

Research article

Women's Role in Nyadran as Local Wisdom Preservation

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Abstract.

Nyadran is an activity that is carried out in fishing communities with the themes of salvation in the sea and praying at ancestors' tombs. Every year, the nyadran Bluru village community performs these rituals as an expression of gratitude and hope for salvation and blessings from God Almighty. The purpose of this study was to examine the significance of women's roles in the preservation of nyadran traditions, which are recognized as a form of local wisdom in the city of Sidoarjo. Qualitative methods were used with a case study approach. 20 women participated, and the informants consisted of members of the Bluru village community, community leaders, organizers, and 20 female fisher families. Observations, interviews, focus group discussions, and document analysis were used to collect the data and triangulation was carried out. The findings revealed that women play an important role in the preservation of nyadran local wisdom by preparing objects of salvation in the sea, preparing special food for ritual nyadran practices such as grilled chicken, kupat lepet, and plantain, all of which have symbolic value, and encouraging sons and daughters, other family, and friends in carrying out the tradition.

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1. Introduction

Today the issue of local knowledge into a movement of the world community to solve all social problems, that relate to human consciousness to rebuild various aspects of life the basis of the traditions of and live in the community. Building movement based on local wisdom has been to the bottom layer with crosshairs target young people and children. This is where the role of parents becomes a major in education, especially education in the family.

The role of women in the family becomes the main motor in terms of education since the child was in the womb because women have a natural delivery so that the education of children in the family will be given a mother's intense. So big and important role women play so many parables that illustrate the importance of the position of women, for example, heaven under mother's feet, the woman is the pillar of religion, the mother is the first and primary educators in the process of human education. Such analogies

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position women in a very important role in the realm of family life and the surrounding environment.

Referring to Law No. 5 2017 on the promotion of cultures such as through tradition, local technology, and local knowledge is Indonesian efforts to address the challenges and barriers to outside influence and radical groups are trying to eliminate the identity and the identity of the Indonesian nation.

Motivation explore local knowledge as a central issue, in general, is to seek the identity of a nation which may be lost due to cross dialectical process or because of acculturation and cultural transformation that has been, is, and will continue to happen as something inevitable. For us, the effort to find a new national identity based on local knowledge is crucial for the sake of unification based on national culture in several ethnic identities that characterize this archipelago.

Local knowledge can be used as a bridge connecting the past and the present, generations of ancestors and the present generation, to prepare for the future and future generations. In turn, local knowledge can also be used as a kind of adhesive and unifying generational node. Therefore, it becomes a kind of urgent imperative to continue to explore and "protect" local wisdom contained in any local ethnic through a variety of possible measures, including through both formal and informal education.

Local wisdom is defined as the harmonious relationship between man, nature and the environment that is built in an area which is also influenced by the local culture. Local knowledge in the era of globalization has changed over the development of technology and communications are expected that local knowledge can offset technology by considering local character, climate and natural conditions [1].

Nyadran is one of a series of activities Maulud Prophet activities undertaken by the community of fishermen in Sidoarjo annually. The ceremony is conducted by the local community as an expression of gratitude and prayers to always be a safety at sea and the results are always plentiful.

Ritual nyadran including a cultural phenomenon that is a rich symbol that is intrinsically ambiguous. On one side is an activity that serves the religious and the other side has a social function. It said religious meaning as it relates to aspects of the supernatural, is said to be a social function because it contains the noble values that grow and develop in society. Noble values such as tolerance, cooperation, sacrifice, respect, participation bias used social capital can be considered as a resource that can be used to achieve various objectives [2-3].

On the other hand, women are a particularly dominant role in the preservation of local wisdom nyadran, because local knowledge can be used as a bridge connecting

the past and the present, to develop policies in local decision-making [4]. In turn, local knowledge can also be used as a kind of adhesive and unifying generational node, as well as nyadran tradition, the ritual continues to be preserved from time to time as a form of respect for the culture of their ancestors.

This study tried to assess the role of women in the implementation process nyadran ritual, since the event preparation and during the ritual takes place, then detailed what women's role in the ritual nyadran fishermen? What is the role of women to introduce the tradition of ritual nyadran ?, And how ritual nyadran used as a means of education and recreation for families ?.

2. Methodology

This study used a qualitative method with case study approach, It is expected to reveal the role of women Bluru Rural coastal communities deeply and thoroughly following the uniqueness of the subject and place of study.

This study was conducted at the City Bluru District of Sidoarjo Sidoarjo regency, with the classification of women aged 30- 60 years old and already married. While the time the study started March to May 2019, the informant is a family of fishermen, community leaders and the women who live near the river in the village Bluru District of Sidoarjo regency as many as 20 Orang Sdoarjo.

Mechanical validity of the data used is the triangulation of data, which compares the data observations to documents, data that has not been matched seta not necessarily discarded but is used as benchmark data that can later be recommended as a further study, while the same data means valid.

3. Results and Discussion

The main focus of the role of women in the local wisdom nyadran are women aged 30-60 years., Reason Bluru Rural District of Sidoarjo Sidoarjo regency used as a study because it had consistently done organizing the ritual year after year and welcome the public to the ritual was not Bluru limited from rural communities alone but people from the surrounding villages and even other districts are enthusiastic, besides this ceremony is experiencing the development of social factors, economic, education, and their impact society.

3.1. Nyadran Rituals

Nyadran is one of a series of activities Maulud Prophet Activities undertaken by the community Bluru village, a subdistrict of Sidoarjo Sidoarjo regency annually. The ceremony is conducted by the local community as an expression of gratitude and prayers to always be a safety at sea and the results are always plentiful [5-7]. Fishermen feel has the stability and tranquility in the sea, because of the situation at sea and conditions rarely predictable.

The existence of a ritual did not lose the presence of a myth, as Van Person cultural theory that the culture process through three stages, mythic, ontological, and functional [8]. The mythic stage is the stage where the myths very much alive in the community, and the myth is always present in every culture. Likewise, the myths that accompany the ritual nyadran Bluru In the Village District of Sidoarjo Sidoarjo regency is inseparable from the myth of the goddess Sekardadu.

There are many versions of the myth of the goddess Sekardadu, but to the story about the story of Dewi Sidoarjo Regency Sekardadu not far from fiber Centhini, told Dewi Sekardadu is the daughter of the Kingdom of Blambangan known named Prabu Minak Sembuyu. Putri Ayu Dewi Sekardadu also the mother of Raden Paku one of the guardians propagators of Islam, or better known as Sunan Giri.

Long ago Putri Ayu Dewi Sekardadu son of the famous king Blambangan beautiful girl, very severe disease. All resources and efforts have been tried, well-known physicians already imported, but ended in vain. King Blambangan desperate eventually holds a competition anyone can cure Putri Ayu Dewi Sekardadu disease when young will marry with Putri Ayu Dewi Sekardadu, if it is old will become the royal family. Many who join the competition but all else fails, after a while, there was a man named Sheikh Maulana Isaac volunteered to participate in the contest, and he eventually cures Putri Ayu Dewi Sekardadu. As a promise to marry both Long story short, the prabu and Maulana Sheikh due to the prabu reluctant fight to keep Sheik Maulana invitation convert to Islam. Sheikh Maulana hostility of farewell retreat when the mother Putri Ayu Dewi Sekardadu heavily pregnant. Sheikh Maulana advised if born male, she named Raden Paku. After Sunan Giri was born, he was swept away in the sea by king Blambangan. Knowing the beloved child thrown into the sea, Putri Ayu Dewi Sekardadu plunged into the sea to chase her. But the waves are too large and drown Putri Ayu Dewi Sekardadu. The body of the Goddess Sekardadu drifting toward sidoarjo. It is said that the body of the Goddess Sekardadu in pushed-yack by tendon fish close to shore. Finally from the incident area that region named Ketingan or kepetingan.

Walisongo role in the spread of Islam in Java brings a considerable influence to change people's way of life on the island of Java, so the tomb Walisongo sites and relatives are always considered sacred by the community, and is regarded as a decent place to pilgrimage. So is the burial site of the goddess mother of Sunan Giri Sekardadu public trust as danyang and ancestral fishing communities, so strap nyadran event series main ritual and first performed a ritual prayer at the tomb of Goddess Sekardadu.

3.2. Nyadran Ubo Rampe (offering)

A ritual did not separate their offerings to dialing and put in places that are considered sacred, which is in charge of making these offerings are Bluru village elder named Mr. Ershad. He set up this sajian not own, assisted by his wife named Sumiyati contents of the dish filled with flowers, herbs, grass, red pulp which are all placed in takir (place made of banana leaves shaped cube). He is regarded by the local community as the successor to the tradition because her parents had also elders who run the ritual offerings, so it's hereditary, but the role of the wife participate and help in preparing offerings also very dominant.

In addition to preparing offerings, village women Bluru especially boat owners prepare food that will be created as salvation in the ancestral tomb Goddess Sekardadu, food in the form of a cone, grilled chicken, kupat lepet, and plantains. Cone integral part of the ritual of salvation that is in Java, even in Indonesia, the symbol is human relationship with God [9]. It is said that the cone is the acronym of the word comes from the Javanese language that is tumunkulo sing mepeng meaning if serving the Lord Almighty do it earnestly. All of this type of diet has become the guidance of elders fishermen as a form of offerings brought to the tomb to perform a pilgrimage that will be eaten together with other pilgrims at the tomb of Goddess Sekardadu.

3.3. Means Education and Family Travel

Parents are the first and main source in the education of the family, while the family is part of the community, then introduce traditions that exist in society is also a form of education of parents to their children. A traditional education proved able to establish good manners [10], proved also that through the educational tradition of hereditary good grades from parents to children and from the public on the younger generation is still relevant in today's modern era. By the time children begin to fade mentality locality, they should be reinforced again by reintroducing local wisdom to offer the great value and

wisdom of local ethnic [11-12]. The cultural heritage is a part of life but most people do not realize the value they represent our cultural heritage and the identity could slowly die if not properly maintained and inherited. One of the major challenges of the twenty-first century is to build a sustainable society, which means development that meets the needs of the present without compromising the ability of future generations to meet their own needs [13].

The introduction of ancestors' culture to children and young people in this nyadran ritual can be packaged as cultural tourism (cultural tourism) by relying on the potential of cultural and natural resources as the dominant appeal. Similarly, in the event this nyadran biased society enjoy the beauty of the sea with boating, then visited the tomb of Goddess Sekardadu as part of religious tourism launched by the Department of Tourism Sidoarjo.

3.4. Women in Ritual Structure Nyadran

As in society in general, in rural communities Bluru male plays an important role in social and economic life, both as head of the family, the village chief, head of the fishermen, and other communities, including in ritual nyadran, but not all aspects of life can be mastered. Women from fishing families have distinctive roles and functions that can not be done by men. The role of women was prominent in preparatory activities object (offerings), cooking special food for salvation in the tomb, and bring the kids and kin to jointly follow the rituals as a means inherit ancestral culture as well as family recreation, for those who have a boat can haul the family, relatives, even neighbors and friends to enjoy the beauty of the ocean in addition to performing a ritual. The other side of the trip cultural tourism (cultural tourism) through the waters also raises awareness to preserve the marine environment to be maintained clean and maintain abrasion which could lead to the erosion of land which endangers people's residences [14]. The role of women in this nyadran ritual can be considered as the quite high as an arm of the transformation of culture to the younger generation as well as shaping the young generation to love the culture of his ancestors even worth mentioning as a preserver of social and cultural values and even the environment. The other side of the trip cultural tourism (cultural tourism) through the waters also raises awareness to preserve the marine environment to be maintained clean and maintain abrasion which could lead to the erosion of land which endangers people's residences [14]. The role of women in this nyadran ritual can be considered as the quite high as an arm of the transformation of culture to the younger generation as well as shaping the young generation to love the culture of his

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TABLE 1: The Role of Women in the Nyadran Ritual.

No.	Indicator	Findings in the field
1.	Material preparation	The offerings consist of flower, spices, red porridge, glass, village eggs are a form of material that is closer to women’s daily lives, so the role of women here becomes very dominant
	Make special food	Typical foods at the Nyadran ritual include rice cones and grilled chicken, lavender, and plantains. Compulsory food for these women comes from family Fisherman
	Family education facilities	When the nyadran event was attended by the community together down the river to pray together at the tomb of Dewi Sekardadu, the children also did not return, so in this case the role of women as a mother who promoted the culture of the nation to children while enjoying the natural beauty of the river and sea.
	Tourism cultural	Nyadran ritual is visited by many people who participate in the ritual participants, relatives and friends who want to enliven this ritual becomes the duty of the host to introduce nyadran culture. This will usually be assigned to women to be accompanied because it is considered more flexible

The theory used in this research is the theory of gender. Gender theory is defined as the difference in the role, position, and properties attached to men and women based on the socio-cultural construction of society [15]. This theory position of women in the domestic sphere because of the nature of women are gentle, motherly, and emotionally, so that almost all the domestic chores or homework tanga be the responsibility of women, start shopping, cooking, clean homes, and childcare, all of which can be done well because it was regarded as a liability. On the other hand, women remain biased to participate in public activities, one of which participates in the ritual nyadran, where the role of women is very important as transformers socio-cultural values in the society, especially the younger generation.

4. Conclusion

In nyadran rituals, men and women have the same functions and roles, although the gender analysis on the role of women more domestic role, that role is very important for the smooth procession nyadran ritual. The important role of women seen in the preparatory process as Preparing object ritual offerings in the form of flowers salvation, herbs, glass, red porridge, and egg. Both prepare the type of food rituals at the tomb of Goddess Sekardadu slacked ie cone of white rice, grilled chicken, kupat lepet, and plantains. The next role that can not be underestimated is as transformers social and cultural values of the family, especially children, sons, and young people through cultural wisdom (cultural) by offering the beauty of the sea and religious tourism which Sekardadu Goddess's burial site.

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