



Study of Local Wisdom Nyadran Sruwen Hamlet as Ethnoscience and Environmental Ethics

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Abstract

Tradition is a custom that is carried out from generation to generation from ancestors. One of the traditions that until now maintained by the people of Java is the tradition of Nyadran. The Nyadran tradition carried out by most Javanese people has become an important part of life for the Javanese people as well as for the people in Sruwen Hamlet, Semarang Regency. This study aims to examine the viewpoint of Nyadran tradition that exists in the people of Sruwen Hamlet, Semarang Regency based on ethnoscience and the relationship of Nyadran tradition with environmental ethics. This study was designed in the form of descriptive-qualitative research. Data collection techniques used are observation techniques, interview techniques, and documentation techniques. The results of the study in the form of data interviews with three speakers in the hamlet Sruwen. Instruments. the questions presented consisted of nine questions that explore information related to the implementation of Nyadran and Nyadran's relationship with protecting the environment. Based on research that has been done, it can be concluded that Nyadran tradition can be used as a medium of ethnoscience-based learning in science learning and there is a relationship between Nyadran tradition and environmental ethics.

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INTRODUCTION

Tradition is a custom that is carried out from generation to generation from ancestors until now is still carried out in the community and is an assessment of the response that the existing ways are the ways that are considered good and right (Afriani, 2020). Tradition is the same as customs, concepts and rules that are firmly and firmly integrated in the cultural system in a culture that regulates human actions in the social and cultural fields (Wiranta, 2011). A tradition usually contains a series of elements of habits and values that we can make as learning and knowledge. Traditions can also have the effect of good habits and are usually hereditary from one generation to the next.

Javanese society is very synonymous with various kinds of salvation ceremonies. Both the ceremony of salvation in marriage, the birth of a baby, even to the ceremony of salvation for someone who has died. Various traditions of salvation can not be separated from the Hindu-Buddhist teachings that many developed in ancient times and survive until now (Supriyanto et al., 2022). One of the traditions that until now maintained by the people of Java is the tradition of Nyadran. According to Arifin (2016) the Nyadran tradition is a tradition of salvation of Hindu and Buddhist relics that are acculturated with Islamic values by Wali Sanga to spread Islam in the Javanese community. Purwadi (2010) said in his book that the word Nyadran or sadranan comes from Sanskrit which means the tradition of visiting the graves of ancestors or relatives who have died before the arrival of Ramadan.

Nyadran tradition is a ceremony of salvation in Java to honor the spirits of ancestors who have died which is held regularly once a year before the month of Ramadan precisely (Saksono, 2012). The Nyadran tradition is only found in Indonesia, but other countries also have unique traditions in order to welcome Ramadan. examples of these unique traditions include: firing cannons in Lebanon, children singing for sweets in the United Arab Emirates, pre-dawn drums in Turkiye, lighting colorful lanterns during Ramadan in Egypt. In fact, the essence of this tradition is a form of gratitude and joy in welcoming Ramadan.

Nyadran is also called *slametan* or giving offerings in a haunted or sacred place, it can also mean Salvation (*selametan*) in the month of ruwah to honor the ancestors, usually in a tomb or a sacred place, as well as cleaning and sending flowers (Santoso, 2012). Nyadran tradition in

Javanese society is included in the local wisdom passed down by the previous ancestors to the next generation. Local wisdom is the principles and certain ways adopted, understood, and applied by local communities in interacting and interrelated with the environment and transformed in the form of value systems and customary norms. Local wisdom is the basic knowledge of society for the balance of nature (Mungmachon, 2012; Pornpimon et al., 2014).

According to Seroto (2012) science refers to daily activities. Thus students can think scientifically about a situation around them. In science learning there is cultural acculturation that can be studied simultaneously, namely ethnosience. Ethnosience is a strategy to create a learning environment by integrating culture as part of the science learning process. Thus Nyadran tradition can be viewed through ethnosience point of view as a culture-based science learning. On the other hand, Nyadran tradition is also closely related to environmental ethics. Environmental ethics is a learning that learns the values in preserving the environment by behaving and behaving. The existence of Nyadran tradition can certainly be an example of implementation in environmental ethics.

The Nyadran tradition carried out by most Javanese people has become an important part of life for the Javanese people (Prasasti, 2020) as well as for the people in Sruwen Hamlet, Semarang Regency. Nyadran tradition performed in Sruwen Hamlet is carried out every two times a year, namely in the month of ruwah and Mawlid in the Javanese calendar. Belief in the tradition of Nyadran today is focused into a form of gratitude to Allah SWT. Javanese people believe that the Nyadran tradition can help relatives or families who have died to get peace in the grave. Indirectly Nyadran tradition associated with the environment, especially in the process of cleaning the Tomb. In this study, the authors aim to examine the viewpoint of the existing Nyadran tradition in the people of Sruwen Hamlet, Semarang Regency based on ethnosience and the relationship of Nyadran tradition with environmental ethics.

METHOD

This study was designed in the form of descriptive-qualitative research. There are two types of data, primary data and secondary data. Primary Data in the form of interviews with resource persons. Secondary Data is data obtained from the study of literature such as books, journals, documents, photographs, and so forth.

This research is located in Sruwen Hamlet, Bergas Kidul Village, Bergas District, Semarang regency, Central Java province.

Data collection techniques used are observation techniques, interview techniques, and documentation techniques. Observation is done by following Nyadran activities with the community, the purpose of observation is to see and see directly related to the course of Nyadran tradition. The interview technique was conducted by interviewing three resource persons to complete the data source and asking questions about the procedures of Nyadran tradition, the meaning contained in Nyadran tradition, and the cultural function of Nyadran tradition in the local wisdom of Sruwen Hamlet, Semarang Regency. The last technique is a documentation technique that is done to get a general idea of the Nyadran tradition.

RESULT AND DISCUSSION

The results of the interview are presented in the following Table 1.



Figure 1. Cleaning the tomb environment been



Figure 2. Activities of Mod Banyu



Figure 3. Activities of prayer together

In the results of interviews that have been conducted to the three speakers, more complete information was given by Mr. Juraeni as a prominent elder in Sruwen Hamlet. Thus it can

complement the information provided by Mrs. Ponirah as wife of citizens Association and Mr. Nyata as treasurer of Sruwen Hamlet. In the nine questions given to the three speakers there is one difference in the information provided. That is on the question "If Nyadran tradition is not done what will happen". Mrs. Ponirah and Mr. Nyatal provide information on the question that if it is not implemented nothing will happen, but thus the Nyadran tradition will still be carried out to maintain the tradition. Meanwhile, the information given by Mr. Junaeri is that if the Nyadran tradition is not carried out, there will be reinforcements or disasters in Sruwen Hamlet.

In Figure 1 is an activity in the form of cleaning the Tomb environment. These activities are generally carried out by fathers or youths in Sruwen Hamlet. Furthermore, in Figure 2 is a Banyu Mod activity carried out by all village communities as a form of mutual cooperation in maintaining the environment, especially the sustainability of Water Resources. Then the last is Figure 3 which is the core activity of the implementation of the Nyadran tradition in the form of prayer together by bringing offerings or food which is then done eating together or exchanging food.

Nyadran Tradition As Local Wisdom

Local wisdom is community knowledge that is used to improve welfare and create peace for people in a community (Darisma, 2018). The values contained in it come from Noble cultural values and can be used to organize social life. Nyadran tradition as local wisdom contains good values for the survival of society. One of them is to teach us to appreciate the merits and honor the ancestors who have passed away by praying for peace in nature. Furthermore, in the Nyadran tradition, it teaches us to be grateful for the favors we have obtained and teaches us to share among others (Faidoh, 2020), this can be seen from the foods that are distributed to the community such as tumpeng rice, ingkung chicken and many others.

According to Patta (2016) local wisdom that we find a lot in community life has functions such as (a) serves for conservation and preservation of Natural Resources. (b) function for the development of human resources. (c) function for the development of culture and science. (d) function as advice, belief, literature and abstinence. (e) socially meaningful e.g. communal or kinship integration ceremonies. (f) means ethics and morality. (g) political significance, such as ngajuk merana ceremony and patron clien power.

Table 1. Interview results

| Questions | Speakers | | |
|--|---|---|---|
| | Mrs Ponirah | Mr Nyata | Mr Juraeni |
| 1. Source Work | Traders | Private Employees | No longer working |
| 2. Status of resource persons in the village | Wife of citizens Association | Treasurer of Sruwen Hamlet | Sruwen hamlet elders |
| 3. What is <i>Nyadran</i> tradition | <i>Nyadran</i> is a tradition of alms to commemorate ancestors and send prayers to deceased ancestors. | Send du'a to the ancestors | Traditions in honor of the ancestors |
| 4. When is the time of the <i>Nyadran</i> tradition | <i>Nyadran</i> is held in the month of Ruwah in the Javanese calendar or the month of Sha'ban in the Hijri calendar. | One year there are two executions, the month of Ruwah and Maulud | Ruwah on Friday Wage and Maulud Friday Legi |
| 5. There are a series of activities 6. before tradition and after tradition | Friday afternoon until the night before <i>Nyadran</i> activities carried out activities to clean the grave, after the event continued with a meal together or food can be distributed to others or brought back. | Consecrated work cleaning the tomb a week before the execution then the day of execution, Sadranan bring food then prayed together | Clean the grave before the execution of <i>Nyadran</i> in the month of Ruwah and In the month of Mawlid khusu <i>Nyadran</i> rice for charity Hamlet enlivened by the appearance of the puppet. Saturday kliwon before Friday legi cleaning water flow or called Mod Banyu. |
| 7. <i>Nyadran</i> tradition function | To commemorate and send prayers to parents or ancestors who have died | Sending prayers for the ancestors, increasing togetherness with mutual cooperation and cleaning the Tomb environment. | Send prayers for ancestors and as gratitude for the fruits of the Earth |
| 8. Is there a neighborhood connection to the <i>Nyadran</i> tradition | Maintaining the cleanliness of the Tomb through <i>Nyadran</i> activities, sharing food with the local community | The relationship with the environment is the existence of mutual cooperation in cleaning the Tomb environment and maintaining local wisdom to stay awake. | Environmental relations contained in the Tomb environmental cleaning activities and activities that clean water flow Banyu Mod |
| 9. If the <i>Nyadran</i> tradition is not done what will happen | It's okay if it's not done, but it's less ethical because it's been a tradition for generations | No issues there are things that happen if not implemented, but since the past until now still done to appreciate the tradition | If not implemented believe there will be a disaster or disaster for the hamlet Sruwen |
| 10. Who should perform the <i>Nyadran</i> tradition | The whole community of Sruwen Hamlet | The whole community of Sruwen Hamlet | The whole community of Sruwen Hamlet |

According to Mubarma (2016) Nyadran is an expression and expression of social piety in which a sense of mutual cooperation, solidarity, and togetherness become the main pattern of this tradition. Nyadran can be used as a vehicle and medium to unite people, a means of building harmony between people. In Nyadran tradition reflected togetherness among citizens. Thus, the Nyadran tradition can be an accommodation for people who have different social backgrounds. In Nyadran tradition there are many local wisdoms that need to be preserved (Arinda & Yani, 2014; Julianto & Herianja, 2021; Mulyatno, 2022). A variety of local wisdom is able to unite the residents of Sruwen Hamlet consisting of various backgrounds. When the Nyadran tradition was carried out, all the residents of sruwen melting Village together succeeded in the event. So the Nyadran tradition is able to become a unifier between plural citizens (Niken & Herawati, 2019; Niswatin et al., 2022).

Some of the values of local wisdom are reflected in the Nyadran ritual procession and become important values for the harmony of Sruwen Hamlet residents, among others.

Togetherness in differences: in the nyadran ritual, it appears that all citizens from different backgrounds; both differences in beliefs; educational backgrounds (Abidin & Haryanto, 2022); political party affiliations; economic status; and social status are jointly involved in composing the event. This togetherness is still well maintained for hundreds of years through the momentum of Nyadran ritual.

Togetherness in gotong royong: for the people of Dusun Sruwen, Nyadran is an important annual momentum that must be successful in its implementation. This can be realized because they still uphold and maintain local wisdom, namely the spirit of mutual cooperation.

Sharing with others: in the Nyadran tradition there is local wisdom in the form of the tradition of exchanging food. People with various plural backgrounds, both rich and poor all exchange with each other. This is done as an expression of gratitude and a sign of gratitude to God for what has been bestowed upon the community in the past year.

Stages Of The Nyadran Tradition

The implementation of Nyandran in Sruwen Hamlet is twice a year, precisely in the month of Ruwah on Friday Wage and in the month of Maulud on Friday Legi. The stages of Nyadran in the month of Ruwah are cleaning the Tomb, doing nyekar or sowing flowers, and praying to-

gether. While the stages of Nyadran in the month of Mawlid, there are stages of Mod Banyu which is an activity to clean the source and flow of water in Sruwen Hamlet.

As an opening ceremony before the implementation of the Nyadran tradition, the community works together to clean the graves of family members (Parji 2016; Prasetyo 2021; Nurasih et al., 2022). Then one day before the day of the implementation of Nyadran tradition family members perform nyekar ritual (sow flowers). Next is a prayer event together, in this event the community flocked to visit the tomb with offerings. Offerings that must be there are five types, among others, ingkung ayam, tahu dan tempe, sambal goreng ati Gizzard, urap, and the last apem. This offering has is a certain symbol that is packaged in the offering. These symbols have certain feeding and advice for the citizens of the community. In the event of prayer with the residents came with rice cone equipped with side dishes and collected to be prayed by elders as an expression of gratitude that has been given to the Almighty. The rice cone that has been prayed is then divided or exchanged with each other.

Nyadran Reviewed From Ethnoscience

Ethnoscience is a cultural knowledge that belongs to a region and nation. Parris (2010) in an article entitled "Cultural Dimensions of Learning: Addressing the Challenges of Multicultural Instruction" explains that culture-based learning is very necessary for students, because by applying culture-based learning will teach a love attitude towards culture and nation, because ethnoscience-based learning will introduce students to the potentials of a region, so that students will be more familiar with the culture of the region. Ethnoscience is a branch of cultural studies that seeks to understand how natives understand nature. Natives usually have ideologies and philosophies of life that influence their survival (Al Aliyah et al., 2020). Likewise with the Nyadran tradition which is the culture of the Sruwen hamlet of Semarang Regency.

However, if viewed more deeply, Nyadran tradition actually teaches elements of science learning that is so clear. That is in the stuffing offerings that must be provided. There are five offerings that must be brought, among others ingkung ayam, tahu and tempe, sambal goreng ati Gizzard, urap, and the last apem. In addition, offerings must be equipped with rice as a staple food. In science learning there is material "nutritious food" which must include carbohydrates, proteins, fats, minerals and water. If reviewed

further, the carbohydrates contained in rice, protein contained in tempeh, fat contained in *ingkung chicken*, and minerals contained in vegetables that are processed into ointment. *Inkung chicken* is a food that comes from chicken that is cooked whole and seasoned with a distinctive yellow color. Thus, Nyadran tradition can be used as a medium of ethnoscience-based learning in science learning.

Nyadran's Relationship With Environmental Ethics

Environmental ethics are the values of balance in human life with the interaction and interdependence of the environment consisting of abiotic, biotic, and cultural aspects (Marfai, 2013). Environmental ethics is a guiding behavior that contains positive values in order to maintain the function and sustainability of the environment. Environmental ethics questions how one should act on the environment. Environmental ethics are various environmental moral principles that are instructions or directions of human practical behavior in seeking the realization of environmental morals. With the existence of environmental ethics, humans not only balance their rights with their obligations to the environment, but also limit behavior and efforts to control various activities in order to remain within the limits of environmental interests.

Based on the interview of one of the speakers, the Nyadran tradition conducted in Sruwen Hamlet, Semarang Regency, there is one sub-activity called "Mod Banyu". Mod Banyu is a collaborative activity in cleaning Springs, drainage around settlements to irrigation canals. If viewed from environmental ethics, it is an activity in maintaining the ecological function of water in Sruwen Hamlet. Mod Banyu can also be regarded as a water conservation activity. Water is the main need of living things. Water is also needed by humans not only as raw materials but also needed as a production medium, as irrigation water for agricultural cultivation purposes, as a medium of industrial production and electric power. Water on Earth is not only needed by humans but also by nature in order to maintain the stability of the ecosystem. According to Elfriska (2015) water resource conservation is to maintain the existence and sustainability of the state, nature, and function of water resources so that they are always available in sufficient quantity and quality for the needs of living things, both now and in the future.

In addition to mod Banyu, there are other sub-activities that can be said to be related

to environmental ethics. The activity is to clean the graves of deceased relatives and the graves of ancestors in Sruwen Hamlet. These activities are certainly related to environmental ethics. Where the activities carried out cleaning the environment around the Tomb. Protecting the environment is part of environmental ethics. Because basically environmental ethics is needed to ensure that all our activities have gone through a holistic and careful consideration process so that the balance in nature is always sustainable. Environmental ethics does not only talk about human behavior towards nature, but also about the relationship between all life in the universe, namely between humans and humans who have an impact on nature and between humans and other living things or with nature as a whole (Sih et al., 2018; Saefullah 2018; Saddhono et al., 2019).

CONCLUSION

The Nyadran tradition carried out by the Sruwen Hamlet community is a tradition to honor and send prayers for the ancestors. The Data obtained in this study was conducted by interviewing three speakers and documenting Nyadran activities in sruwen Hamlet. Broadly speaking, the Nyadran tradition is a hereditary local wisdom from ancestors that continues to be maintained until today. Based on research that has been done, it can be concluded that Nyadran tradition can be used as a medium of ethnoscience-based learning in science learning and there is a relationship between Nyadran tradition and environmental ethics. In Nyadran tradition contains material "nutritious food" contained in the elements of offerings that need to be provided. While the environmental ethics that exist in the Nyadran tradition in the form of activities to clean the Tomb environment and Mod Banyu activities.

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