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The Function of the Nyadran Dam Bagong Tradition in Trenggalek Regency: William R. Bascom's Theory

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Abstract

The Trenggalek people have a tradition used as local wisdom, namely the Nyadran Dam Bagong tradition, which is very attached to its history. This tradition is used as a research object focusing on cultural history, pamali, and the function of its traditions. The theory used in this research is William R. Bascom's theory of function, namely as a form of entertainment, a means of validating cultural institutions and institutions, a tool for educating children, and a tool for coercion or supervision so that community norms are adhered to. The method in this research is qualitative descriptive research with an oral literature approach. The data sources in this research are the caretaker as an informant, recordings, notes during the research, and documents. The data in this research are the cultural history, pamali, and function of the Nyadran Dam Bagong tradition in Trenggalek Regency. Data collection in this research was carried out using observation and interview techniques. The data analysis used in this research is content analysis and descriptive analysis. The results obtained from this research are a description of the cultural history, pamali, and function of the Nyadran Dam Bagong tradition in Trenggalek Regency according to William R. Bascom's function theory, namely as a form of entertainment, a means of ratifying cultural institutions and institutions, a tool for children's education, and a tool coercion or supervisor so that community norms are adhered to.

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INTRODUCTION

One of the things that is quite inherent to the Javanese people is culture. Culture is vital in people's lives in specific regions or groups. Certain ceremonies or traditions must be carried out in each area at a predetermined time. By the definition of tradition, this is a particular custom with a series of ordinances with a specific purpose, such as beliefs, norms, and so on in people's beliefs (Pitaloka, 2024). The tradition of Nyadran Dam Bagong in Trenggalek Regency as one of the oral literature in the community is still trusted and believed to this day. Therefore, developing existing technology and knowledge can preserve tradition as a cultural asset.

In the community environment, the local community must adhere to specific values. This is to the statement of Supratno (2015:6), which states that cultural values are one of the values used as a concept regarding what lives in the realm of the human mind that is considered important in their lives and can be used as a guideline in social life. Therefore, the values in society, including those that arise from a tradition or folklore, can be used as a guideline to form a better character. In addition, the influence of a culture can also shape a society with a better disposition and behavior in living in the community environment (Luftiansa, 2018).

Simanjuntak (2016) stated that traditions are ancient and originate from ancestors. A tradition in Javanese society, the Nyadran tradition, is still remarkably preserved to this day and is integrated into a community custom that continues to be preserved. A tradition symbolizes a connection with ancestors and God (Aminudin, 2024). One of the traditions of the Javanese people, namely the Nyadran tradition, is still remarkably preserved to this day and is integrated with cultural acculturation between religion and local wisdom. Therefore, the values contained in the tradition of the Javanese people can be integrated into the soul of the next generation (Habibi, 2017). In addition, it is unnecessary to demand that there are rules that must be trusted and obeyed by the community. This is quite unfortunate if it is not obeyed because *pamali*, or prohibition in a tradition, is a cultural asset that must be maintained (Brata et al., 2022). Therefore, even though the community's belief in *pamali* or prohibition on a tradition is not the same as before, the Nyadran tradition is still carried out by trying to minimize doing things that are prohibited from being done during the tradition, namely from the beginning to the end of the implementation of the tradition. This is because *pamali*, or prohibition, especially in a tradition, has

also been widely applied since ancient times (Dewantara and Nurgiansah, 2021: 32).

The meanings that arise from the history, function, and cultural aspects of a tradition can be seen through the oral literature approach. Oral literature includes the literary expression of society and is a culture that has been disseminated orally for generations (Hutomo, 1990, p. 1). One of the oral literature in the form of legends also lives in the Trenggalek community, namely the folklore "Menak Sopal," which relates to the Nyadran Dam Bagong tradition. In a study of oral literature, there are important and interrelated roles, as revealed by Pitaloka (2024) in his article entitled "The Function of the Nyadran Tradition in Bumi Arum Majasto Village: William's Theory. R. Bascom", which includes the community's belief in upholding cultural values that are closely related to a tradition and the existence of an oral literature. As a branch of folklore, oral literature is important in regulating life in society (Purwanti, 2022; Rohmadi et al., 2021; Firmanda et al., 2018). In this case, it is related to the Nyadran tradition, which functions as a social and cultural system that regulates relationships between community members and maintains a balance of life.

Several studies on the function of tradition have been carried out, including by Pitaloka (2024), with the title *Function of the Nyadran Tradition in Bumi Arum Majasto Village: William—R—Bascom's Theory*. The study concluded that the Nyadran tradition in Bumi Arum Majasto village contains four functions of oral literature per the theory of William R. Bascom. Furthermore, research by Soniatin (2021) with the title *The Meaning and Cultural Function of the Nyadran Tradition in the Local Wisdom of the People of Sawen Hamlet, Sendangrejo Village, Ngimbang District, Lamongan Regency*. The study concluded that the function of the Nyadran tradition in Sawen hamlet, Sendangrejo, is still upheld as a cultural function in local wisdom, and the meaning of the tradition is consistently applied and upheld. Also, a study by Nurdin and Fazal (2022) titled *The Function and Meaning of the Reuhab Tradition in the Gampong Kuta Aceh Community*. The study concluded that the Reuhab tradition has a function that, in its implementation, can encourage social solidarity in the community so that this tradition has symbolic, cultural, and spiritual meaning for the local community.

Several studies have been conducted, and several traditions-related functions in certain regions have been discussed. However, no research has discussed tradition's function with the theory of function by William R. Bascom, which is closely related to cultural history or folklore, so that the

tradition can be accepted and trusted by the community logically. Therefore, the focus of this study discusses the function of tradition based on the theory of function by William R. Bascom, which has a relationship with the cultural history and the pamali that exist in it. This research is expected to preserve tradition as a cultural asset to be maintained and preserved. This study's problem formulation concerns the cultural history, pamali, and function of the Nyadran Dam Bagong tradition in Trenggalek Regency. Meanwhile, this study aims to describe the cultural history, pamali, and function of the Nyadran Dam Bagong tradition in Trenggalek Regency.

METHOD

This research was carried out in September 2024 in Trenggalek Regency, East Java. The research location was chosen because it was based on the suitability of the data needed. This study uses qualitative descriptive research with an oral literature approach. Qualitative descriptive research was chosen because it is suitable for describing phenomena in detail and depth through language data. Nurrahman (2021:179) explained that a detailed and basic description will be a reference, which in this study will describe what speech is found in the phenomena experienced by humans in life. Meanwhile, the approach of oral literature as a literature that includes the literary expression of the community and is a culture that has been disseminated orally for generations (Hutomo, 1990, p. 1).

The data sources in this study are the key persons, such as informants, recordings, and notes during the research and documents. The characteristics of the determination of informants are based on direct speakers of the cultural history, pamali, and functions of the Nyadran Dam Bagong tradition in Trenggalek Regency with the following criteria: 1) Indigenous people who settle with sufficient knowledge about the cultural history, pamali, and functions of the Nyadran Dam Bagong tradition in Trenggalek Regency, to be able to provide an abundant, meticulous, and representative corpus of data; 2) the age of adulthood is at least 30 years old so that they have a relatively broad knowledge of language and culture; 3) able to understand the researcher's intentions or instructions; 4) do not have speech or hearing impairments; 4) be able to tell stories easily and understandably to the information needed; 5) being neutral or having no personal interests; and 6) have enough time. This is related to the determination of the informant was revealed by Prayoga & Rizal (2020) in their research entitled "Religious Values and Literary Functions in the

Folklore of Berawan Temple." The data in this study are the cultural history, pamali, and function of the Nyadran Dam Bagong tradition in Trenggalek Regency.

The steps of this research are structured, starting with determining the theme, determining the informant, observing, conducting interviews, and conducting field documentation. The data collection in this study is done through appropriate procedures, namely observation and interview techniques. In the observation technique, an observation was made of the location used during the implementation of the tradition, namely the Bagong Dam, and a direct observation was made during the implementation of the Nyadran tradition from beginning to end. The interview technique was conducted with the key person as an informant to determine the informant's understanding of the necessary research data (Alfansyur & Mariyani, 2020). The data asked as a question is in the form of cultural history, pamali, and the function of the Nyadran Dam Bagong tradition in Trenggalek Regency. The data that has been collected is then analyzed by content analysis and descriptive analysis. Content analysis is a research technique for several inferences that can be replicated and has valid data that pays attention to the context (Krippendorff, 1993, p. 15). This content analysis is used because the data obtained can be processed by emphasizing the content of the study and adjusting it to the focus of the research discussed. The content study is described descriptively from the existing data by describing the cultural history, pamali, and function of the Nyadran tradition based on the theory of function by William R. Bascom so that this study can provide a deeper understanding of some of these things.

RESULTS AND DISCUSSION

Based on the information obtained, there is a cultural history of the emergence of the Nyadran Dam Bagong tradition in Trenggalek Regency, which is still preserved and trusted by the community. The following is the cultural history of the emergence of the Nyadran tradition in Trenggalek Regency obtained from the information of a resource person named Na'im (65).

Cultural History of the Emergence of the Nyadran Dam Bagong Tradition in Trenggalek Regency

In ancient times, Trenggalek Regency experienced drought, and delinquency was everywhere. There is a woman of Majapahit descent named Dewi Roro Amisayu or Dewi Roro Amiswati who has a skin disease that smells fishy. Because the kingdom has tried to recover him, but

nothing has succeeded. Finally, Dewi Roro Amisayu is soaked in the Bagong River, now the Bagong Dam, located in Ngantru Village, Trenggalek Regency. After that, Dewi Roro Amisayu held a competition for anyone who could cure her disease if a woman were considered a brother and a man were made her husband. News related to the competition was heard in the interior areas, where Menak Sraba was broadcasting Islam and had the knowledge to turn into a white crocodile. Menak Sraba tried to participate in a competition to treat the disease of Dewi Roro Amisayu. Menak Sraba treated him by licking Dewi Roro Amisayu's entire body, and he was finally declared cured. After his recovery, Menak Sraba and Dewi Roro Amisayu were finally married.

Sometime after getting married, Dewi Roro Amisayu was declared pregnant. When she was 7 months pregnant, Menak Sraba gave a restriction that her wife should not violate, namely not being allowed to dry or open the lid of her breasts at sunset (maghrib). However, one day, the restriction was violated by Dewi Roro Amisayu, who undressed her clothes during the maghrib and caused her husband, Menak Sraba, who was performing the maghrib prayer, to turn into a white crocodile. Menak Sraba, who turned into a white crocodile, advised his wife if his child was born to be named Menak Sopal. When Menak Sopal grew up, he wanted to spread Islam in Trenggalek Regency by trying to build a dam for the community's prosperity because he saw the condition of Trenggalek Regency, which was experiencing drought. However, when the development process occurs, there are many obstacles, and one always fails to complete them. His father (Menak Sraba) ultimately told Menak Sopal that the dam could be realized if a white elephant was slaughtered.

For this reason, Menak Sopal then deployed several envoys to go to the house of Randa Krandon (a widow who lives in Krandon Village), who has a white elephant. With his efforts and hard work to convince Randa Krandon to give the head of the white elephant for the community's prosperity, Randa Krandon finally agreed. After being slaughtered by a white elephant and its head barred, the dam can finally be realized on Friday Kliwon in Selo, named Dam Bagong. The water from the Bagong Dam began to irrigate the rice fields and was also used for the daily needs of the Trenggalek community. With the realization of the dam, the people of Trenggalek finally became more prosperous because what used to be rainfed rice fields were now rice fields that could be planted with rice up to twice a year. This also made the people of Trenggalek move and be willing to

embrace Islam. Therefore, every Friday, Kliwon, in the month of Selo, always slaughtered buffaloes to be banned, unlike white elephants. This is routinely done yearly because if the tradition is not carried out, there will be a significant flood in the Trenggalek district, such as in 2006. So, in addition to being used as a hereditary tradition, every year, the tradition is carried out to promote the prosperity and security of the local community by existing beliefs. This tradition is not only seen as a traditional ritual but also as part of the social, cultural, and spiritual life of the Trenggalek community. This tradition is also believed to be able to strengthen local identity and become a forum for fostering valuable local wisdom values. The people of Trenggalek name this tradition "Nyadran Dam Bagong Tradition" or "Dam Bagong Clean Traditional Ceremony."

Pamali in the Nyadran Dam Bagong Tradition in Trenggalek Regency Based on the Stages of Implementation Time

Based on the data that has been collected, 10 pamali data were found based on interviews that have been conducted with the key person of the Nyadran Dam Bagong tradition in Trenggalek Regency. The 10 pamali data are divided into several stages according to the time of the implementation of the Nyadran tradition, which consists of the pre-tradition stage, the implementation of tradition, and the post-tradition.

Pre-Traditional Stage

From the data obtained, there are three traditions of Nyadran Dam Bagong in Trenggalek Regency based on the stage of implementation time, namely the pre-tradition stage or the stage before the tradition is carried out.

- 1) Pamali *aja nganti nglewati resik-resik sakdurunge tradisi, mengko panggonane bakal dianggep ora suci*. This means you should not miss cleaning before the tradition is carried out; later, the location used to implement the tradition is considered unholy. Lexically, the expression pamali above prohibits the community from missing the cleaning of the traditional location and its surroundings together before the tradition is carried out so that the location can be considered sacred and the tradition can run smoothly. Culturally, this prohibition is related to the teachings of always cooperating and maintaining cleanliness, which describes something clean, holy, and pure.
- 2) Pamali *aja nganti nebang wit utowo tanduran sembarangan pas resik-resik, mengko barang ghaib utowo sakral bakal ganggu pas mlakune*

tradisi. This means you should not cut down trees or plants carelessly when cleaning; supernatural or sacred objects will later interfere when the event is running.

Lexically, the expression *pamali* above prohibits people who participate in going to the location of the tradition during cleaning activities or before the implementation of the tradition not to cut down trees or plants carelessly so that supernatural or sacred objects do not interfere with the continuation of the tradition later. Culturally, this prohibition is related to being cautious in doing everything, especially in a natural environment with rules.

- 3) *Pamali aja nglangi sembarangan tanpa izin, mengko bakal ora iso slamet*. This means that you should not swim carelessly without permission; you will not be able to survive later. Lexically, the expression *pamali* above prohibits a person from behaving or acting carelessly when in a sacred place so that he can always be given salvation. Culturally, this prohibition is related to educating people in polite behavior, namely the custom or custom of the Javanese people, who always prioritize or prioritize permission in every activity anywhere, especially in a sacred environment.

Stages of Tradition Implementation

From the data obtained, there are five traditions of Nyadran Dam Bagong in Trenggalek Regency based on the stage of implementation time, namely the stage of implementation of the tradition as follows.

- 1) *Pamali aja mbengok-mbengok, mengko bakal kesurupan*. That is, don't scream, you will experience a trance later. Lexically, the expression *pamali* above prohibits people from making noise during the tradition so that something does not happen, such as trance. As for culture, this prohibition is related to respect, which is related to the community's traditions, which are considered quite sacred.
- 2) *Pamali aja buang air sembarangan, mengko bakal kena penyakit*. This means that you should not defecate carelessly, you will get sick later. Lexically, this expression, *pamali*, prohibits the audience or anyone who is at the traditional location from defecating carelessly because it can be affected by unexpected diseases, such as diseases that arise on the genitals. Culturally, this prohibition is related to arbitrary or arbitrary attitudes, which in this case are related to people's habits of sometimes defecating in any place without thinking about

the final impact, such as it can interfere with their health.

- 3) *Pamali aja nyekel barang sembarangan neng sekitar panggonan tradisi, mengko bakal kena musibah*. This means that do not carelessly hold something or objects around the place where the tradition is carried out; later, disasters will affect it.

Lexically, the expression *pamali* above prohibits the audience or anyone who is at the traditional location from arbitrarily holding or touching the plants around them so as not to be affected by disasters, such as limbs that are blistered due to being exposed to sap from flowers or plants that are accidentally held and hit the skin. Culturally, this prohibition is related to a cautious and vigilant attitude wherever it is, especially in sacred places where a tradition is being implemented. One of these can impact health, such as blistered skin, which can be known if the skin on the body is susceptible to exposure to objects around it.

- 4) *Pamali aja ngomong elek utowo kasar, mengko bakal diganggu barang ghaib utowo sakral*. This means that you should not speak ugly or rudely; later, you will be disturbed by supernatural or sacred objects.

Lexically, the expression *pamali* above prohibits people from saying dirty, such as a pishan, so as not to be disturbed by supernatural items and the implementation of the tradition can run smoothly. Culturally, this prohibition is related to bad habits in the community, sometimes throwing or saying bad or dirty words without adjusting to the situation and place in the surrounding environment.

- 5) *Pamali aja njupuk utowo ngrusak sesaji sing wis dicepakne, mengko bakal teko perkoro sing bahaya*. This means that do not take or damage the offerings or offerings that have been provided, later dangerous things will come.

Lexically, the expression *pamali* above prohibits people from taking or damaging traditional offerings so that dangerous or unwanted things do not happen. Culturally, this prohibition is related to the attitude of people who sometimes take goods without looking at the essence of the goods, which in this case is related to sacred goods in the form of offerings or offerings for tradition.

Post-Traditional Stage

From the data obtained, there are two traditions of Nyadran Dam Bagong in Trenggalek Regency based on the stage of implementation time,

namely the post-tradition stage or the stage after the tradition implementation.

- 1) *Pamali aja nglangi sak marine tradisi amarga panggonan siktas disucikne, mengko bakal diganduli barang ghaib lan angel mentase.* This means that do not swim after the completion of the tradition because the new place is purified; later, it will be held by supernatural objects, and it will not be easy to get out of the water.

Lexically, the above expression *pamali* prohibits people from swimming after the completion of the tradition so as not to be held by supernatural objects and have difficulty getting out of the water. Culturally, this prohibition is related to an attitude of respect and caution, which, in this case, is related to traditions in previously sacred places.

- 2) *Pamali aja nganti ora nglaksanakne kirab sak marine tradisi, mengko tradisi dianggep durung tuntas lan iso nyebabne hal sing ora dipingini iso terjadi.* This means that you should not carry out the carnival after the implementation of the tradition; later, the tradition cannot be considered complete or complete and can cause unwanted things to happen.

Lexically, the expression *pamali* above prohibits people from forgetting the heirloom carnival as the closing or suffix of tradition. Culturally, this prohibition is related to education, namely an attitude of responsibility to complete or complete an activity that is carried out, which in this case aims to prevent unexpected things.

The Function of the Nyadran Dam Bagong Tradition in Trenggalek Regency

Based on the source's information, several functions of the Nyadran Dam Bagong tradition have been found by using the theory of the function of oral literature according to William R. Bascom (1954), which consists of a function as a form of entertainment, a means of ratification of cultural institutions and institutions, a tool for children's education, and a tool of coercion or supervision so that societal norms are still observed. As for the functions in the theory, the following is a presentation related to the function of the Nyadran Dam Bagong Tradition in Trenggalek Regency.

As a form of entertainment

In a story, one of them in folklore also has an entertaining function. The function as a means of entertainment is not only in the form of pleasure but also as additional knowledge in the form of entertainment (Luftiansa, 2018). One of the pieces of knowledge in question is found in folklore or cultural history, which is outlined in a tradition in

the form of knowledge to live in society, as well as the existence of rules or norms that apply in society. The tradition of Nyadran Dam Bagong in Trenggalek Regency is also included in the form of entertainment for the local community. In this tradition, the community not only works together to clean the graves of ancestors but also the place where the Nyadran Dam Bagong tradition is carried out. However, there are also elements of entertainment that are presented to the public. This is based on the interviews conducted with the key person as an informant, which are as follows.

"Nang pelaksanaane Nyadran iki, enek hiburan sing disiapno panitia kanggo ngehibur masyarakat sing teko, koyok eneke kirab, pagelaran wayang, purak gunung tumpeng, pentas kesenian, karo mancing gratis."

Meaning: In implementing this tradition, the committee prepares entertainment for those who come, such as carnivals, puppet shows, tumpeng mountain puraks, art performances, and free fishing.

According to the results of the interviews obtained, the existence of a carnival carried out from one region to another is entertainment for the community, something that can be witnessed directly through the streets that are passed as the path of the carnival. Furthermore, puppet performances are also a performance for the community as one of the cultural heritages that has its cultural meaning and has existed since ancient times. Also, the tumpeng mountain purak symbolizes tumpeng as a mountain, and the side dishes around it are fertile soil with many plants. The community does this by eating and praying together as a form of gratitude to God for the blessings of nature that have been given.

The following form of entertainment is art performances used in a series of Nyadran traditions, namely several regional dance performances. The following community entertainment activity is in the form of free fishing activities that are attended by the local community, ranging from small children to adults. Although this tradition is carried out once a year, it can be used as a form of community gratitude to God. A form of preservation of traditions passed down from generation to generation is also used as a means of entertainment to relieve the fatigue of the local community after working together to prepare a series of Nyadran Dam Bagong traditions so that they can run well. Of the several forms of entertainment that exist during the series of traditions, each has its meaning and impression on

the local community. Several forms of entertainment in the series of implementations of the Nyadran tradition are presented at the event to create a carefree and entertaining atmosphere. Through some of the entertainment activities above, people can also interact with each other and share joy, thereby strengthening social ties and close solidarity in the community.

As a Means of Ratification of Cultural Institutions and Institutions

The social institutions in the community are inaugurated to be obeyed by the local community. Likewise, Luftiansa (2018) states that cultural institutions function as a reference for the community in behaving. Through folklore or directly expressed in the form of tradition, a system can emerge that can regulate the behavior of each individual in the community. Oral tradition as a local history that has existed in the community since ancient times is a form of cultural heritage that must be maintained and preserved by the local community from generation to generation. Suwarno et al. (2018:196) stated that folklore can be defined as cultural expression through spoken language in a society that has a relationship or connection with cultural aspects and social values in a society. One of the traditions that is very closely related to its folklore is the Nyadran Dam Bagong tradition in Trenggalek Regency, which is still preserved today. The Nyadran tradition is not only used as a form of community gratitude to God. However, it is also a form of cultural institution or institution whose existence must be maintained; in other words, it is still carried out by existing customary law and should not be abandoned.

The Nyadran Dam Bagong tradition also serves as a confirmation of the existence of customary institutions and cultural institutions in society. This is based on the interviews conducted with the key person as an informant, which are as follows.

"Sabén nyedeki pelaksanaane Nyadran iki, yaiku dino Jum'at Kliwon bulan Selo mesti ono rundingan bareng saka kulo selaku juru kunci, perwakilan masyarakat, panitia, pemangku agama, karo pemerintah setempat kanggo mbahas rangkaian acara lan sing kudu disiapné saka persiapan tradisi sampek akhir pelaksanaane."

Meaning: Every time we approach the implementation of this tradition, which is Friday Kliwon in the month of Selo, there must be a joint deliberation from me as a keyman, community representatives, religious leaders, and the local government

to discuss a series of events and what needs to be prepared from the preparation of the tradition to the end of its implementation.

According to the results of the interviews that have been obtained, in the implementation of this tradition, local cultural institutions that play an important role in the Nyadran Dam Bagong tradition, namely traditional leaders, local governments, elders, religious leaders, and committees who play an active role, make it a means for the community to help the smooth continuation of the tradition so that it can strengthen their cultural identity. With the Nyadran Dam Bagong tradition, the community can unite to support the applicable social and cultural rules and strengthen existing traditional cultural institutions. Therefore, involving various elements of society in the implementation of the Nyadran Dam Bagong tradition can be an important moment in the ratification and sustainability of the tradition that is inherited from generation to generation from generation to generation.

As a Children's Educational Tool

The function of tradition as an educational tool for children can be symbolized as a teaching or educational tool for children in their daily lives so that the noble values contained in history or folklore, as well as the implementation of traditions, can be directly appropriately applied (Efrison, 2017). Folklore effectively instills cultural, social, and environmental values because folklore lives amid society. This is in line with what Indiarti (2017: 28) expressed, who stated that without realizing it, a folktale is very effective in instilling education in children. By this, it can be seen that the Nyadran Dam Bagong tradition in Trenggalek Regency is very closely related to folklore in the community, so it can also be used to educate children.

After seeing the explanation above, I see that several values appear in the Nyadran Dam Bagong tradition through cultural history and can also be used as educational tools for children. This is based on the interviews conducted with the key person as an informant, which are as follows:

"Saking sejarah-sejarah sing enek niku, kathah manfaat sing iso dijupuk saking ceritane. Niku saget bermanfaat salah sijine kanggo bocah-bocah cilik kang saget munculne pirang perkara utowo nilai apik sing iso maringi faedah kanggo kauripane saben dino, kayata ben iso ngehargai budaya sing enek, pentinge kerjo bareng-bareng,

karo ngehargai lingkungan sing enek neng sekitare."

Meaning: From these existing histories, many benefits can be taken from the story. It can be helpful, one of which is for young children who can bring up several good things or values that can provide benefits for daily life, such as appreciating the existing culture, the importance of cooperation, and respecting the environment around them.

Based on the results of the interviews that have been obtained, several values have emerged from the Nyadran Dam Bagong tradition in Trenggalek Regency as an educational tool for children, such as cultural, social, and environmental values. In terms of cultural values, this tradition can teach children about the importance of preserving ancestral traditions, appreciating local history, and understanding traditions as part of regional identity. Meanwhile, regarding social values, the Nyadran tradition teaches children about cooperation, togetherness, and mutual help in preparing an important activity or event. In addition, in daily life, children can also know the importance of solidarity and cooperation in the community. Also, in terms of the environment, the Nyadran Dam Bagong tradition can invite children to increase their concern for the surrounding environment, especially in maintaining the cleanliness and sustainability of water sources by striving to maintain and maintain the availability of water so that children can be awareness of caring for the environment from an early age.

In addition to providing education for children regarding cultural, social, and environmental values, the Nyadran Dam Bagong tradition in Trenggalek Regency also provides education related to spirituality or religion as well as morals and ethics. In the spiritual or religious aspect, children are taught the importance of being grateful for the natural gifts given by God and asking for salvation, which can be reflected in the series of traditions implemented, namely the existence of joint prayer activities to ask for blessings and salvation from God. Meanwhile, in moral and ethical aspects, the Nyadran tradition teaches children to respect their ancestors, maintain good manners, and develop a sense of responsibility to the environment and others. In addition, this Nyadran tradition can also create generations who have good morals and ethics when interacting with others. Therefore, the Nyadran Dam Bagong tradition in Trenggalek Regency integrates various aspects of education that are important for children, both directly and indirectly.

As a Coercor or Supervisor so that Community Norms are Maintained

In its function as a tool to coerce or supervise the norms of society to be adhered to, it is important to understand it as a function used to handle every collectivity or cooperation in community life (Efrison, 2017). The applicable norms are fundamental to maintaining and regulating a harmonious community life. The Nyadran Dam Bagong tradition in Trenggalek Regency can also be used as a coercor or supervisor so that community rules or norms are still obeyed, such as strengthening a sense of social solidarity, social control through obedience to a custom, maintenance of religious or religious order, confirmation of norms with respect for ancestors and nature as well as a means of social sanctions for violators.

In the function of the Nyadran Dam Bagong tradition, there is a connection with the pamali-pamali discussed in the previous explanation. As one example of pamali in the stage of implementing traditions, namely pamali *aja mbengok-mbengok, mengko bakal kesurupan*. This means do not scream; you can experience a trance later. The expression pamali warns the general public, who are witnessing the continuation of the implementation of the tradition, if they are not allowed to riot such as shouting. Lexically, the expression pamali above prohibits people from making noise during the tradition so that something does not happen, such as trance. As for culture, this prohibition is related to respect, which is related to the community's traditions, which are considered quite sacred. This is because the function of the Nyadran tradition contains community norms that must be obeyed and implemented, starting from the stage before the implementation of the tradition and continuing to the stage of completing it. This is based on the interviews conducted with the key person as an informant, which are as follows.

"Nang rangkaian pelaksanaane Nyadran iki, akeh pantangan sing mungkin durung masyarakat weruhi amergo masyarakat yo wis cukup ngerti pie tata krama sing apik kanggo teko nang lingkungan sing iso disebut sakral iki. Dadi masyarakat sing teko nang panggonan Nyadran akeh sing wis ngerti lak paham, dadine kabeh berusaha kanggo ngati-ngati karo njogo kelakuane selama Nyadran iki dilaksanakne."

Meaning: In this series of Nyadran implementations, many taboos or prohibitions may not be known to the public because the community already knows enough good manners or manners to

come to this environment that can be considered sacred. Many people who come to Nyadran already understand, so all try to be careful and maintain behavior during this Nyadran implementation.

The function of tradition as a strengthening sense of social solidarity requires all elements of society to be involved, both in preparation, implementation, and closing. This involvement can create a sense of obligation to be responsible so that all elements of society still obey the norms of working together. In addition, this tradition also serves as a habit for the community to comply with tradition and not deviate from local customs so that each individual feels compelled to comply with the existing rules. However, this compulsion has its purpose, namely to maintain mutual harmony and the smooth running of the event.

The following function of the Nyadran Dam Bagong tradition, in this case, is the maintenance of a religious or religious order that requires people to pray together as a form of gratitude to God. This is a moral supervision that people follow to continue to carry out religious teachings and comply with religious norms in daily life. Furthermore, it is also an affirmation of norms with respect for ancestors and nature, especially in the water source of the Bagong Dam. The inauguration of norms with this respect is internalized through the Nyadran tradition, which invites the community to respect existing cultural values and remain in harmony with the history of ancestors and nature. The following function of the Nyadran tradition, which is to supervise people who violate the rules, can be given social sanctions by the sanctioning agreement that has been jointly determined. Therefore, the Nyadran Dam Bagong tradition in Trenggalek Regency is not only used as a cultural heritage. However, it is also used as a control or supervisor tool to ensure that the norms that apply in society are still obeyed and implemented correctly.

CONCLUSION

The research results show that the cultural history or folklore in the Trenggalek community is significantly related to the emergence of the Nyadran Dam Bagong tradition. In addition, the pamali-pamali contained in this tradition is also related to one of the functions of the Nyadran Dam Bagong tradition, namely in the supervision of norms or rules that must be obeyed by all elements of society in each stage, namely the pre-tradition stage, the implementation of tradition, and the post-tradition. The tradition of Nyadran Dam Bagong also contains several functions that are by the theory of the function of oral literature by

William R. Bascom, which consists of four functions, namely as a form of entertainment, a means of ratifying cultural institutions and institutions, a tool for educating children, and a tool of coercion or supervision so that the norms of society are still obeyed. Based on some of these things, conclusions can be drawn in this study, which shows that the cultural history or folklore, pamali, and functions in the Nyadran Dam Bagong tradition in Trenggalek Regency are related to each other, either directly or indirectly.

In further development in the future, it is hoped that it can encourage more focus on the preservation of a tradition, including in the tradition of Nyadran Dam Bagong in Trenggalek Regency, by combining modern and traditional innovations supported by active involvement by local communities or local communities, so that the use of increasingly advanced technology can help preserve tradition as a relevant cultural heritage in the future and The functions that exist in tradition can be fully felt by the community. Therefore, this research is expected to be helpful and provide insight into cultural history that can give rise to a tradition in society, pamali or prohibition in a tradition that must be obeyed, and the functions of traditions that are very varied and closely related to people's lives.

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