal friend who in each group must have it. At each stage of the implementation of the *wiwitan* tradition, the owner of the paddy field has invited neighbors to carry out this tradition together until at the third stage the parties related to customs will form a system of solidarity that is based on an idea of togetherness and friendship.

2. The meaning of *Wiwitan* tradition according to Nglanjuk Cepu Blora village community

Each tradition always has its own meaning for the people who carry it out. The meaning of tradition is related to the importance of the implementation of customs and ceremonies. Ariftanto & Maimunah express meaning is a meaning

or understanding that is closely related to the sign or form in the form of symbols, sounds, utterances with the intended thing or item.⁶⁶

Meaning is the meaning contained in tradition. Members of the *Wiwitan* tradition in this regard assume that the significance of the implementation of the *Wiwitan* tradition is to preserve the tradition of ancestral heritage and as a medium for channeling prayers of their wishes to their goals. Meaning in a tradition requires a continuous communication by the community. If humans can live up to the meanings and values of tradition correctly, they will manifest virtuous qualities and a wisdom will emerge that brings people close to their Lord.⁶⁷ Basically Nglanjuk residents who carry out the *Wiwitan* tradition have also poured out nobility by carrying out tahlil and prayers to get closer to their gods. They believe that by praying and slametan that has been carried out becomes an effort to get closer to their god. And then reliance to God also to the harvest they will get.

The Nglanjuk community is typical of the same community as the Javanese community in general. The characteristics of Javanese society are very closely related to the belief in spirits that are believed to have the power that can control nature like humans. This connection is inseparable from the macrocosmos which is an attitude towards nature and is related to supernatural beings.⁶⁸ The loyalty of the Nglanjuk community in carrying out the *Wiwitan* tradition gave

⁶⁶Ariftanto & Maimunah. 1988. *Kamus Istilah dan Tata Bahasa Indonesia*. Jakarta: Rineka Cipta, 1988), hlm 51

⁶⁷Sardjuningsih, *Sembonyo Jalinan Spiritualisme Masyarakat Nelayan Tulungagung*.(Tulungagung: Stain Tulungagung Press, 2013),hlm 11.

⁶⁸M. Zaenul Haq, *mutiara Hidup Manusia Jawa*, (Yogyakarta: Aditya Publishing, 2011), hlm 6.

birth to several belief systems that combined belief in spirits and religious aspects in several opinions of different people.

Javanese society in general has elements of myth, religion, and still strong belief in magical powers which ultimately affect the use of the language.⁶⁹ The preservation of the *Wiwitan* tradition is a product of actions from the belief in supernatural powers that are magical.

According to Sztompka the birth of tradition is in two ways. First traditions that emerge from below, that is, traditions that arise spontaneously also involve many people. Second tradition that arises from above which is a tradition that arises because of coercion from groups that have influence or power at the community level⁷⁰. The *Wiwitan* tradition becomes a tradition which occupies the first choice of sztompka theory. The *Wiwitan* tradition arose spontaneously by the ancestors and passed on to the next generation.

3. Social values contained in the tradition of *Wiwitan* and the social education to the people of Nglanjuk, Cepu, Blora

a. Social value on *wiwitan* tradition of nglanjuk. Cepu, blora

Qiqi Yuliatil Zakiyah and Rusdiana define values as all matters relating to human behavior regarding good or bad as measured by religion, tradition, ethics, morals, and culture prevailing in society.⁷¹ Values that are considered good are also inseparable from social values as values that must be possessed

⁶⁹ Herustanto, *Simbolisme Jawa*. (Yogyakarta: Ombak, 2008), hlm 10.

⁷⁰ Piotr Sztompka, *Sosiologi Perubahan Sosial*, (Jakarta : Prenada Media Group, 2014), hlm 71-72

⁷¹ Qiqi Yuliatil Zakiyah dan Rusdiana, *Pendidikan Nilai Kajian Teori Dan Praktik Di Sekolah*, (Bandung : Pustaka Setia, 2014), hlm 14.

by social beings. The *Wiwitan* tradition also has social values that can be used as benchmarks of goodness possessed by humans.

In addition, two things are closely related to the existence of values. Namely ethics and aesthetics. Ethics is the investigation of values in terms of human behavior. While aesthetics is the investigation of value in terms of art. Values in society are included in customs and traditions, which are unconsciously accepted and implemented by community members.⁷²

The *Wiwitan* tradition contains social values that can be used as a guide for living with the community. Three main social values are summarized in Love, Responsibility, and Harmonious live.

- Love

1. Mutual help

Community life has been arranged by God in such a way that humans can learn not only from school, but also from the environment and at every moment. An important lesson that can be summarized in daily life is the attitude of helping. Islam has mentioned in the Qur'an Surah Ali Imran which means “*and mutual help you in terms of goodness and do not help you in bad things.*” The *Wiwitan* tradition in this case is a home for citizens who want to apply an attitude of help to help each other. This is consistent with the expression of *lek seh*:

”Disini kita bisa melihat banyak orang berbondong-bondong menolong tetangganya mbak. Karena yang namanya tradisi itu ya tidak bisa dilakukan sendiri harus bersama-sama. kalau sudah waktunya mendekati *Wiwitan* nanti pasti para tetanga akan membantu. Ya

⁷²M. Munandar Soelaeman, *Ilmu Budaya Dasar* (Bandung: PT Refika Aditama, 2010), hlm. 38.

membantu tandur, daud, yang paling penting adalah membantu masak. Karena kan banyak yang dimasak. Ada jenang, jadah, jajan yang lain dan makanan yang untuk sarapan itu.”

“Here, we can see many people flocking to help their neighbors. Because what is called as tradition can not be done alone it must be done together. when it's time to approach Wiwitan, the neighbors will surely help. Helping tandur, daud, the most important thing is to help cooking. Because there are a lot of meal should be cooked. There is jenang, jadah, other snacks and food for breakfast.”

The phrase of *lek seh* represents evidence of the growth in value, mutual help in the *Wiwitan* tradition. In line with bu estiorini once said:

“kalau menjelang dilaksanakannya upacara ini ya pasti butuh teman dan orang lain untuk membantu masak. Kalau sendiri ya nggak kuat. Capek semua badannya, nanti juga siapa yang makan masakannya kalau tidak ada yang membantu. Ya ngrewangi masak ya ngewangi mangan.”

"we needed the help of many people. When the *wiwitan* time is approaching, especially help in cooking. We will be exhausted if we do it alone beside who will eat the food if there is no one helpin? So, helping here means helping in the cooking and enjoying the food as well . "

Cooperation in the real world always involves persons who have different skills. From these differences an association must be able to complement and help each other. The existence of social values can also be seen from the cooperation that exists between individuals or groups. In the *Wiwitan* traditional ceremony, it can be seen how the neighbors work together to make the *Wiwitan* ceremony successful, from cooking, distributing food, planting rice, and in the process of planting rice to harvest. As stated by Mr. Marsandi:

“awal dilaksanakannya tandur atau panen pasti membutuhkan orang untuk membantu ngeritke sawah, ndaut dan tandur. Mereka membantu karena

mereka membutuhkan upah untuk tambahan makan. Dan saya kan juga butuh tenaga mereka untuk menyelesaikan pekerjaan. Kan tidak mungkin saya melakukannya sendiri. “

"In the beginning the implementation of tandur or harvest certainly requires people to help to nest rice fields, ndaut and tandur. They help because they need wages for extra food. And I also need their energy to get work done. It's not possible for me to do it alone. "

From the statement of Mr. Marsandi it can be concluded that there is a symbiosis of mutualism between the rice field owner and his workers. The statement of the resource person above also provides an understanding of how the attitude of helping to be carried out on the basis of love for fellow humans. With compassion, humans can coexist comfortably and peacefully. Apart from being helpful, the *wiwitan* tradition also provides social values of kinship.

2. Kinship

Rural become a home for human being and kinship values are the values which unite the people. Family and village are two elements that are interrelated with one another. The kinship value becomes its own identity for residents who live in the village. The reason is, living side by side makes them close to each other and help each other. It is from this growing kinship value that is gradually taking root in the habits and traditions of the villagers.

The kinship value can be seen from the *Wiwitan* tradition which is carried out in Nglanjuk village. Social relationships that are formed in traditional activities will adhere to strong kinship values. Harmony can be seen in the association of *Wiwitan* tradition, some residents work interspersed with stories that build family

attitudes in general. They look like a harmonious family even though there is no family blood between them. As expressed by mbah muhaimin:

“Wong nek kumpul-kumpul iku yo bakale oleh rejeki. Kumpul wayah *Wiwitan* yo iso oleh rejeki. Loo rejeki masakane mbah su. Kui yo iso nyambung silaturahmi ben iso dadi sedulur seng apik. Masio mung tonggo tapi nek kumpul-kumpul yo dadi dulur. Loo lak ngono to.”

“people who gather with other people will get a fortune, sustenance of mbah su’s for example, can also connect silaturahmi in order to connect relatives. although only limited to neighbors but if we often gathered it can be turn into a brother. hood like that.”

Mbah Maimin's statement shows that the implementation of *Wiwitan* will strengthen the relationship between neighbors and those who carry out the tradition. This statement is supported by a brief statement from Mr. Marsandi as the owner of the rice fields:

“Mulo nekwong apek, rukun karo tonggone kan tonggone yo nyantuni mbak.”

“if people are good with their neighbors, the neighbors will also be kind and courteous to them.”

From the statements of the two figures, it can be concluded that the existence of a good family nature will further improve social relations in coexistence.

The attitude of help and the value of kinship is an expression of the affection of the residents for the neighbors in the surrounding environment. The existence of affection encourages residents to help carry out the process of implementing the *wiwitan* tradition. The implementation of the *wiwitan* tradition is also a forum for people to establish friendship, gather with relatives and / or other communities.

- Responsibility

Discipline is a form of expression of the community's sense of responsibility for the terms or conditions that exist in the *wiwitan* tradition. The discipline of the rice field owners in regulating each process of implementing the *Wiwitan* tradition is the most important element in this case.

The word discipline has several dimensions which are used as benchmarks for understanding the value of discipline. According to Jamal Ma'mur, the 4 dimensions of discipline are discipline of time management, discipline to enforce rules, discipline of attitude, and discipline in carrying out tasks.

The Ministry of National Education explains that discipline is an action that shows orderly behavior and complies with the rules. The terms and conditions of each ceremony are the product of an agreement born of a culture. The terms and conditions implemented accordingly are a form of discipline for an individual or group. In the *Wiwitan* traditional ceremony with some agreed terms and conditions from the time of his ancestors' life is also a concrete form of discipline.

The requirements for carrying out *Wiwitan* traditional ceremonies in this area are such as providing a *cok bakal* which must contain *cok bakal* of flowers, eggs, a little rice, sugar, coconut, chili, shallots, garlic, and betel leaves, Javanese rooster that must be provided and served in a vegetable called *gethik* vegetable has been carried out well and always obeyed. In addition, the reason for the implementation of the provisions was also due to the customs left by the previous ancestors. Like the statement of mbah Markhamah :

“Sing dibutuhke neng *Wiwitan* yo akeh. Tapi, seng paling penting yo *cok bakal*, karo pitik jowo Nek gak ngono yo gak oleh. Marai yobiyene mbah-mbahe yo ngono dadi yo kudu terok mbah-mbahe.”

“what is needed from *wiwitan* is a lot. but the most important thing is to prepare the *cok bakal* and Javanese rooster. Other than that it's not allowed. because, since long from time to our of ancestors practice it that way.”

- Harmonious life

1. Tolerance

Tolerance in Islam itself has been explained in various guidelines namely the Qur'an and Hadith. Not only in Islam, in other religions tolerance is also highly valued. Instead there are still some groups who are very fanatical about their thoughts and beliefs. But peace will be formed very well if there is good tolerance as well. Tolerance is explained in the Koran Surah Al-Kafirun verses 1-6 and the hadith narrated by Imam Nasu.

قل يأيها الكافرون (١) لا أعبد ما تعبدون (٢) ولا أنتم عابدون ما أعبد (٣) ولا أنا عابد ما عبدتم (٤) ولا أنتم عابدون ما أعبد (٥) لكم دينكم ولي دين (٦)

Meaning: "Say, O disbelievers (1) I will not worship what you worship (2) and you are not worshipers of the God you worship (3) and I never worship what you worship (4) and you never be worshipers of God that I worship (5) for you your religion and for me my religion (6)

Differences of opinion and views or beliefs become an element of creating a deep attitude of tolerance. Basically, humans always have their own thoughts about each event. This matter became the foundation of the unification of two different opinions from the owners of the rice fields and several parties who did not

approve the implementation of the *Wiwitan* tradition but did not result in division.

Estiyorini said :

“Sebenarnya saya kurang setuju didalam tradisi ini menggunakan sesaji yang dipersembahkan kepada roh halus. Kalau niatnya bersedekah ya kan tidak usah menggunakan sesaji yang memiliki beberapa ketentuan tersebut. tapi meskipun tidak setuju ya tetap harus membantu karena itu kan bukan termasuk orang musyrik hanya nyeleneh saja kalo menurut saya.”

"Actually I don't agree in this tradition to use offerings which are offered to spirits. If you intend to give charity, you don't have to use offerings that have some of these provisions. but even though don't agree, still have to help because it's not a polytheist, it's just something different I think. "

3. Balance life

The *Wiwitan* tradition contains a balance value. The implementation of religious rituals that lead to the afterlife and humanitarian rituals which are the basis of life together are carried out in the *wiwitan* tradition. In Islam, this value is referred to as the concept of *hablumminallah* and *hablumminannas*.

The relationship between humans and their gods in the *wiwitan* tradition is implemented in *tahlilan* and prayer activities led by elders or religious leaders in the Nglanjuk, Cepu, Blora area. This activity is a form of gratitude from the owner of the rice fields as well as a form of hope that the crops will get a blessing from God Almighty. Meanwhile, the form of human-human relations in the *wiwitan* tradition is summarized in every activity and process of its implementation. The formation of inter-community relationships such as kinship, the relationship between the owner of the rice fields and the farm laborer, the relationship that is established is based on the social values of fellow humans.

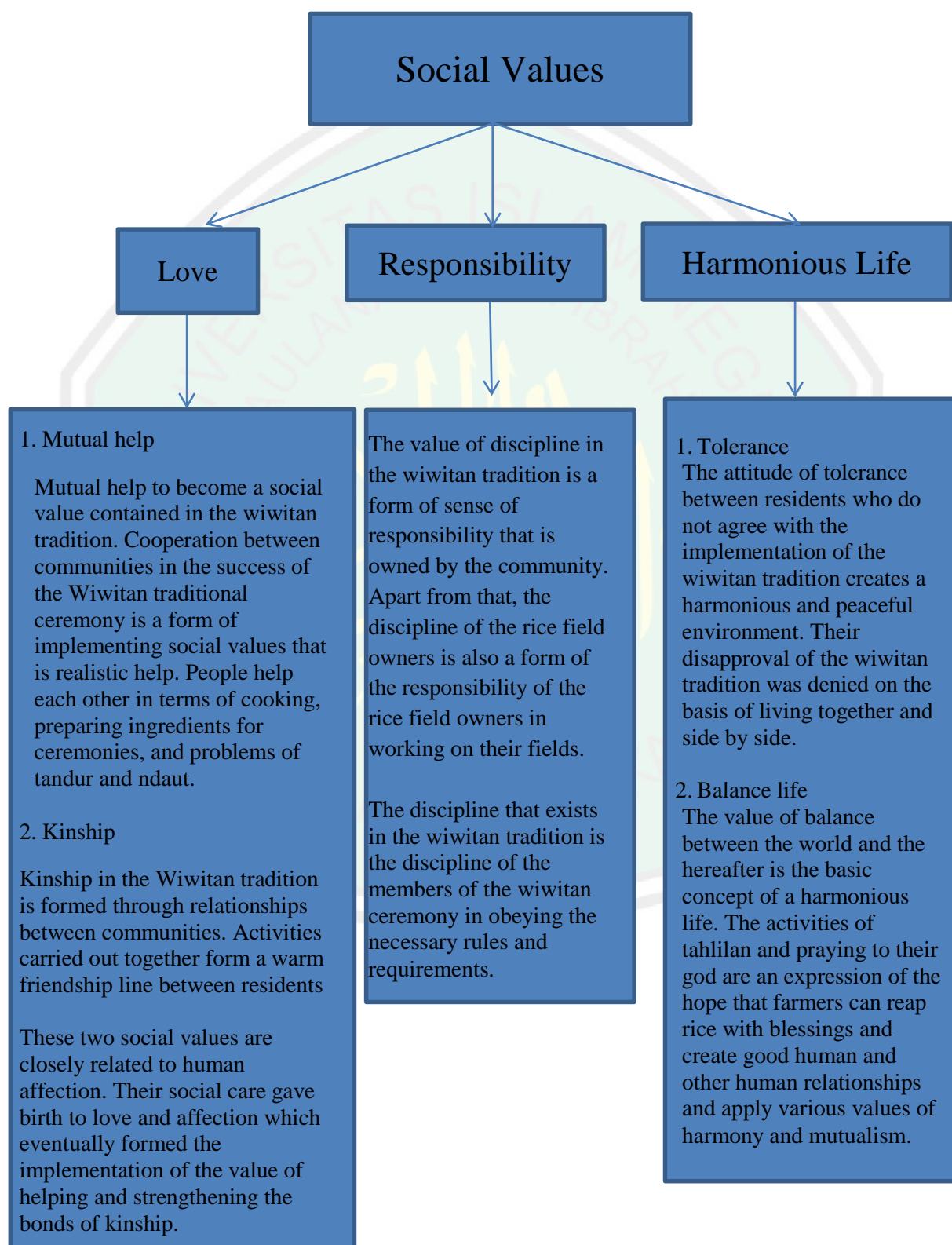
Tradition is a pattern of behavior and community trust that has values and nobility.⁷³ Weber in Rohmat Mulayana revealed that there is an awareness that departs from instinct to the ego which then comes to the awareness of God. This awareness will later lead to integral awareness where this awareness involves all the senses and mentality that exist in humans. Awareness comes from the physical eye (eye of flash) to the eye of mind (eye of mind) and towards the last view, the eye of the heart (eye of contemplation).⁷⁴

No exception Nglanjuk village community consciously and without coercion from any party carry out the *Wiwitan* tradition. They also use their mind's eye to absorb the goodness contained in the *Wiwitan* tradition. Traditions that involve religious elements in the form of tahlilan ceremonies and sending prayers to ancestors are good perception of the community towards the implementation of this tradition. It is also ended in the use of the eyes of the heart as a recharge to offer their hopes to God.

⁷³ Dadang supardan, "Pengantar Ilmu Sosial" (jakarta : Remaja Rosdakarya), hlm 207.

⁷⁴Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*,(Bandung : Alfabeta CV, 2004), Hlm49.

Table 1.7 : summarized of social values on wiwitan tradition in Nglanjuk, cepu, Blora



b. The social educational to the people of Nglanjuk, Cepu, Blora

Wiwitan tradition offers social values as a forum for people to implement social education. Tolerance from individuals who do not approve the presence of providing offerings in the *Wiwitan* tradition realizes the importance of helping in society. The cooperation that exists between the rice field owners and the tandur and ndaut laborers produces economic value interactions. The family attitude is the warmest sight in this *Wiwitan* tradition.

Social values that exist in the *Wiwitan* tradition are not only a guideline for social behavior in society. However, these Values are also impact which are resulted from practicing *Wiwitan* tradition to the social education of the community. Abdurrahman an Nahlawi expressed his opinion that social education is an education that runs on the basis of social feelings so that individuals can grow and develop in society by prioritizing the interests of others, avoiding egoism, helping each other in kindness, and eliminating distress..⁷⁵

Soelaiman Yoesoef revealed that social education is a process that is attempted to educate and guide individuals to be responsible for the social environment so that they can become individuals who encourage and support progress in their society.⁷⁶ The terms and conditions in a tradition foster values that will require the community to inspire a spirit of responsibility in every process of implementing the *wiwitan* tradition. The consequence of belief is a

⁷⁵Abdurrahman an Nahlawi, *Prinsip-Prinsip dan Metode Pendidikan Islam dalam keluarga Sekolah dan Masyarakat*, (Bandung : CV diponegoro, 1989), hlm 31.

⁷⁶Soelaiman Yoesoef, *Konsep Pendidikan Luar Sekolah*, (Jakarta : Bumi Aksara, 1992), hlm 100.

fundamental principle in carrying out his responsibilities as a rice field owner who must carry out the Wiwitan traditional ceremony.

Social education occurs in various education sectors. Law No. 20 of 2003 article 3 paragraph 1 states that education has three pathways. Formal, Nonformal and Informal Education. Formal education teaches educational goals through curricula and structures that have been formed by formal institutions. Non-formal education teaches various forms of education in a variety of special programs that have been designed to shape individuals according to the goals that have been designed. And informal education is education that occurs outside formal and non-formal education. Coombs stated that informal education is a process for individuals to acquire knowledge, skills and attitudes, lessons on life experiences and the environment as well as various places..⁷⁷

The process of implementing social education in the wiwitan tradition includes the category of informal education. The planting of social values in the implementation of the wiwitan tradition is carried out by the owner of the rice fields to the children and generations after them. In addition, people also get social education through the implementation of the wiwitan tradition. Rice owners often become educational figures in instilling social values for children and generations after them. The rice field owner and several members of this tradition will teach the methods and steps of the Wiwitan tradition. In addition, future generations will know and be able to directly analyze what social values are contained in the wiwitan

⁷⁷ Coombs 1984

tradition. Thus, social education that is learned from children's participation in the *wiwitan* tradition can be inherent and sustainable.

1. Culture preservation value

In its implementation, the *wiwitan* tradition becomes a medium for delivering moral messages that are contained in every process and stages. *Wiwitan* tradition also has an educational value, seeing the links between culture and education are very close. Education is a process through culture that controls a person and creates patterns of formation in accordance with cultural goals in an area.⁷⁸ The purpose of an education is to change one's behavior patterns from bad behavior to good behavior. In the *wiwitan* tradition good behavior can be applied or learned as knowledgeable human provisions.

The form of educational value contained in this tradition is the inclusion of future generations in the ceremony to introduce the *Wiwitan* tradition. The rice field owners will invite their children to visit the fields and also attend the ritual ceremonies. The goal is that this tradition can continue to be preserved by future generations. In addition, the process of introduction also includes providing insight to the generation of history, the necessity of this tradition, even in order to preserve the tradition in accordance with existing terms and conditions. In addition, the rice field owners and members who also attended the ceremony also told their children about this tradition. This has become the custom and advice of elders. Like the Mr Marsandi's statement :

⁷⁸Munan, Pendidikan Sebuah Proses Kebudayaan, (Bandung:ASI, 1989),hal 17.

“Ya yang penting itu anak-anak bisa tau perlunya dilaksanakan upacara *Wiwitan* ini, nanti biar mereka bisa tetap melestarikannya. Dulu saya juga diberikan pengetahuan seperti ini oleh mbah-mbah saya. ya perlunya memang agar bisa mengerti dan meneladani tradisi ini”

“the most important thing s that our chldern could understand the importance of practicing this *wiwitan* ceremony so that they could preserve it. I was given such kind of knowledgeby my grandparents too.”

2. Altruism and Coexistence Value

Social values contained in a tradition are not far from the description of attitudes and social interaction in the general public. Social interaction carried out by the community will give birth to social actions which will then give birth to an agreed value between communities. The pattern of value formation that is accumulated through social attitudes and interactions will give birth to a tradition that has become a provision in society. The implementation of the *Wiwitan* tradition is an association which cannot be kept away from social interaction. Where there is association there must be social interaction.

Social interaction in the *Wiwitan* tradition which is social education and influences society is the attitude of altruism. This attitude is an attitude of prioritizing the interests of others over one's own interests. The implementation of this attitude in the *Wiwitan* tradition is the role of people who do not own rice fields to succeed the *Wiwitan* traditional ceremony. In their daily lives, some members of the *Wiwitan* traditional ceremony have their own activities, but when the time for this traditional they ceremony come to help make the *Wiwitan* Ceremony succed.

Social interaction between communities is also a form of coexistence in the environment. The state of accepting neighbors just the way they are creates harmony in coexistence. *Wiwitan* tradition is being a house which channels the social care of the community towards the owners of the rice fields. Some elements of coexistence in the environment, such as respecting neighbors, prioritizing the interests of others, tolerating opinions, creates a harmonious and peaceful social structure.



CHAPTER VI

CONCLUSION

1. Conclusions

Research conducted by researchers is a research on social values contained in the *Wiwitan* tradition and its relation to the social education to the people of Nglanjuk, Cepu, Blora. From the analysis of the research that has been carried out with a combination of existing theories, some conclusions can be drawn as follows:

- A. The *wiwitan* tradition is carried out in three stages. The first stage is the preparation stage which includes preparing foodstuffs and buying the main requirements in the *wiwitan* tradition. The second stage is the implementation stage which includes the distribution of all foods and the *wiwitan* tradition requirements and the recitation of *tahlilan* and prayer. Then the third stage is the closing stage as outlined in the process of *selametan* and eating together.
- B. Important meaning of practicing *Wiwitan* tradition is to preserve the tradition of ancestral heritage and as a medium for channeling prayers of the hopes of the Nglanjuk villagers. The faithfulness of the Nglanjuk people in carrying out the *Wiwitan* tradition gave birth to several belief systems that combined belief in spirits and religious aspects in several opinions of different people. *Wiwitan* tradition can also be a form of the birth of nobility that aims to get closer to God.

C. Social Values Contained In The Tradition Of *Wiwitan* And The Social Education To The People Of Nglanjuk, Cepu, Blora

a. Social values contained in the tradition of *Wiwitan*

Social values contained in the *Wiwitan* tradition in the village of Nglanjuk, Cepu district, Blora district are summarized in three typologies, namely the elements of love, responsibility, and harmonious life.

a) Loves

The concept of social values related to love is mutual help and kinship. The value of social mutual help and kinship contributes to the love that is born in the *wiwitan* tradition in the village of Nglanjuk. The community works together to help the success of the *wiwitan* traditional ceremony in every implementation process. Such as cooking, preparing necessities, *tandur*, *ndaut*, etc. *Wiwitan* tradition has also become a forum for kinship between communities. They gather to continue the friendship to create kinship values.

b) Responsibility

Social value which is in a form of responsibility in the *wiwitan* tradition in the village of Nglanjuk Cepu Blora is the value of discipline. Implementation of *Wiwitan* discipline value is the discipline of the members in implementing the terms and

conditions in the *wiwitan* tradition. This also respecting to the discipline of the owner of the rice fields to carry out the *wiwitan* tradition in the fields they own.

c) Harmonious life

Social values which are the elements of harmonious life are the values of social tolerance and balance life. By tolerating humans, they can still live in peace even though they are in different opinion. With a balanced life between the relationship between humans and their gods and human relations with humans, it can create a harmonious life side by side. If the human relationship with god is good, it will create a strong spiritual soul. If the spiritual soul is strong, a good relationship will be created between other humans.

b. The social education to the people of Nglanjuk, Cepu, Blora

The *wiwitan* tradition does not only have an impact on the real appearance in the community who carry out the *wiwitan* tradition. However, the *wiwitan* tradition also has an impact on the application of social values as a result of social education for the community.

The main social values that become the value of social education in the Nglanjuk village community are:

a) The value of cultural preservation

Cultural preservation becomes the value of social education by educating and providing direct instruction to the next generation. Children are given an example in the implementation of the wiwitan tradition so that later they can carry on the ancestral heritage that has been carried out since the past.

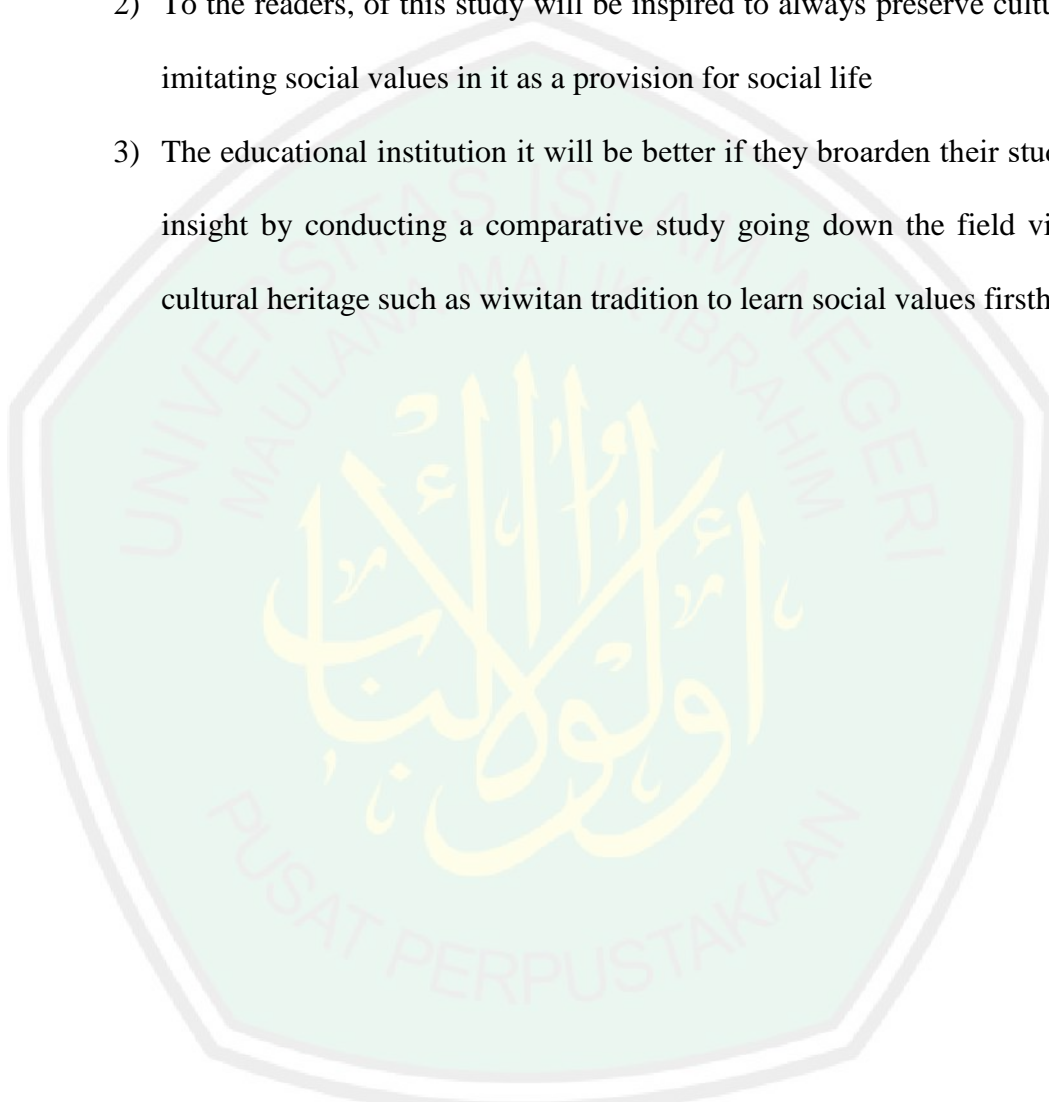
b) The value of altruism and coexistence

Altruism is an attitude of prioritizing the interests of others over one's own interests. This is implemented through the participation of residents to make the Wiwitan traditional ceremony succeed. They prioritize the importance of the wiwitan ceremony over their own activities. In addition to the altruism value, the Wiwitan tradition is also a home for the community to apply the principle of coexistence, namely creating a harmonious and peaceful life by complementing each other in the success of the ceremony..

2. Suggestion

Based on the research on social values in the wiwitan tradition in Nglanjuk, Cepu, Blora, the writer will give some suggestions to several parties.

- 1) To Nglanjuk villagers it is best to maintain the preservation of the wiwitan tradition by inviting the young generation of the whole village not just their children.
- 2) To the readers, of this study will be inspired to always preserve culture by imitating social values in it as a provision for social life
- 3) The educational institution it will be better if they broaden their student's insight by conducting a comparative study going down the field visiting cultural heritage such as wiwitan tradition to learn social values firsthand.



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APPENDICE

A. Interview

The interview instruments that will be used by researchers are as follows:

1. When was the *Wiwitan* traditional ceremony held?
2. How is the *Wiwitan* traditional ceremony carried out?
3. Who are those who carry out the *Wiwitan* tradition?
4. What is needed in each process of the *Wiwitan* tradition?
5. What is your opinion about the *Wiwitan* tradition?
6. What is the importance of carrying out the *Wiwitan* tradition?
7. Why must the *Wiwitan* tradition always be carried out?
8. How does the community interact with the implementation of the *Wiwitan* tradition?
9. How to instill values in the *Wiwitan* tradition?
10. What are the social values contained in the *Wiwitan* traditional ceremony?

B. The table of Nglanjuk Profile**Tabel : 1.8 Land Use**

No.	Penggunaan Lahan	Tahun (Ha)				
		n-5	n-4	n-3	n-2	n-1
Lahan Sawah						
1.	Irigasi Teknis	0	0	0	0	0
2.	Irigasi Setengah Teknis	45	35	35	35	31
3.	Irigasi Sederhana Milik PU	0	0	0	0	0
4.	Irigasi Non PU	0	0	0	0	0
5.	Tadah Hujan	31	30	30	30	30
Lahan Bukan Sawah						
1.	Pekarangan/Bangunan	18	17	17	17	17
2.	Tegal/Kebun	0	0	0	0	0
3.	Ladang/Huma	0	0	0	0	0
4.	Pengembalaan/Padang Rumput	0	0	0	0	0
5.	Sementara Tidak Diusahakan	0	0	0	0	0
6.	Ditanami Pohon/Hutan Rakyat	0	0	0	0	0
7.	Hutan Negara	0	0	0	0	0
8.	Perkebunan	0	0	0	0	0
9.	Rawa-rawa	0	0	0	0	0
10.	Tambak	0	0	0	0	0

No.	Penggunaan Lahan	Tahun (Ha)				
		n-5	n-4	n-3	n-2	n-1
11.	Kolam/Empang	0	0	0	0	0
12.	Lahan Lainnya	14,5	14,	14,5	14,5	14,5
		6	56	6	6	6

Tabel 1.9
Agricultural, Plantation, Livestock and Fisheries Potential

No.	Komoditas	Produksi Per Tahun					
		Satuan	Thn n-5	Thn n-4	Thn n-3	Thn n-2	Thn n-1
1.	Tanaman Pangan	Ton/Tahun					
	Padi		800	850	800	700	800
	Jagung		0	10	0	0	0
	Ubi Kayu		0	0	0	0	0
	Ubi Jalar		0	0	0	0	0
2.	Buah-buahan	Ton/Tahun					
	Mangga		0	0	0	0	0
	Jeruk		0	0	0	0	0
	Pepaya		0	0	0	0	0
3.	Perkebunan	Ton/Tahun					

	Kelapa		0	0	0	0	0
	Karet		0	0	0	0	0
	Kopi		0	0	0	0	0
4.	Peternakan	Ekor					
	Sapi		40	35	23	27	30
	Kerbau		0	0	0	0	0
	Kambing		115	120	110	86	80
	Ayam		5075	4025	4708	4680	5130
5.	Perikanan	Ton/Tahun					
	Empang		0	0	0	0	0
	Keramba		0	0	0	0	0
	Tambak		0	0	0	0	0

From the natural conditions of the Nglanjuk Village above, it can be identified the Natural Resources owned by the Nglanjuk Village and is one of the development potentials in the Nglanjuk Village. The Natural Resource Identification Results of the Nglanjuk Village in the Cepu District can be seen in table 03 as follows:

Tabel 1.10

Nglanjuk Village Natural Resources Year 2010 s.d. 2015

No.	Uraian Sumber Daya Alam	Satuan	Tahun				
			n-5	n-4	n-3	n-2	n-1

1.	Material Batu Kali dan Kerikil	M ³					
2.	Pasir Urug	M ³	1950	2300	2675	2850	3100
3.	Lahan Tegalan	Ha					
4.	Lahan Hutan	Ha					
5.	Sungai	Ha	50	56	58	60	62
6.	Tanaman Perkebunan : Cengkeh, Lada, Kopi dll	Ha					
7.	Air Terjun	Buah					
8.	Dst.						

e. Human Resources

The total population of Nglanjuk Village based on Village Profiles in 2015 was 3,087 people consisting of 1,520 men and 1,567 women. The main source of income for residents of Desa Nglanjuk. The Human Resources Data of Nglanjuk Village, Cepu District can be seen in table 04 as follows:

Table 1.11

List of Village Human Resources in 2015 s.d. 2019

No.	Uraian Sumber Daya Manusia	Satuan	Tahun	
				2019
	<i>Contoh :</i>			
1.	Penduduk dan Keluarga			
	a. Penduduk Laki-laki	Orang		1.520
	b. Penduduk Perempuan	Orang		1.567
	c. Jumlah Keluarga	Keluarga		839
2.	Sumber Penghasilan Utama Penduduk			
	a. Pertanian, Perikanan, Perkebunan	Orang		767
	b. Pertambangan dan Penggalian	Orang		27
	c. Industri Pengolahan (Pabrik, Kerajinan dll.)	Orang		40
	d. Perdagangan Besar/Eceran dan Rumah Makan	Orang		35
	e. Angkutan, Pergudangan, Komunikasi	Orang		
	f. Jasa	Orang		
3.	Pekerjaan/Mata Pencaharian			

No.	Uraian Sumber Daya Manusia	Satuan	Tahun	
				2019
	a. Karyawan	Orang		10
	b. TNI/Polri	Orang		3
	c. Swasta	Orang		350
	d. Wiraswasta/pedagang	Orang		35
	e. Petani	Orang		467
	f. Tukang	Orang		12
	g. Buruh Tani	Orang		350
	h. Pensiunan	Orang		25
	i. Nelayan	Orang		
	j. Peternak	Orang		
	k. Jasa	Orang		
	l. Pengrajin	Orang		
	m. Pekerja seni	Orang		
	n. Lainnya	Orang		
	o. Tidak bekerja/penganggur	Orang		250
4.	Tingkat Pendidikan Masyarakat			
	a. Lulusan pendidikan Umum			
	1) Taman Kanak-kanak	Orang		60
	2) Sekolah Dasar/ sederajat	Orang		550
	3) SMP/ Sederajat	Orang		350

No.	Uraian Sumber Daya Manusia	Satuan	Tahun	
				2019
	4) SMA/Sederajat	Orang		480
	5) Akademi/D1-D3	Orang		20
	6) Sarjana	Orang		11
	7) Pasca Sarjana			
	a) S1	Orang		9
	b) S2	Orang		2
	b. Lulusan pendidikan khusus			
	1) Pondok Pesantren	Orang		
	2) Pendidikan Keagamaan	Orang		
	3) Sekolah Luar Biasa	Orang		
	4) Kursus Keterampilan	Orang		
	c. Tidak lulus dan tidak sekolah			
	1) Tidak lulus	Orang		150
	2) Tidak bersekolah	Orang		148
5.	Jumlah Penduduk Miskin (menurut standar BPS	Orang		320

f. Development Resources

Development Resources owned by Nglanjuk Village which is one of the potentials for village development including agricultural infrastructure can be seen in table 05

Table 1.12

Nglanjuk Village Development Resources in 2015

No.	Uraian Sumber Daya Alam	Jumlah	Satuan
1.	Kantor Desa	Permanen	
2.	Prasarana Umum		
	a. Jalan	3,5	Km
	b. Irigasi	1	Unit
	c. Saluran Irigasi	160	M
3.	Prasarana Pendidikan		
	a. Perpustakaan Desa	0	Buah
	b. Gedung Sekolah PAUD	1	Buah
	c. Gedung Sekolah TK	2	Buah
	d. Taman Pendidikan Al Qur'an	3	Buah
	e. Gedung SD/Sederajat	3	Buah
	f. Gedung Sekolah SMP/Sederajat	1	Buah

	g. Gedung Sekolah SMA/Sederajat	0	Buah
	h. Gedung Perguruan Tinggi	1	Buah
4.	Prasarana Kesehatan		
	a. Puskesmas	Ada	
	b. Poskesdes	0	Buah
	c. Posyandu	3	Buah
	d. Polindes	1	Buah
	e. MCK	0	Buah
	f. Sarana Air Bersih	0	Buah
4.	Prasarana Ekonomi		
	a. Pasar Desa	0	Buah
	b. Kios desa	0	Buah
	c. Toko/Warung	35	Buah
5.	Prasarana Ibadah		
	a. Mesjid	3	Buah
	b. Mushola	12	Buah
	c. Gereja	0	Buah
	d. Pura	0	Buah
	e. Vihara	0	Buah
	f. Klenteng	0	Buah

6.	Prasarana Umum		
	a. Olahraga	0	Buah
	b. Kesenian/budaya	0	Buah
	c. Balai pertemuan	1	Buah
	d. Sumur desa	1	Buah
	e. Pasar desa	0	Buah
	f. Situs desa	0	Buah

Socio Cultural Resources

Socio Cultural Resources owned by Nglanjuk village is one of the potentials for village development, among which can be seen in the table below:

Tabel 1.13 Socio Cultural Resources

No.	Uraian Sumber Daya Sosial Budaya	Satuan	Tahun
			n-5
1.	Kelembagaan		
	a. LPM		
	1) Jumlah pengurus	Orang	0
	2) Jumlah anggota	Orang	0
	b. Lembaga Adat	Lembaga	0
	c. TP PKK		

	1) Jumlah pengurus	Orang	3
	2) Jumlah anggota	Orang	12
	a. BUMDes		
	1) Jumlah Bumdes	Buah	0
	2) Jenis Bumdes	Buah	0
	b. Karang Taruna		
	1) Jenis Kegiatan	Buah	
	2) Jumlah Pengurus	Orang	
	3) Jumlah Anggota	Orang	
	c. RT/RW		
	1) Jumlah RW	Buah	3
	2) Jumlah RT	Buah	12
	d. Lembaga Kemasyarakatan lainnya	Buah	3
2.	Trantib Dan Bencana		
	a. Jumlah Anggota Linmas	Orang	25
	b. Jumlah Pos Kamling	Buah	2
	c. Jumlah Operasi Penertiban	Kali	0
	d. Jumlah Kejadian Kriminal		0
	1. Pencurian	Kali	0
	2. Perkosaan	Kali	0
	3. Kenakalan Remaja	Kali	0

	4. Pembunuhan	Kali	0
	5. Perampokan	Kali	0
	6. Penipuan	Kali	0
	e. Jumlah Kejadian Bencana	Kali	0
	f. Jumlah Pos Bencana Alam	Pos	1
	g. Jumlah Pembalakan Liar	Kali	0
	h. Jumlah Pos Hutan Lindung	Pos	0
3.	Seni Budaya		
	a. Jumlah Group Kesenian	Buah	1
	b. Jumlah Gedung Kesenian	Buah	0
	c. Jumlah Gelar Seni Budaya per Tahun	Kali	0

C. Picture maked of snaked



D. Picture of the proses wiwitan tradition



E. The Picture of Implementation of *Wiwitan* Tradition



F. Picture of implementation of *tandur* and *ndaut*



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